

A VEDIC GRAMMAR FOR STUDENTS

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PREFACE

A PRACTICAL Vedic grammar has long been a desideratum. It is one of the chief aids to the study of the hymns of the Veda called for forty-three years ago in the preface to his edition of the Rigveda by Max Müller, who adds, 'I doubt not that the time will come when no one in India will call himself a Sanskrit scholar who cannot construe the hymns of the ancient Rishis of his country'. It is mainly due to the lack of such a work that the study of Vedic literature, despite its great linguistic and religious importance, has never taken its proper place by the side of the study of Classical Sanskrit either in England or India. Whitney's excellent *Sanskrit Grammar*, indeed, treats the earlier language in its historical connexion with the later, but for this very reason students are, as I have often been assured, unable to acquire from it a clear knowledge of either the one or the other, because beginners cannot keep the two dialects apart in the process of learning. Till the publication of my large *Vedic Grammar* in 1910, no single work comprehensively presented the early language by itself. That work is, however, too extensive and detailed for the needs of the student, being intended rather as a book of reference for the scholar. Hence I have often been urged to bring out a short practical grammar which would do for the Vedic language what my *Sanskrit Grammar for Beginners* does for the Classical language. In the second edition (1911) of the latter work I therefore pledged myself to

meet this demand as soon as I could. . The present volume redeems that pledge.

When planning the book I resolved, after much reflection, to make it correspond paragraph by paragraph to the *Sanskrit Grammar*, this being the best way to enable students to compare and contrast every phenomenon of the earlier and the later language. To this extent the present book presupposes the other ; but it can quite well be used independently. The experience of many years' teaching, however, leads me to dissuade beginners from starting the study of Sanskrit by means of the present grammar. Students should, in my opinion, always commence with classical Sanskrit, which is more regular and definite, as well as much more restricted in the number of its inflexional forms. A good working knowledge of the later language should therefore be acquired before taking up Vedic grammar, which can then be rapidly learned.

In carrying out the parallelism of this grammar with the other I have experienced a good deal of difficulty in numbering the corresponding paragraphs satisfactorily, because certain groups of matter are found exclusively in the Vedic language, as the numerous subjunctive forms, or much more fully, as the dozen types of infinitive compared with only one in Sanskrit ; while some Sanskrit formations, as the periphrastic future, are non-existent in the earlier language. Nevertheless, I have, I think, succeeded in arranging the figures in such a way that the corresponding paragraphs of the two grammars can always be easily compared. The only exception is the first chapter, consisting of fifteen paragraphs, which in the *Sanskrit Grammar* deals with the Nāgarī alphabet. As the present work throughout uses transliteration only, it seemed superfluous to repeat the description of the letters given in the earlier work. I have accordingly substituted a general phonetic

PREFACE

survey of Vedic sounds as enabling the student to understand clearly the linguistic history of Sanskrit. The employment of transliteration has been necessary because by this means alone could analysis by hyphens and accentuation be adequately indicated. Duplication with Nagari characters, as in the *Sanskrit Grammar*, would have increased the size and the cost of the book without any compensating advantage. An account of the accent, as of vital importance in Vedic grammar, would naturally have found a place in the body of the book, but owing to the entire absence of this subject in the *Sanskrit Grammar* and to the fulness which its treatment requires, its introduction there was impossible. The accent is accordingly dealt with in Appendix III as a substitute for the 'Chief Peculiarities of Vedic Grammar' appearing at the end of the *Sanskrit Grammar*.

The term Vedic is here used to comprehend not only the metrical language of the hymns, but also the prose of the Brāhmaṇas and of the Brāhmaṇa-like portions of the Atharvaveda and of various recensions of the Yajurveda. The grammatical material from the later period is mainly given in small type, and is in any case regularly indicated by the addition of the letter B (for Brāhmaṇa). Otherwise the phase of the earlier language presented is that of the Rigveda, as being both the oldest and furnishing the most abundant material. But forms from the other Vedas are often also supplied without any distinguishing mark as long as they conform to the standard of the Rigveda. If, however, such forms are in any way abnormal, or if it seemed advisable to point out that they do not come from the Rigveda, this is indicated by an added abbreviation in brackets, as '(A.V.)' for '(Atharvaveda).' On the other hand '(R.V.)' is sometimes added in order to indicate, for some reason or other, that a form is restricted to the Rigveda. It is, of course, impossible to go much into detail thus in

a practical work; but the exact source of any particular form can always be ascertained by reference to the large *Vedic Grammar*. The grammatical usage of the other Vedas, when it differs from that of the Rigveda, is regularly explained. The reference is given with precise figures when syntactical examples are taken from the Rigveda, but with abbreviations only (as TS. for Taittirīya Saṃhita or ŚB. for Śatapatha Brāhmaṇa) when they come from elsewhere. Syntactical citations are not always metrically intact because words that are unnecessary to illustrate the usage in question are often omitted. The accent in verbal forms that happen to occur in Vedic texts without it, is nevertheless given if its position is undoubted, but when there is any uncertainty it is left out. In the list of verbs (Appendix I) the third person singular is often given as the typical form even when only other persons actually occur. Otherwise only forms that have been positively noted are enumerated.

I ought to mention that in inflected words final s, r, and d of endings are given in their historical form, not according to the law of allowable finals (§ 27); e.g. dūtás, not dūtáh; tásmád, not tásmāt; pitúr, not pitúh; but when used syntactically they appear in accordance with the rules of Sandhi; e.g. devánām dūtáh; vṛtrásya vadhát.

The present book is to a great extent based on my large *Vedic Grammar*. It is, however, by no means simply an abridgement of that work. For besides being differently arranged, so as to agree with the scheme of the *Sanskrit Grammar*, it contains much matter excluded from the *Vedic Grammar* by the limitations imposed on the latter work as one of the volumes of Bühler's *Encyclopaedia of Indo-Aryan Research*. Thus it adds a full treatment of Vedic Syntax and an account of the Vedic metres. Appendix I, moreover, contains a list of Vedic verbs (similar to that in the *Sanskrit Grammar*), which though all their forms appear in their

appropriate place within the body of the *Vedic Grammar*,* are not again presented there in the form of an alphabetical list, as is done here for the benefit of the learner. Having subjected all the verbal forms to a revision, I have classified some doubtful or ambiguous ones more satisfactorily, and added some others which were inadvertently omitted in the large work. Moreover, a full alphabetical list of conjunctive and adverbial particles embracing forty pages and describing the syntactical uses of these words has been added in order to correspond to § 180 of the *Sanskrit Grammar*. The present work therefore constitutes a supplement to, as well as an abridgement of, the *Vedic Grammar*, thus in reality setting forth the subject with more completeness as a whole, though in a comparatively brief form, than the larger work. I may add that this grammar is shortly to be followed by a *Vedic Reader* consisting of selected hymns of the Rigveda and supplying microscopic explanations of every point on which the elementary learner requires information. These two books will, I hope, enable him in a short time to become an independent student of the sacred literature of ancient India.

For the purposes of this book I have chiefly exploited my own *Vedic Grammar* (1910), but I have also utilized Delbrück's *Altindische Syntax* (1888) for syntactical material, and Whitney's *Roots* (1885) for the verbal forms of the Brahmana literature. In describing the metres (Appendix II) I have found Oldenberg's *Die Hymnen des Rigveda* (1888), and Arnold's *Vedic Metre* (1905) very useful.

I am indebted to Dr. James Morison and to my former pupil, Professor A. B. Keith, for reading all the first proofs with great care, and thus saving me from many misprints that would have escaped my own notice. Professor Keith has also suggested important modifications of some of my grammatical statements. Lastly, I must congratulate

Mr. J. C. Pembrey, Hon. M.A., Oriental Reader at the Clarendon Press, on having completed the task of reading the final proofs of this grammar, now all but seventy years after correcting Professor H. H. Wilson's *Sanskrit Grammar* in 1847. This is a record in the history of Oriental, and most probably of any, professional proof reading for the press.

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LIST OF ABBREVIATIONS

- A. = accusative case.
Ā. = Ātmanepada, middle voice.
AA. = Aitareya Āraṇyaka.
AB. = Aitareya Brāhmaṇa.
Ab. = ablative case.
act. = active voice.
AV. = Atharvaveda.
Av. = Avesta.
B. = Brāhmaṇa.
C. = Classical Sanskrit.
D. = dative case.
du. = dual number.
f. = feminine.
G. = genitive case.
Gk. = Greek.
I. = instrumental case.
IE. = Indo-European.
I-Ir. = Indo-Iranian.
ind. = indicative mood.
K. = Kāṭhaka Saṃhitā.
KB. = Kauṣītaki Brāhmaṇa.
L. = locative case.
Lat. = Latin.
m. = masculine.
mid. = middle voice.
MS. = Maitrāyaṇī Saṃhitā.
N. = nominative case.
P. = Parasmaipada, active voice.
PB. = Pāṇcaviṃśa (= Tāṇḍya) Brāhmaṇa.
pl. = plural number.
RV. = R̥gveda.
ŚB. = Śatapatha Brāhmaṇa.
s. = singular number.
SV. = Sāmaveda.
TA. = Taittirīya Āraṇyaka.
TB. = Taittirīya Brāhmaṇa.
TS. = Taittirīya Saṃhitā.
V. = Vedic (in the narrow sense as opposed to B. = Brāhmaṇa).
VS. = Vājasaneyi Saṃhitā.
YV. = Yajurveda.

N.B.—Other abbreviations will be found at the beginning of Appendix I and of the Vedic Index.

CORRECTIONS

- P. 23, line 24, for **amf iti** read **amf iti**.
 P. 27, line 29, last word, read **á-srat**.
 P. 138, line 5, for **bíbhṛmáhe** read **bibhṛmáhe**.
 P. 144, line 31, for *stride* read *strike*.
 P. 156, lines 6 and 10, for **oi-ket-a-t** and **oi-ket-a-thas** read **oi-ket-a-t**
 and **oi-ket-a-thas**.
 P. 158, line 21, for (**vas** *desire*) read (**vāś** *believe*).
 P. 174, lines 80 and 81, delete **cucyuvimáhi** and **cucyaviráta** (cp.
 p. 382 under **oyu**).
 P. 188, footnote, for 'gerundivo' read 'gerund'.
 P. 200, line 6, for 'f **yaj**' read 'of **yaj**'.
 P. 215, line 82, for **tāvāk** read **tāvāṁ**; similarly, pp. 220, line 15,
 221, line 4, 222, line 4, 238, line 9, 242, line 80, for **ñ** read **ṁ**.
 P. 278, footnote, last line but one, for 'chiefly' read 'chiefly'.
 P. 286, line 15, for 'follows' read 'precedes'.
 P. 340, line 17, for **tāni** read **tyāni**.
 P. 347, at the end of line 10, add (i. 81⁵).
 „ „ line 17, for **vā** read **vā**.
 „ „ line 21, for **duścarmā** read **duścārmā**.
 P. 348, line 28, for **vettu** read **vétu**.
 P. 350, line 20, after *wisdom* add (i. 42⁷).
 P. 351, line 28, for **abhi** read **abhí**.
 „ 352, line 31, for **vāyum** read **vāyúm**.
 „ „ line 34, for (v. 69¹) read (vi. 59¹)

CHAPTER I

PHONETIC INTRODUCTION

1. **Vedic**, or the language of the literature of the Vedas, is represented by two main linguistic strata, in each of which, again, earlier and later phases may be distinguished. The older period is that of the Mantras, the hymns and spells addressed to the gods, which are contained in the various Samhitas. Of these the Rigveda, which is the most important, represents the earliest stage. The later period is that of the prose theological treatises called Brāhmaṇas. Linguistically even the oldest of them are posterior to most of the latest parts of the Samhitas, approximating to the stage of Classical Sanskrit. But they still retain the use of the subjunctive and employ many different types of the infinitive, while Sanskrit has lost the former and preserves only one single type of the latter. The prose of these works, however, to some extent represents better than the language of the Mantras the normal features of Vedic syntax, which in the latter is somewhat interfered with by the exigences of metre.

The language of the works forming appendices to the Brāhmaṇas, that is, of the Āraṇyakas and Upaniṣads, forms a transition to that of the Sūtras, which is practically identical with Classical Sanskrit.

The linguistic material of the Rigveda, being more ancient, extensive, and authentic than that of the other Samhitas, all of which borrow largely from it, is taken as the basis of this grammar. It is, however, considerably supplemented from the other Samhitas. The grammatical forms of the Brāhmaṇas, where they differ from those of Classical Sanskrit, have been indicated in notes, while the syntax

is fully dealt with, because it illustrates the construction of sentences better than the metrical hymns of the Vedas.

2. The hymns of the Vedas were composed many centuries before the introduction of writing into India, which can hardly have taken place much earlier than 600 B.C. They were handed down till probably long after that event by oral tradition, which has lasted down to the present day. Apart from such tradition, the text of the Samhitas has been preserved in manuscripts, the earliest of which, owing to the adverse climatic conditions of India, are scarcely five centuries old. How soon they were first committed to writing, and whether the hymns of the Rigveda were edited in the form of the Samhita and Pada texts with the aid of writing, there seems insufficient evidence to decide; but it is almost inconceivable that voluminous prose works such as the Brāhmaṇas, in particular the Śatapatha Brāhmaṇa, could have been composed and preserved without such aid.¹

3. The sounds of the Vedic language. There are altogether fifty-two sounds, thirteen of which are vocalic and thirty-nine consonantal. They are the following:—

a. Nine simple vowels: a ā i ī u ū ṛ ṝ ḷ; four diphthongs: e o ai ou.

b. Twenty-two mutes divided into five classes, each of which has its nasal, making a group of twenty-seven:

(α) five gutturals (velars): k kh g gh ṅ;

(β) five palatals: c ch j jh ṣ;

¹ The text of the Vedas, with the exception of Aufrecht's and Weber's transliterated editions of the RV. and the TS., is always printed in the Devanāgarī character. The latter having been fully described in my *Sanskrit Grammar for Beginners* (§§ 4-14), it is unnecessary to repeat what is there stated. It will suffice here to give a summary account of all the sounds of the Vedic language.

² This sound is very rare, occurring only once in the RV. and not at all in the AV.

(y) seven cerebrals: t th, d and l, dh and lh, n;

(8) five dentals: t th d dh n:

(e) five labials : p ph b bh m :

c. Four semivowels : **y** (palatal), **r** (cerebral), **l** (dental), **v** (labial) ;

d. Three sibilants : ś (palatal), ṣ (cerebral), s (dental);

e. One aspiration : h ;

f. One pure nasal : ṁ (ṛṁ) called Anusvāra (*after-sound*).

g. Three voiceless spirants: h (Visarjanīya), h (Jihva-mūlīya), h (Upadhmanīya).

4. a. The simple vowels:

ā ordinarily represents an original short vowel (IE. ā ǣ ō) ; but it also often replaces an original sonant nasal, representing the reduced form of the unaccented syllables an and am, as sat-ā beside sánt-am *being* ; ga-tá *gone* beside á-gam-at *has gone*.

ā represents both a simple long vowel (IE. ā ē ō) and a contraction; e.g. mātār (Lat. māter) *mother*; āsam = ā-as-am *I was*. It frequently also represents the unaccented syllable an; e.g. khā-tā *dug* from *khan diq*.

i is ordinarily an original vowel; e. g. div-i (Gk. *διψι*) *in heaven*. It is also frequently the low grade of e and ya; e. g. vid-má (*ἴδμεν*) *we know* beside véd-a (*οἶδα*) *I know*; náv-iṣṭha *newest* beside náv-yas *newer*. It also represents the low grade of radical ā; e. g. śis-tá *taught* beside śás-ti *teaches*.

i is an original vowel; e. g. jīv-ā *living*. But it also often represents the low grade of yā; e. g. aś-i-māhi *we would attain* beside aś-yām *I would attain*; or a contraction; e. g. iṣūr *they have sped* (= i-iṣ-ūr 3. pl. pf. of iṣ); matī *by thought* (= matīā).

¹ This is much the rarest class of mutes, being scarcely half as common as even the palatals.

¹ These two sounds take the place of *ḍ* *ḍh* respectively between vowels in the RV. texts; e.g. *ḥīe* (but *ḥīya*), *mīḥūse* (but *mīḥvān*).

u is an original vowel ; e. g. *mádhū* (Gk. μέθυ) *honey*. It is also the low grade of **o** and **va** ; e. g. *yug-á* n. *yoke* beside *yóg-a* m. *yoking* ; *sup-tá* *asleep* beside *sváp-na* m. *sleep*.

ū is an original vowel ; e. g. *bhrū* (ὀφρύς) f. *brow*. It is also the low grade of **au** and **vā** ; e. g. *dhū-tá* *shaken* beside *dhau-tārī* f. *shaking* ; *sūd* *sweeten* beside *svād* *enjoy* ; and often represents a contraction ; e. g. *ūc-ūr* = *u-uc-ūr* *they have spoken* (3. pl. pf. of *vac*) ; *bāhū* *the two arms* = *bāhū-ā*.

r is a vocalic **r**, being the low grade of **ar** and **ra** ; e. g. *kr-tá* *done* beside *ca-kār-a* *I have done* ; *gr̥bh-ī-tá* *seized* beside *grābh-a* m. *seizure*.

ṛ occurs only in the acc. and gen. pl. m. and f. of **ar** stems (in which it is the lengthened low grade) ; e. g. *pitṛñ*, *mātṛḥ* ; *pitṛñām*, *svāsṛñām*.

ḷ is a vocalic **l**, being the low grade of **al**, occurring only in a few forms or derivatives of the verb *kḷp* (*kalp*) *be in order* : *cākḷpré* 3. pl. pf. ; *oḷkḷpāti* 3. s. aor. subj. ; *kḷṇṇi* (VS.) f. *arrangement* beside *kalpasva* 2. s. impv. mid., *kālp-a* m. *pious work*.

6. The diphthongs.

ai and **au** stand for the original genuine diphthongs *āi* *āu*. They represent (1) the high grade corresponding to the weak grade vowels **i** and **u** ; e. g. *séc-ati* *pours* beside *sik-tá* *poured* ; *bhój-am* beside *bhūj-am* aor. of *bhuj* *enjoy* ; (2) the result of the coalescence of *ā* with *i* and *ū* in external and internal Sandhi ; e. g. *óndra* = *ā indra* ; *ó cit* = *ā u cit* ; *padé* = *padá i* du. n. *two steps* ; *bháveta* = *bháva ita* 3. s. opt. *might be* ; *maghón* (= *maghá un*) weak stem of *maghávan* *bountiful* ; (3) **e** = **az** in a few words before **d**, **dh**, **h** ; e. g. *e-dhí* *be* 2. s. impv. of *as* beside *ás-ti* ; **o** = **az** before **bh** of case-endings, and before **y** and **v** of secondary suffixes ; e. g. *dvéṣo-bhis* inst. pl. of *dvéṣas* n. *hatred* ;

duvo-yú *wishing to give* (beside duvas-yú); sáho-ván *mighty* beside sáhas-vant.

ai and au etymologically represent āi and āu, as is indicated by the fact that they become āy and āv in Sandhi; e. g. gāv-as *cows* beside gáu-s; and that the Sandhi of a with e (= āi) and o (= āu) is ai and au respectively.

5. **Vowel gradation.** Simple vowels are found to interchange in derivation as well as in verbal and nominal inflexion with fuller syllables, or if short also with long vowels. This change is dependent on shift of accent: the fuller or long syllable remains unchanged while it bears the accent, but is reduced to a simple or short vowel when left by the accent. This interchange is termed vowel gradation. Five different series of such gradation may be distinguished.

a. **The Guṇa series.** Here the accented high grade syllables e, o, ar, ai, constituting the fundamental stage and called Guṇa (cp. 17 a) by the native grammarians, interchange with the unaccented low grade syllables i, u, r, ṛ respectively. Beside the Guṇa syllables appear, but much less frequently, the syllables ai, au, ār (āi does not occur), which are called Vṛddhi by the same authorities and may be regarded as a lengthened variety of the Guṇa syllables. Examples are: didés-a *has pointed out*: diṣ-tá *pointed out*; é-mi *I go*: i-más *we go*; āp-nó-mi *I obtain*: āp-nu-más *we obtain*; vārdhāya *to further*: vṛdhāya, id.

a. The low grade of both Guṇa and Vṛddhi may be i, ū, īr, ūr; as bibháy-a *I have feared* and bibháy-a *has feared*: bhī-tá *frightened*; juháv-a *has invoked*: hū-tá *invoked*; tatár-a *has crossed*: tir-áte *crosses* and tir-ṇá *crossed*.

b. **The Samprasāraṇa series.** Here the accented high grade syllables ya, va, ra (corresponding to the Guṇa stage e, o, ar) interchange with the unaccented low grade vowels i, u, r; e. g. i-yáj-a *I have sacrificed*: iṣ-tá *sacrificed*; vás-ṭi *desires*: uś-mási *we desire*; ja-gráh-a *I have seized*: ja-grh-ūr *they have seized*.

a. Similarly the long syllables yā, vā, rā are reduced to ī, ū, ȳ; e. g. jyā f. *might*: jī-yā-te is *overcome*; brū-yā-t would say: bruv-ī-tā id.; avād-ū *succet*: sūd-āya-ti *succetens*; drāgh-īyas *longer*: dirgh-ā *long*.

c. The ā series.

1. In its low grade stage a would normally disappear, but as a rule it remains because its loss would in most cases lead to unpronounceable or obscure forms; e. g. ās-ti is: s-ānti *they are*; ja-gām-a *I have gone*: ja-gm-ūr *they have gone*; pād-ya-te *goes*: pi-bd-anā *standing firm*; hān-ti *slays*: ghn-ānti *they slay*.

2. The low grade of the Vṛddhi vowel ā is either a or total loss; e. g. pād m. *foot*: pad-ā *with the foot*; dadhā-ti *puts*: dadh-māsi *we put*; pu-nā-ti *purifies*: pu-n-ānti *they purify*; da-dā-ti *gives*: devā-t-ta *given by the gods*.

3. When ā represents the Guṇa stage its low grade is normally i; e. g. sthā-s *thou hast stood*: sthi-tā *stood*.

a. Sometimes it is i owing to analogy; e. g. pu-nā-ti *purifies*: pu-nī-hī *purify*. Sometimes, especially when the low grade syllable has a secondary accent, it is a; e. g. gāh-ate *plunges*: gāh-ana n. *depth*.

d. The ai and au series.

The low grade of ai (which appears as āy before vowels and ā before consonants) is ī; e. g. gāy-ati *sings*, gā-thā m. *song*: gī-tā *sung*.

The low grade of au (which is parallel to vā: 5 b a) is ū; e. g. dhāv-ati *washes*: dhū-tā *washed*; dhau-tārī f. *shaking*: dhū-ti m. *shaker*, dhū-mā m. *smoke*.

c. Secondary shortening of ī, ū, ȳ. The low grade syllables ī, ū, ȳ and ūr (= ȳ) are further reduced to i, u, ȳ, owing to shift of accent from its normal position in a word to its beginning, in compounds, reduplicated forms, and vocatives; e. g. ā-huti f. *invocation*: -hūti *call*; dīdi-vi *shining*: dī-pāya *kindle*; cār-kr-ṣe *thou commemoratest*: kīr-tī f. *praise* (from root kṛ); pi-pṛ-tām 3. du.: pūr-tā *full* (root pṛ); dévi voc.: devī nom. *goddess*; śvāśru voc.: śva-śrū-s nom. *mother-in-law*.

The Consonants.

6. The guttural mutes represent the Indo-European velars (that is, q-sounds). In the combination **k-ş** the guttural is the regular phonetic modification of a palatal before **ş**; e.g. *dré see*: aor. *ádrk-şata*; *vac speak*: fut. *vak-şyáti*.

7. The palatals form two series, the earlier and the later.

a. Original palatals are represented by **ch** and **ś**, and to some extent by **j** and **h**.

1. The aspirate **ch** is derived from an IE. double sound, **s** + aspirated palatal mute; e.g. *chid cut off* = Gk. *σχιδ*. But in the inchoative suffix **cha** it seems to represent **s** + unaspirated palatal mute; e.g. *gáchā-mi* = Gk. *βάσκω*.

2. The sibilant **ś** represents an IE. palatal (which seems to have been pronounced dialectically either as a spirant or a mute); e.g. *śatām* 100 = Lat. *centum*, Gk. *έ-κατόν*.

3. The old palatal **j** (originally the media of **ś** = I-Ir. *ž*, French *j*) is recognizable by appearing as a cerebral when final or before mutes; e.g. *yáj-ati sacrifices* beside aor. *á-yāt has sacrificed*, *yás-ṭr sacrificer*, *iş-tá sacrificed*.

4. The breathing **h** represents the old palatal aspirate I-Ir. *śh*. It is recognizable as an old palatal when, either as final or before **t**, it is replaced by a cerebral; e.g. *váh-ati carries* beside *á-vāt has carried*.

b. The new palatals are **c** and to some extent **j** and **h**. They are derived from gutturals (velars), being interchangeable, in most roots and formatives, with gutturals; e.g. *śóc-ati shines* beside *śók-a m. flame*, *śúk-van flaming*, *śúk-rú brilliant*; *yuj-e I yoke* beside *yug-á n. yoke*, *yóg-a m. yoking*, *yuk-tá yoked*, *-yúg-van yoking*; *du-dróh-a has injured* beside *drógh-a injurious*.

a. The original gutturals were changed to palatals by the palatal sounds **i**, **ī**, **y** immediately following; e.g. *cit-tá noticed* beside *két-a m. will* from *cit perceive*; *ó-j-iyas stronger* beside *ug-rá strong*; *druh-yú, a proper name*, beside *drógh-a injurious*.

8. The cerebrals are entirely secondary, being a specifically Indian product and unknown in the Indo-Iranian period. They are probably due to aboriginal, especially Dravidian, influence. They are still rare in the RV., where they never occur initially, but only medially and finally. They have as a rule arisen from dentals immediately following the cerebral *ṣ* (= original *s*, *ś*, *j*, *h*) or *r*-sounds (*r*, *ṛ*, *ṙ*); e. g. *duṣ-ṭāra* (= *duṣ-tāra*) *invincible*; *vāṣ-ṭi* (= *vāś-ti*) *wishes*; *mṛṣ-ṭā* (= *mṛj-tā*) *cleansed*; *nīḍā* (= *nizḍā*)¹ *nest*; *dū-dhī* (= *duz-dhī*) *ill-disposed*; *ḍṛḍhā*² (= *ḍṛh-tā*) *firm*; *nṛ-ṇām* (= *nṛ-nām*) *of men*.

Final cerebral mutes represent the old palatals *j*, *ś*, *h*; e. g. *rāṭ* (= *rāj*) *m. ruler nom. s.*; *vīpāṭ* (= *vī-pāś*) *f. a river*; *śāṭ* (= *śāh*) *overcoming*; *ś-vāṭ* (= *ś-vāh-t*) *has conveyed* (3. s. aor. of *vah*).

9. a. The dentals are original sounds, representing the corresponding IE. dentals. The mutes *t* and *d*, however, sometimes take the place of original *s* before *s* and *bh* respectively; e. g. *ś-vāt-sīs* (AV.) *aor. of vas dwell*; *mād-bhīs* *inst. pl. of māś month*.

b. The labials as a rule represent the corresponding IE. sounds. But *b* is very rarely inherited; the number of words containing this sound has, however, been greatly increased in various ways. Thus it often replaces *p* or *bh* in Sandhi and *bh* in reduplication; e. g. *pi-bd-anā* *firm* beside *pad-ā* *n. place*; *rab-dhā* *taken* beside *rābhante* *they take*; *ba-bhuva* *has been* from *bhū be*. There are also many words containing *b* which seem to have a foreign origin.

10. The nasals. Of the five nasals belonging to the corresponding five classes of mutes, only the dental *n* and the labial *m* appear independently and in any part of a word,

¹ *ṣ* (= *s* or old palatal *śh*), the soft form of *ṣ*, has always disappeared after cerebrализing *d* or *dh* and lengthening the preceding vowel.

² Though written as a short vowel the *ṛ* is prosodically long.

initially, medially, and finally : e. g. *mātf* f. *mother*, *nāman* n. *name*. The remaining three are always dependent on a contiguous sound. The guttural *ṇ*, the palatal *ṅ*, and the cerebral *ṇ* are never initial, and the last two are never final. The guttural *ṇ* appears finally only when a following *k* or *g* has been dropped, as in stems ending in *ṇo* or *ṇj* and in those compounded with *dfś* ; e. g. *pratyāṇ* nom. s. of *pratyāṇc facing* ; *kī-dfṇ* nom. s. of *kī-dfś of what kind?*

a. Medially *ṇ* appears regularly only before gutturals ; e. g. *aṅkā* m. *hook* ; *aṅkhāya* *embrace* ; *āṅga* n. *limb* ; *jāṅghā* f. *leg*. Before other consonants it appears only when *k* or *g* has been dropped ; e. g. *yuṇ-dhi* for *yuṅg-dhi* (= *yuṅj-dhi*) 2. s. impv. of *yuj join*.

b. The palatal nasal occurs only before or after *o* or *j*, and before *ch* ; e. g. *pāṇca* *fire* ; *yaj-ṇā* m. *sacrifice* ; *vāṇchantu* *let them desire*.

c. The cerebral *ṇ* appears within a word only, either before cerebral mutes or replacing dental *n* after *ṛ*, *r*, or *ṣ* (either immediately preceding or separated from it by certain intervening letters) ; e. g. *daṇḍā* m. *staff* ; *nṛ-ṇām* of *men* ; *vārṇa* m. *colour* ; *uṣṇā* *hot* ; *krāmaṇa* n. *step*.

d. The dental *n* is the commonest of the nasals ; it is more frequent than *m*, and about three times as frequent as the other three taken together. As a rule it represents IE. *n* ; but it also appears in place of the dental *d* or *t*, and of labial *m* before certain suffixes. It is substituted for *d* before the suffix *-na* ; and for *d* or *t* before the *m* of secondary suffixes ; e. g. *án-na* n. *food* (from *ad eat*) ; *vidyūn-mant* *gleaming* (*vidyūt* f. *lightning*) ; *mṇ-maya* *earthen* (*mṇd* f. *earth*). It is substituted for *m* before *t* ; before suffixal *m* or *v* ; and before suffixal *s* or *t* that have been dropped as final ; e. g. *yan-trá* n. *rein* (*yam restrain*) ; *á-gan-ma*, *gán-vahi* (aor. of *gam go*) ; *á-gan* (= *á-gam-s*, *á-gam-t*) 2. 3. s. aor. of *gam go* ; *á-yān* (= *á-yam-s-t*) 3. s. aor. of *yam restrain* ; *dán* gen. of *dām house* (= *dam-s*).

e. The labial *m* as a rule represents IE. *m* ; e. g. *náman*, Lat. *nomen*. It is by far the commonest labial sound, being more frequent than the four labial mutes taken together.

f. The pure nasal. Distinct from the five class nasals is the pure nasal, variously called Anusvāra and Anunāsika, which always follows a vowel and is formed by the breath passing through the nose unmodified by the influence of any consonant. The former is usually written with a dot before consonants, the latter as *ṃ* before vowels. The proper use of Anusvāra is not before mutes, but before sibilants and *h* (which have no class nasal). When final, Anusvāra usually represents *m*, sometimes *n* (66 A 2). Medially Anusvāra regularly appears before sibilants and *h* ; e. g. *vaṃśá m.* reed ; *haviṃṣi offerings* ; *māṃśá n.* flesh ; *siṃhá m.* lion. It usually appears before *s*, where it always represents *m* or *n* ; e. g. *māṃsate* 3. s. subj. aor. of *man* think ; *piṃṣanti* beside *pināṣti* from *piṣ* crush ; *kraṃsyáte* fut. of *kram* stride. When Anusvāra appears before *ś* or *h* (= IE. guttural or palatal) it represents the corresponding class nasal.

11. The semivowels. The semivowels *y*, *r*, *l*, *v* are peculiar in having each a vowel corresponding to it, viz. *i*, *ṛ*, *ḷ*, *u* respectively. They are called *anta(h)sthā* in the Prātiśākhya, or 'intermediate', as standing midway between vowels and consonants.

a. The semivowel *y* is constantly written for *i* before other vowels within the Veda itself. It also sometimes appears without etymological justification, especially after roots in *-ā*, before vowel suffixes ; e. g. *dā-y-i* 3. s. aor. pass. of *dā* give. Otherwise it is based either on IE. *ī* (= Gk. *spiritus asper*) or voiced palatal spirant *y* (= Gk. *ζ*) ; e. g. *yá-s* who (Gk. *ὄς*), *yaj* sacrifice (Gk. *ἄγ-ιος*) ; but *yas* boil (Gk. *ζέω*), *yuj* yoke (Gk. *ζυγ-*). It is probably due to this difference of origin that *yas* boil and *yam* restrain reduplicate with *ya* in the perfect, but *yaj* sacrifice with *i*.

b. The semivowel *v* is constantly written for *u* before other vowels within the Veda itself. Otherwise it seems always to be based on IE. *u*, that is, on a *v* interchangeable with *u*, but never on an IE. spirant *v* not interchangeable with *u*.

c. The semivowel *r* generally corresponds to IE. *r*, but also often to IE. *l*. As Old Iranian invariably has *r* for both, it seems as if there had been a tendency to rhotacism in the Indo-Iranian period. In order to account for the Vedic relation of *r* to *l*, it appears necessary to assume a mixture of three dialects: one in which the IE. *r* and *l* were kept apart; another in which IE. *l* became *r* (the Vedic dialect); and a third in which IE. *r* became *l* throughout (the later *Māgadhi*).

r is secondary when it takes the place of phonetic *ṛ* (= *ṛ*) as the final of stems in *is* and *us* before endings beginning with *bh*; e. g. *havir-bhis* and *vāpur-bhis*. This substitution is due to the influence of external Sandhi, where *is* and *us* would become *ir* and *ur*.

a. Metathesis of *r* takes place when *ṛ* would be followed by *ṣ* or *h* + consonant. It appears in forms of *drá* *see* and *arj* *send forth*; e. g. *dráṣṭum* *to see*, *sámsraṣṭṛ* *one who engages in battle*; also in *brahmán* *m. priest*, *bráhmaṇ* *n. devotion* beside *barhís* *n. sacrificial litter* (from *bṛh* or *barh* *make big*); and in a few other words.

d. The semivowel *l* represents IE. *l* and in a few instances IE. *r*. It is rarer than in any cognate language except Old Iranian, in which it does not occur at all. It is much rarer than *r*, which is seven times as frequent. A gradual increase of *l* is apparent in the RV.; thus in the tenth book are found the verbs *mluc* and *labh*, and the nouns *lóman*, *lohitá*, which in the earlier books appear as *mruc* *sink*, *rabh* *seize*, *róman* *n. hair*, *rohitá* *red*. This letter occurs eight times as often in the latest parts of the RV. as in the oldest; and it is seven times as common in the AV. as in the RV. It seems likely that the recorded Vedic dialect

was descended from an Indo-Iranian one in which rhotacism had removed every *r*; but that there must have been another Vedic dialect in which IE. *r* and *l* were kept distinct, and a third in which IE. *r* became *l* throughout; from the latter two *l* must have found its way into the literary language to an increasing extent. In the oldest parts of the RV. there are no verbal forms preserving IE. *l*, and only a few nouns: (u)loká m. *free space*, śloka m. *call*, and -miśla *mixed*.

a. In the later Samhitās *l* occasionally occurs both medially and finally for *ḍ*; e. g. fīe (VS. Kaṇva) = fide (RV. fīe); bāl itī (AV.), cf. RV. bāl itthá. In a good many words *l* is probably of foreign origin.

12. The sibilants are all voiceless, but there are various traces of the earlier existence of voiced sibilants (cp. 7 a 3; 8; 15, 2 k). There is a considerable interchange between the sibilants, chiefly as a result of assimilation.

a. The palatal sibilant *ś* represents an IE. palatal (mute or spirant). Besides being the regular substitute for dental *s* in external Sandhi before voiceless palatals (e. g. indraś ca), it occasionally represents that sibilant within words by assimilation; e. g. śváśura (Lat. *socer*) *father-in-law*; śaśá (IE. *kasó*) m. *hare*. Sometimes this substitution takes place, without assimilation, under the influence of allied words, as in kóśa m. *hair* beside kósara (Lat. *caesaries*). It is also to some extent confused with the other two sibilants in the Samhitās, but here it interchanges much oftener with *s* than with *ṣ*. Before *s* the palatal *ś* becomes *k*, regularly when medial, sometimes when final; e. g. dṛk-ṣ-a-so 2. s. aor. subj. mid., and -dṛk[s] nom. s. from dṛś *see*.

b. The cerebral *ṣ* is, like the cerebral mutes, altogether secondary, always representing either an original palatal or an original dental sibilant. Medially it represents the palatals *ś* (= I-Ir. *ś*) and *j* (= I-Ir. *ž*) and the combination *kṣ* before the cerebral tenues *ṭ ṭh* (themselves produced from dental tenues by this *ṣ*); e. g. naṣ-tá from naś *be lost*; mṛṣ-ṭa 3. s. impf., from mṛj *wipe*; taṣ-tá from takṣ *hew*.

Medially it is regularly, and initially very frequently, substituted for dental *s* after vowels other than *ā* and after the consonants *k*, *r*, *ṣ*; e. g. *tiṣṭhati* from *sthā stand*; *su-ṣup-ur* 3. pl. pf. from *svap sleep*; *ṛṣabhā* m. *bull*; *ukṣān* m. *ox*; *varṣā* n. *rain*; *haviṣ-su* in oblations; *ānu ṣṭuvanti* *they praise*; *go-ṣāni* *winning cattle*; *divi ṣān* *being in heaven*.

Occasionally *ṣ* represents dental *s* as a result of assimilation; e. g. *ṣāṣ* *six* (Lat. *sex*); *ṣāt* *victorious* nom. s. from *sāh overcoming*.

c. The dental *s* as a rule represents IE. *s*; e. g. *ásva-s* *horse*, Lat. *equo-s*; *ás-ti*, Gk. *ἔσ-τι*. In Sandhi it is often replaced by the palatal *ś* and still oftener by the cerebral *ṣ*.

13. The breathing *h* is a secondary sound representing as a rule the second half of an original guttural or palatal aspirate, but occasionally of the dental *dh* and the labial *bh*. It usually stands for palatalized *gh*, this origin being recognizable by the appearance of the guttural in cognate forms; e. g. *hán-ti* *strikes* beside *ghn-ánti*, *jaghána*; *dudróha* *has injured* beside *drógha injurious*. It sometimes represents an old palatal aspirate (= I-Ir. *žh*), as is recognizable by its being replaced as final or before *t* by a cerebral; e. g. *váh-ati* *carries* beside *á-vāṭ* *has carried*, *ūḍhá* (= *uz-ḍhá*) for *vah-tá*. It stands for *dh* e. g. in *gáh-ate* *plunges* beside *gādhá* n. *ford*; *hi-tá* *placed* beside *dhi-tá* from *dhā put*. It represents *bh* in the verb *grah* *seize* beside *grabh*. The various origins of *h* led to a certain amount of confusion in the groups of forms from roots containing that sound. Thus beside *mugdhá*, the phonetic past participle of *muh* *be confused*, appears *mūḍhá* (AV.) *bewildered*.

14. **Voiceless spirants.** There are three such representing original final *s* or *r*. Visarjanīya has its proper place in *pausā*. Jihvāmūliya (*formed at the root of the tongue*) is the guttural spirant and is appropriate before initial voiceless

gutturals (k, kh). Upadhmanīya (*on-breathing*) is the bi-labial spirant f and appears before voiceless labials (p, ph). Visarjanīya may take the place of the latter two, and always does so in the printed texts of the Samhitās.

15. Ancient pronunciation. As regards the pronunciation prevailing about 500 B.C. we have a sufficiently exact knowledge derived from the transcription of Sanskrit words in foreign languages, especially Greek ; from the information contained in the old grammarians, Pāṇini and his school ; and especially from the detailed statements of the Prātisākhya, the ancient phonetic works dealing with the Samhitās. The internal evidence supplied by the phonetic changes occurring in the language of the texts themselves and the external evidence of comparative philology justify us in concluding that the pronunciation in the period of the Samhitās was practically the same as in Pāṇini's time. The only possible exceptions are a very few doubtful points. The following few remarks will therefore suffice on the subject of pronunciation :

1. *a. The vowels.* The simple vowels ĭ, ū and ā were pronounced as in Italian. But ă in the time of the Prātisākhya was already sounded as a very short close neutral vowel like the u in English *but*. It is, however, probable from the fact that the metre hardly ever admits of ă being elided after e and o in the RV., though the written text drops it in about 75 per cent. of the occurrences, that at the time when the hymns were composed the pronunciation of ă was still open, but that, at the time when the Samhitā text was constituted, the close pronunciation was already becoming general.

The vowel ɾ, now usually sounded as ri (an early pronunciation as shown by the confusion of ɾ and ri in ancient inscriptions and MSS.), was in the Samhitās pronounced as a vocalic r, somewhat like the sound in the final syllable of the French *chambre*. It is described in the RV. Prātisākhya

as containing an *r* in the middle. This agrees with *ore*, the equivalent of *ṛ* in Old Iranian.

The very rare vowel *ṛ*, now usually pronounced as *lri*, was in the *Saṃhitā* a vocalic *l*, described in the *RV. Prātiśākhya* as corresponding to *l* representing an original *r*.

b. The diphthongs *e* and *o* were already pronounced as the simple long vowels *ē* and *ō* in the time of the *Prātiśākhya*s; and that this was even the case in the *Saṃhitā* is shown by the fact that their Sandhi before *a* was no longer *ay* and *av*, and that the *a* was beginning to be elided after *e* and *o*. But that they represent the original genuine diphthongs *āi* and *āu* is shown by the fact that they are produced in Sandhi by the coalescence of *a* with *i* and *u*.

The diphthongs *ai* and *au* are at the present day pronounced as *āi* and *āu*, and were so pronounced even at the time of the *Prātiśākhya*s. But that they etymologically represent *āi* and *āu* is shown by their Sandhi.

c. Lengthened vowels. The vowels *i* and *u* were often pronounced long before suffixal *y*; e.g. *sū-yá-te* is pressed (*√su*); *janī-yánt* desiring a wife (*jāni*); also before *r* when a consonant follows; e.g. *gīr-bhīs* (but *gīr-as*); *a*, *i*, *u* often become long before *v*; e.g. *ā-vidh-yat* he wounded (*a* is augment); *ji-gī-vāms* having conquered (*√ji*); *ṛtā-van* observing order (*ṛtā*); *yā-vant* how great; as compensation for the loss of a following consonant; e.g. *gū-ḍhā* for *guh-tā* (15, 2 *k*); they are also often pronounced long for metrical reasons; e.g. *śrudhī hávam* hear our prayer.

d. Svarabhakti.¹ When a consonant is in conjunction with *r* or a nasal, the metre shows that a very short vowel² must often be pronounced between them; e.g. *indra* = *ind^ara*; *yajñá* = *yajⁿná* sacrifice; *gná* = *gⁿná* woman.

¹ A term used in the *Prātiśākhya*s and meaning 'vowel-part'.

² Described by the *Prātiśākhya*s as equal to $\frac{1}{4}$, $\frac{1}{2}$, or $\frac{3}{4}$ mora in length and generally as equivalent to *a* in sound.

2. **Loss of vowels.** With very few exceptions the only vowel lost is initial **a** which, in one per cent. of its occurrences in the RV. and about 20 per cent. in the AV. and the metrical portions of the YV., is dropped in Sandhi after **e** and **o**. In a few words the disappearance of initial **a** is prehistoric; e. g. *vi bird.* (Lat. *avi-s*); *sánti they are* (Lat. *sunt*).

3. **Hiatus.** In the written text of the Samhitās hiatus, though as a rule tolerated in diphthongs only, appears in Sandhi when a final **s**, **y**, **v** has been dropped before a following vowel; when final **ī**, **ū**, **e** of dual endings are followed by vowels; and when **a** remains after final **e** and **o**.

Though not written, hiatus is common elsewhere also in the Samhitās: **y** and **v** must often be pronounced as **i** and **u**, and a long vowel or diphthong as two vowels, the original vowels of contractions having often to be restored both within a word and in Sandhi; e. g. *jyéṣṭha mightiest* as *iyá-iṣṭha* (= *iyā-iṣṭha* from *iyā be mighty*).

2. **Consonants.** *a.* The aspirates were double sounds, consisting of mutes followed by a breathing; thus **k-h** is pronounced as in 'ink-horn'; **t-h** as in 'pot-house'; **p-h** as in 'top-heavy'; **g-h** as in 'log-house'; **d-h** as in 'mad-house'; **b-h** as in 'Hob-house'.

b. The **gutturals** were no doubt velars or sounds produced by the back of the tongue against the soft palate. They are described by the Prātiśākhya as formed at the 'root of the tongue' and at the 'root of the jaw'.

c. The **palatals** **c**, **j**, **ch** are pronounced like **ch** in 'church', **j** in 'join', and **ch** in the second part of 'Churchill'.

d. The **cerebrals** were pronounced somewhat like the so-called **dentals** **t**, **d**, **n** in English, but with the tip of the tongue turned farther back against the roof of the mouth. They include the cerebral **ṭ** and **ḷh** which in Rigvedic texts take the place of **ṭ** and **ḷh** between vowels. The latter occurs medially only; the former finally also.

Examples are: *ilā refreshment*; *turā-śāl abhi-bhūtyojāḥ*; *ś-śālha invincible*.

e. The dentals in the time of the Prātisākhya were post-dentals, being produced by the tongue, according to their description, at the 'root of the teeth' (*danta-mūla*).

✓ The class nasals are produced with organs of speech in the same position as for the formation of the corresponding mutes while the breath passes through the nose. The pure nasal, when called *Anunāsika*, combines with the preceding vowel to form a single sound, a nasalized vowel, as in the French 'bon'; when called *Anusvāra* (*after-sound*), it forms in combination with the preceding vowel two successive sounds, a pure vowel immediately followed by the pure nasal, though seeming to form a single sound, as in the English 'ba-ng' (where, however, the nasal is guttural, not pure).

g. The semivowel *y* is the voiced palatal spirant produced in the same place as the palatal vowel *i*. The semivowel *v* is described by the Prātisākhya as a voiced labio-dental spirant. It is like the English *v* or the German *w*. The semivowel *r* must originally have been a cerebral, as is shown by its phonetic effect on a following dental *n*. By the time of the Prātisākhya it was pronounced in other positions also. Thus the RV. Prātisākhya speaks of it as either post-dental or produced further back (but not as cerebral).

The semivowel *l* is described in the Prātisākhya as pronounced in the same position as the dentals, which means that it was a post-dental.

h. The sibilants are all voiceless. The dental *s* sounds like *s* in 'sin'; the cerebral *ṣ* like *sh* in 'shun' (but with the tip of the tongue farther back); while the palatal is produced midway between the two, being the sibilant pronounced in the same place as the spirant in the German *ich*. Though the voiced sibilants *z*, *ḷ* (palatal = French *j*),

ṛ, ṛh (cerebral) have entirely disappeared, they have generally left traces of their former existence in the phonetic changes they have produced.

i. The sound h was undoubtedly pronounced as a voiced breathing in the Samhitās. The Prātisākhya describe it as voiced and as identical with the second element of voiced aspirates (g-h, d-h, b-h). This is corroborated by the spelling ॠ ṛ-h (= ḍh) beside ॡ ṛ (= ḍ).

✓j. There are three voiceless spirants appearing only as finals. The usual one, called Visarjanīya in the Prātisākhya, is according to the Taittirīya Prātisākhyā articulated in the same place as the end of the preceding vowels. Its place may be taken by Jihvamūliya before the voiceless initial gutturals k, kh; and by Upadhmāniya before the voiceless initial labials p, ph. These two are regarded by the RV. Prātisākhyā as forming the second half of the voiceless aspirates kh and ph respectively (just as h forms the second half of gh, bh, &c.). They are therefore the guttural spirant (Greek) χ and the bilabial spirant f respectively.

k. Loss of consonants. This is almost entirely confined to groups of consonants. When the group is final, all but the first element, as a rule, is dropped in pausā and in Sandhi (28). In initial consonant groups a sibilant is often lost before a mute; e. g. candrá *shining* beside ścandrá; stanayitnú m. beside tanayitnú *thunder*; tāyú m. beside stāyú *thief*; tṛ beside stṛ m. *star*; páśyati *sees* beside spás m. *spy*, -spaś-ṭa *seen*. In a medial group the sibilants s and ś regularly disappear between mutes; e. g. á-bhak-ta, 3. s. nom. for á-bhak-ś-ṭa beside á-bhak-ś-i. A mute may disappear between a nasal and a mute; e. g. yuñ-dhí for yuñg-dhí.

a. Medially, voiced sibilants, the dental z, the cerebral ṣ, and the palatal ś, have disappeared before the voiced dentals d, dh, and h, but nearly always leaving a trace of their former existence. Only in the two roots containing ā.

ās *sit*, āās *order*, the sibilant has disappeared without a trace: ā-dhvam, āa-āā-dhi. But when a preceded the s the loss of the sibilant is indicated by e taking the place of as; e. g. e-dhī (for as-dhī) from *as be*; sed, perfect stem of *sad sit* for *sas*d; similarly in *de-hī give* (for *das-dhī*) beside *dad-dhī*. When other vowels than ā preceded, the s was cerebralized and disappeared after cerebralizing the following dental and lengthening the preceding vowel; thus ā-sto-dhvam (= ā-stoṣ-dhvam for ā-sto-s-dhvam) 2. pl. aor. beside ā-sto-ṣ-ṭa; similarly mīdhā n. *reward* (Gk. μισθός). Similarly the old voiced palatal ś disappeared after cerebralizing a following d or dh and lengthening the preceding vowel; e. g. tā-dhi for taś-dhi (= taḱ-ṣ-dhi) from *takṣ fashion*; ṣo-dhā for ṣaṣ-dhā (= saḱ-ṣ-dhā) beside *ṣaṣ-ṭhā sixth*. Still commoner is the loss of the old aspirated palatal śh represented by h, which was dropped after cerebralizing and aspirating a following t and lengthening the preceding vowel; e. g. sā-dhṛ for sáh-tṛ *conqueror* from *sah*; gūdhā *concealed* for guh-tá (from guśh-tá).

1. **Haplology.** When two identical or similar syllables are in juxtaposition, one of them is sometimes dropped; e. g. tuvī-rā[va]-vān *roaring mightily* beside tuvī-rāva; ir[adh]ādhyai inf. of *iradh seek to win*; ma-dúgha m. a plant yielding honey, beside *madhu-dúgha shed-ling sweetness*; śīrṣa-[sa]ktī f. *headache*.

CHAPTER II

RULES OF SANDHI OR EUPHONIC COMBINATION
OF SOUNDS

16. Though the sentence is naturally the unit of speech, which forms an unbroken chain of syllables euphonically combined, it is strictly so only in the prose portions of the AV. and the YV. But as the great bulk of the Vedas is metrical, the editors of the Saṃhita text treat the hemistich (generally consisting of two Pādas or verses) as the euphonic unit, being specially strict in applying the rules of Sandhi between the verses forming the hemistich. But the evidence of metre supported by that of accent shows that the Pāda is the true euphonic unit. The form which the final of a word shows varies according as it appears in pausā at the end of a Pāda, or in combination with a following word within the Pāda. With the former is concerned the law of finals in pausā, with the latter the rules of Sandhi. **Avoidance of hiatus and assimilation** are the leading principles on which the rules of Sandhi are based.

Though both are in general founded on the same phonetic laws, it is necessary, owing to certain differences, to distinguish **external Sandhi**, which determines the changes of final and initial letters of words, from **internal Sandhi**, which applies to the final letters of verbal roots and nominal stems when followed by certain suffixes and terminations.

a. The rules of external Sandhi apply with few exceptions (which are survivals from an earlier stage of external Sandhi) to words forming compounds, and to final letters of nominal stems before the case-endings beginning with consonants (-bhyām -bhis, -bhyas, -su) or before secondary (182, 2) suffixes beginning with any consonant except y.

A. External Sandhi.

Classification of Vowels.

17. Vowels are divided into

A. 1. Simple vowels: a ā; i ī; u ū; ṛ ṝ; ḷ.

2. Guṇa vowels: a ā; e o ar al.

3. Vṛddhi vowels: ā; ai; au; ār.¹

a. Guṇa (*secondary quality*) has the appearance of being the simple vowel strengthened by combination with a preceding a according to the rule (19a) of external Sandhi (except that a itself remains unchanged); Vṛddhi (*increase*), of being the Guṇa vowel strengthened by combination with another a.²

B. 1. Vowels liable to be changed into semivowels: i, ī; u, ū; ṛ³ and the diphthongs e, ai, o, au (the latter half of which is i or u); consonantal vowels.

2. Vowels not liable to be changed into semivowels (and only capable of coalescence): a, ā: unconsontantal vowels.

Combination of Final and Initial Vowels.

18. If the same simple vowel (short or long) occurs at the end of one word and the beginning of the next, contraction resulting in the long vowel⁴ is the rule in the written text of the Saṃhitās. Thus *ihāsti* = *ihā asti*; *indrā* = *indra ā*; *tvāgne* = *tvā agne*; *vidām* = *vī idām*; *sūktām* = *su uktām*.

¹ The Vṛddhi form of ḷ (which would be āḷ) does not occur.

² In this vowel gradation, as Comparative Philology shows, the Guṇa vowel represents the normal stage, from which the simple vowel was reduced by loss of accent, while Vṛddhi is a lengthened variety of Guṇa (5a). The reduction of the syllables *ya*, *va*, *ra* (which are parallel with the Guṇa stage) to the corresponding vowels i, u, ṛ (5b) is termed *Samprasāraṇa* (*distraction*).

³ ṛ never appears under conditions rendering it liable to be changed into r (cp. 4 a, p. 4).

⁴ ṛ does not occur because ṛ ṛ never meet in the Saṃhitās, and final ṛ does not even occur in the RV.

a. The contraction of ā + a and of ū + ū occasionally does not take place, even in the written text of the RV., both between the Pādas of a hemistich and within a Pāda; thus *manīṣā* | *agnīḥ*; *manīṣā* *abhī*; *viṣú* *utā*; *sú* *ūrdhvāḥ*; and in a compound, *su-ūtāyaḥ*.

b. On the other hand, the metre requires the contracted vowels of the written text to be restored in pronunciation. In such cases the restored initial is long by nature or position, while the preceding final, if long, must be shortened.¹ Thus *cāsāt* is pronounced as *ca āsāt*; *cārcata* as *ca arcata*; *māpéh* as *mā āpéh* (for *mā āpéh*); *mṛlatīdīśe* as *mṛlati īdīśe*; *yántīndavaḥ* as *yānti īndavaḥ*; *bhavantūkṣāṇaḥ* as *bhavantu ukṣāṇaḥ*. When the first word is a monosyllable (especially *vī* or *hī*), the written contractions *ī* and *ū* are usually to be pronounced with hiatus; thus *hīndra* as *hī indra*.

19. a and ā

a. coalesce with the simple vowels *ī*² and *ū* to the Guṇa vowels *e* and *o*³ respectively; e.g. *ihéha* = *ihā iha*; *pitéva* = *pitā iva*; *ém* = *ā im*; *óbhá* = *ā ubhá*.⁴ They are never contracted to *ar* in the written text of the RV. or VS.;⁵ but the metre shows that the combination is sometimes to be pronounced as *ar*, for instance in the compound *sapta-rṣāyaḥ* the seven seers = *saptarṣāyaḥ*.

¹ Because of the prosodical rule that a long vowel is always shortened before another vowel. Cf. note 5.

² Occasionally *ā* + *i* remain uncontracted in the written text of the RV., as *jyā iyām*, *pibā imām*, *raṇayā ihā*.

³ This contraction is a survival because *ē* and *ō* are simple long vowels, but they were originally = *āi*, *āu*.

⁴ But in many instances where the contraction is written, the original simple vowels must be restored with hiatus; thus *subhāgośāḥ* = *subhāgā uśāḥ*.

⁵ *ā* is always shortened or nasalized before *r* in the written text; e.g. *tátha r.ūḥ* (for *tāthā*); *vipanyām rṭāya* (for *vipanyā*).

b. coalesce with Guṇa vowels to Vṛddhi; e. g. áibhiḥ = á ebhiḥ.¹

c. are absorbed by Vṛddhi vowels; e. g. sómasyauśijáh = sómasya auśijáh.

20. The simple consonantal vowels ī and ū before dissimilar vowels or before diphthongs are regularly changed to the semivowels y and v respectively in the written text of the Saṃhitās; e. g. práty āyam = prāti āyam; jānītry ajījanat = jānītri ajījanat; á tv étā = á tū étā. But the evidence of the metre shows that this y or v nearly always has the syllabic value of ī or ū.² Thus vy ūśáh must be read as ví uśáh; vidátheṣv añján as vidátheṣu añján.

a. Final ɾ (which does not occur in the RV.) becomes r before a dissimilar vowel; an example is vijñātr étát = vijñātrɾ étát (ŚB.).

21. The Guṇa vowels e and o

a. remain unchanged before a,³ which is generally⁴ elided in the written text of the Saṃhitās, but according to the evidence of the metre, must almost invariably in the RV., and generally in the AV. and YV., be pronounced,⁵ whether written or not.⁶ In devāso aptúraḥ (i. 8") the a is both

¹ ā instead of contracting with e is sometimes nasalized before it: aminantañ évaiḥ (for a e); upásthāñ ékā (for ā e). Again ā is sometimes elided before e and o; as úp'eṣatu (for a e), yáth'ohiṣe (for ā o).

² Because ī and ū are prosodically shortened before a following vowel (p. 22, note 1).

³ The exceptional treatment of e in stótava ambyam for stótavo ambyam is a survival showing that the Sandhi of e and 'o before a was originally the same as before other vowels.

⁴ In the RV. it is elided in about 75 per cent., in the AV. in about 66 per cent. of its occurrences.

⁵ In the RV. it must be pronounced in 99 per cent., in the AV. and the metrical parts of the YV. in about 80 per cent. of its occurrences.

⁶ The frequent elision of the a in the written text compared with its almost invariable retention in the original text of the RV., indicates a period of transition between the latter and the total elision of the post-Vedic period.

written and pronounced; in *sūnávė 'gne* (i. 1⁹) it must be restored as *sūnávė | ágne*.

b. before every other vowel (or diphthong) would naturally¹ become *ay* and *av* (the form they assume within a word), but the former drops the semivowel throughout, while the latter does so only before *ũ*; e. g. *agna ihá* (for *agnay*); *váya ukthébhiḥ* (for *váyav*); but *váyav á yāhi*.

22. The Vṛddhi vowels *ai* and *au* are treated before every vowel (including *a*) or diphthong exactly in the same way as *e* and *o* before vowels other than *a*. Thus *ai* becomes *ā* (through *āy*) throughout, but *au* only before *ũ*² (through *āv*); e. g. *tāsmā akṣi* (for *tāsmāy*), *tāsmā indrāya*; *sujihvá ūpa* (for *sujihvāv*), but *tāv ā*, *tāv indrāgnī*.

a. The (secondary) hiatus caused by the dropping of *y* and *v* in the above cases (21 *b* and 22) as a rule remains. But further contraction is sometimes actually written in the Saṃhitās; e. g. *sártavájáu* for *sártavā ājáu* (through *sártavāy* for *sártavái*); *vāsáu* for *vā asáu* (through *vāy* for *vái*). Sometimes, again, the contraction, though not written, is required by the metre. Thus *ta indra* must be pronounced as *tendra*, and *goṣṭhá ūpa* (A.V.) for *goṣṭhé ūpa* (through *goṣṭháy*) as *goṣṭhópa*.

Irregular Vowel Sandhi.

23. Vṛddhi instead of Guṇa results from the contraction of

a. the preposition *á* (in the A.V. and V.S.) with initial *ṛ* in *ṛti* = *á ṛti* and in *ārchatu* = *á ṛchatu*. In the case of the latter verb, the TS. extends this contraction to prepositions ending in *a*: *ūpārchati* = *ūpa ṛchatu* and *avārchāti* = *ava ṛchāti*.

¹ Because *e* and *o* were originally = *āi* and *āu*.

² This is also the Sandhi of the A.B. and K.B.

b. The preposition **prá** (in the RV.) with initial **i** in **práishayūr** = **prá ishayūr**.

c. The augment **a** with the initial vowels **i**, **u**, **r**;¹ e. g. **áichas** 2. s. impf. of **iṣ** *wish*; **áunat** 3. s. impf. of **ud** *wet*; **árta** 3. s. aor. of **ṛ** *go*.

Absence of Vowel Sandhi.

24. The particle **u** is unchangeable² in pronunciation before vowels, though as a rule written as **v** after a consonant;³ e. g. **bhá u amśáve**, but **ávéd v indra**. When it combines with the final **ā** of a particle to **o**, in **ó** = **á u**, **átho** = **átha u**, **utó** = **utá u**, **mó** = **má u**, it remains unchanged even in the written text; e. g. **átho indrāya**.

25. a. The **ī** and **ū** of the dual (nom. acc.) never change to **y** and **v**. This dual **ī** is never to be pronounced short, but the **ū** sometimes is; e. g. **hārī** (∪ -) **ṛtāya**, but **sādhū** (∪) **asmai**. This **ī** may remain before **i**, as in **hārī iva**, but in several instances the contraction is written, as in **ródasīmé** = **ródasī imé**, while in several others, though not written, it must be pronounced.

b. The rare locatives singular in **ī** and **ū** are also regularly written unchanged in the RV.,⁴ but they seem always to be treated as prosodically short.

c. The **ī** of the nom. plur. m. (of the pronoun **asáu**) **amī** is always given as unchangeable in the Pada text (**amī iti**), but it never happens to occur before a vowel in the RV.

¹ This is perhaps a survival of a prehistoric contraction of **ā** (the original form of the augment) with **i**, **u**, **r** to **āi**, **āv**, **ār**.

² The term applied by the native phoneticians to unchangeable vowels is **pragrhya separated**. Such vowels are indicated in the Pada text by an appended **iti**. **u** is always there written in its lengthened and nasalized form as **ūṁ iti**.

³ It is occasionally written unchanged in its lengthened form even after a consonant, as **tām ū akr̥van**.

⁴ Except **vēdy asyām**, to be pronounced **védī asyām**.

d. The *i* of the nom. s. in *pr̥thivī*, *pr̥thu-jr̥āyī*, *samrājñī* rarely, of the inst. *suśāmī* once, and of the instr. *ūtī* often, remains unchanged before vowels; ¹ e. g. *samrājñī ādhi*, *suśāmī abhūvan*.

26. The diphthong *e* is unchangeable in various nominal and verbal forms.

a. The *e* of the nom. acc. dual (= *a + ī*), fem. and neut. of *a* stems, is not liable to Sandhi; ² e. g. *ródasī ubhé rghâyámāṇam*.

b. The verbal dual *e* ³ of the 2. 3. pres. and perf. mid. never combines, though it is nearly always prosodically shortened; e. g. *parimamnāthē asmān*.

c. The *e* of the locative of the pronominal forms *tvé* in *thee*, *asmé* ⁴ in *us*, *yuṣmé* in *you* are unchangeable; ⁵ e. g. *tvé it*; *asmé āyuh*; *yuṣmé itthā*.

Combination of Final and Initial Consonants.

27. The external Sandhi of consonants is primarily and almost exclusively concerned with the assimilation of a final to a following initial sound. Since the Sandhi of final consonants generally speaking starts from the form they assume in *pausa*, ⁶ it is necessary to state the law of allowable finals at the outset. That law may be formulated as follows: only unaspirated hard mutes, nasals, and Visarjantiya are tolerated, and palatals are excluded, as finals. By this law the thirty-nine consonants classified in § 8 are reduced to

¹ The unchangeableness of the vowel here being only occasional is not indicated with *iti* in the Pada text.

² Except *dhīṣṇyemé* for *dhīṣṇye imé*, as it is also probably to be pronounced.

³ Under the influence of the nominal dual *e*; for there was originally no difference between this dual *e* and any other *e* in middle forms, such as the dual *vahe*, sing. *te*, and the plur. *ante*.

⁴ Also used as dat. in the RV.

⁵ They are always written with *iti* in the Pada text.

⁶ Final *n* and *r* are, however, to a considerable extent treated not on the basis of their pausal form, but of etymology.

the following eight as permissible in *pausā* :—**k**, **ñ**; **ṭ**; **ṭ**, **ṇ**; **p**, **m**; Visarjanīya.

The aspirate and soft mutes (3 *b*) are eliminated, leaving only hard unaspirated mutes to represent them. The palatals (3 *b̥* *β*), including **ś** (3 *d*), and **h** (3 *c*), are replaced by **k** or **ṭ** (**ñ** by **ṇ̃**).

ṣ (3 *d*) is replaced by **ṭ**, **s** (3 *d*) and **r** (3 *c*) by Visarjanīya.

The nasal **ṇ** (3 *b̥* *γ*) and the three semivowels **y**, **l**, **v** (3 *c*) do not occur.

28. The rule is that only a single consonant may be final. Hence all but the first of a group of consonants must be dropped; e.g. **ābhavan** 3. pl. impf. *were* (for **ābhavant**); **tān** acc. pl. *those* (for **tāns**); **tudān** *striking* (for **tudānts**); **prāñ** *forward* (through **prāñk** for **prāñs**); **āchān** 3. s. aor. *has pleased* (for **āchantst**).

a. **k**, **ṭ**, or **t**, when they follow an **r** and belong to the root, are allowed to remain;¹ e.g. **vārk** 3. s. aor. of **vṛj** *bend* (for **vārk-t**); **ūr̥k** nom. s. of **ūr̥j** *strength*; **ā-mārṭ** 3. s. impf. of **mṛj** *wipe*; **ā-vart** 3. s. aor. of **vṛt** *turn*; **su-hārṭ** nom. s. of **suhārd** *friend*.

a. There are seven instances in the *Saṃhitās* in which a suffixal **s** or **t** is retained instead of the preceding radical consonant. (1) **s** thus appears in the following four nominatives sing.: **sadha-mās** beside **sadha-māt** (for **sadha-mād-s**) *companion of the feast*; **ava-yās** (for **ava-yāj-s**) *f. sacrificial share*; **āvayās** (for **āvayāj-s**) *m. a kind of priest*; **puro-dās** *sacrificial cake* (for **puro-dās-s**).² (2) **s** or **t** similarly appears in the following four singular verbal preterite forms: **ā-yā-s** (for **ā-yaj-s**) beside **a-yāt** 2 s. aor. of **yaj** *sacrifice*; **ā-srās** (for **ā-sraṣ-s**) 2. s. aor. of **sṛj** *emit*; **ā-bhaṣ** (for **ā-bhaṣak-s**) 2. s. impf. of **bhaṣj** *break*; and **ā-sraṣ** (for **a-sras-t**)³ 3. s. aor. of **sras** *fall*.

¹ The only instance of a suffix remaining after **r** is in **dar-t** 3. s. aor. of **dr̥** *cleave* beside **ā-dar** 2. s. (for **ā-dar-s**).

² The **s** is probably due to the analogy of nominatives, like **mās** *moon*, **dravīṇo-dās** *wealth-giver*, &c.

³ The appearance of **s** or **t** here is due to the beginnings of the

Classification of Consonants.

29. The assimilation, of which the application of the rules of consonant Sandhi consists, is of two kinds. It is concerned either with a shift of the phonetic position in which a consonant is articulated, or with a change of the quality of the consonant. Hence it is necessary to understand fully the classification of consonants from these two aspects. In § 3 *b c d* (cp. 15, 2*b-h*) an arrangement according to the place of articulation is given of all the consonants except four, the breathing *h* and the three voiceless spirants, which are phonetically described in § 15, 2*ij*.

a. Contact of the tongue with the throat produces the gutturals, with the palate the palatals, with the roof of the mouth the cerebrals, with the teeth the dentals, while contact between the lips produces the labials.

b. In forming the nasals of the five classes, the breath partially passes through the nose while the tongue or the lips are in the position for articulating the corresponding tenuis. The real Anusvāra is formed in the nose only, while the tongue is in the position for forming the particular vowel which the Anusvāra accompanies.

c. The semivowels *y, r, l, v* are palatal, cerebral, dental, and labial respectively, pronounced in the same position as the corresponding vowels *i, ṛ, ḷ, u*, the tongue being in partial contact with the place of articulation in the first three, and the lips in partial contact in the fourth.

d. The three sibilants are hard spirants produced by partial contact of the tongue with the palate, roof, and teeth respectively. There are no corresponding soft sibilants (English *z*, French *j*), but their prehistoric existence may be inferred from various phenomena of Sandhi (cp. 15, 2*ka*).

tendency to normalize the terminations so as to have *s* in the 2. s. and *t* in the 3. s. Some half-dozen examples of this have been found in the Brāhmaṇas; e.g. *ś-ves* 2. s. impf. (= *ś-ved-s*) from *vid know*.

c. **h** and **ḥ** are respectively soft and hard spirants produced without any contact, and articulated in the position of the vowel that precedes or follows. **h** occurs only before soft letters, **ḥ** only after vowels and before certain hard letters.

30. Quality of consonants.

Consonants are

1. either **hard** (surd, voiceless): **k kh, c ch, ṭ ṭh, ṭ ṭh, p ph; ś ś s; ḥ ḥ ḥ** (3);

or **soft** (sonant, voiced): all the rest (3) (besides all the vowels and diphthongs).

2. either **aspirated**: **kh gh, ch jh, ṭh ḍh ḷh, th dh, ph bh, h ḥ ḥ ḥ, ś ś s;**

or **unaspirated**: all the rest.

Hence the change of **c** to **k** is a change of the position of articulation (palatal to guttural), and that of **c** to **j** is a change of quality (hard to soft); while the change of **c** to **g** (hard palatal to soft guttural) or of **t** to **j** (hard dental to soft palatal) is one of both position and quality.

31. It is essential to remember that consonant Sandhi cannot be applied till finals have been reduced to one of the eight allowable sounds (27). The latter are then modified without reference to their etymological value (except partially in the case of **n** and Visarjanīya). Only six of these allowable finals occur at all frequently, viz. **k, t, n, p, m,** and Visarjanīya, while the cerebral **ṭ** and the guttural **ṇ** are rare.

I. Changes of Quality.

32. A final consonant (that is, a mute or Visarjanīya) is assimilated in quality to the following initial, becoming soft before soft initials, and remaining hard before hard initials (consonants).

Hence final **k, ṭ, t, p** before vowels and soft consonants become **g, ḍ, d, b** respectively; e.g. **arvāg rādhaḥ** (through **arvāk** for **arvác**); **havyavád juhvāsyah** (through **-vát** for **-váh**); **śāl urvīḥ** (through **śāt** for **śás**: cp. 3 b γ); **gámad**

vájebhiḥ (for gámat); agníd ṛtāyatáḥ (through agnít for agnídh); triṣṭúb gāyatrī (through triṣṭúp for triṣṭúbh); abjá (for ap-já).

33. Final *k*, *ṭ*, *t*, *p* before *n* or *m* may, and in practice regularly do, become the nasal of their own class; e. g. *prāṇaṇ mártiyasya* (through *prāṇag* for *prāṇak*); *virāṇaṇ mitrávárūṇayoḥ* (through *virāḍ* for *virát*); *śāṇaṇavati* (TS.) (through *śāt-*) for *śāṇaṇavati*; *āsīn nó* (through *āsīd* for *āsīt*); *tān mitrásya* (for *tád*); *trikakúm nivártat* (through *trikakúb* for *trikakúp* from *trikakúbh*).

34. Final *t* becomes *l* through *d*; e. g. *áṅgāl lómnaḥ* (for *áṅgāt*).

35. Since the nasals have no corresponding hard sounds, they remain unchanged in quality before initial hard sounds. The guttural *ṇ*,¹ which is rare, remains otherwise unmodified also (cp. 52); but it may before sibilants insert a transitional *k*, e. g. *pratyáṅk sá* beside *pratyáṇ sá*. Final *m* is liable to change of position before all consonants (42). Final dental *n* is liable to change before vowels (42, 52), palatals, dentals, the semivowel *l*, and sometimes *p* (40).

36. The dental nasal *n* remains unchanged before (1) the gutturals *k*, *kh*, *g*, *gh*; (2) the labials *p*,² *ph*, *b*, *bh*, *m*; (3) the soft dentals *d*, *dh*, *n*; generally also before *t* (40, 2); (4) the semivowels *y*, *r*, *v*, and the breathing *h*; (5) the cerebral and the dental sibilants *ś* and *s*.

a. Before *ś* and *s* a transitional *t* may be inserted, e. g. *áhan-t sáhasā*; *tān-t sám*.

II. Changes of Position.

37. The only four final consonants (27) liable to change of position are the dental *t* and *n*, the labial *m*, and Visarjaniya.

¹ The palatal and cerebral nasals, as has already been stated, do not occur as finals.

² Before *p* it sometimes becomes *mḥ*; cp. 40, 5.

a. The two dentals become palatal before palatals.¹

b. Visarjantiya and m adapt themselves to the phonetic position of the following consonant.

1. Final t.

38. Final t before palatals (c, j, ch, ś) is changed to a palatal (c or j); e.g. *tác cákṣuḥ* for *tát cákṣuḥ*; *yātayáj-jana* for *yātayát-jana*; *rohío ohyāvá* for *rohit śyāvá*.²

2. Final n.

39. Final n before vowels is changed, after a long vowel, to Anusvāra: if the preceding vowel is ā, to ṁ, if it is ī, ū, ṛ, to ṁr;³ e.g. *sárgāṁ iva* for *sárgān*; *vidvāṁ agne* for *vidvān*; *paridhīm̐r áti* for *paridhīn*; *abhiśūṁr iva* for *abhiśūn*; *nṛ̐m̐r abhi* for *nṛ̐n*.

40. 1. Final n before all palatals that occur becomes palatal ñ; e.g. *ūrdhvāñ caráthāya* for *ūrdhvān*; *tāñ juṣethām* for *tān*; *vajriñ śnathihi* for *vajrin*; but since before ś a transitional t may be inserted, *vajrnt śnathihi* may (through *vajriñc śnathihi*) become *vajrñ chnathihi*.⁴

a. Before c the palatal sibilant is sometimes inserted⁵ in the RV., the preceding n then becoming Anusvāra. This

¹ Final dentals never come into contact with initial cerebrals in the Samhitās. No initial cerebral mutes occur in the RV., and even the cerebral sibilant ś occurs only in *śás six* and its compounds, and once in *śát* for *sát* from *sāh*.

² On the change of ś to ch after c see 53.

³ Both ṁ and ṁr here represent original ns through ṁh, the Sandhi of h being here the same as that of āḥ īḥ ūḥ ṛḥ before vowels. ān in ūn remain unchanged at the end of a Pāda (as being in pausā) before a vowel; e.g. *devayānān'átandraḥ* (i. 727).

⁴ ṛ̐m̐r occurs only once, otherwise remaining unchanged as ṛ̐n, because two r sounds are avoided in the same syllable (cf. *Vedic Grammar*, § 79).

⁵ That is, t before ś becomes c (38).

⁶ That is, after c initial ś may become ch (53).

⁷ There are no examples of the inserted sibilant before ch in the Samhitās.

insertion takes place, only when the sibilant is etymologically justified,¹ almost exclusively (though not without exception even here²) before *ca* and *cid*; e.g. *anuyājā́mś ca*, *amenā́mś cit*. In the later *Saṃhitās* the inserted sibilant becomes commoner, occurring even where not etymologically justified.³

2. Final *n* usually remains unchanged before dental *t*,⁴ e.g. *tvāvā́n tmā́nā*; but the dental sibilant is sometimes inserted in the RV., the preceding *n* then becoming *Anusvāra*. This insertion takes place, only when the sibilant is historically justified;¹ e.g. *āvādams tvām* (for *āvādan*). In the later *Saṃhitās* the inserted sibilant becomes commoner, occurring even where not etymologically justified.²

3. Final *n* before initial *l* always becomes nazalized *ḷ*; e.g. *jigīvā́ḷ lakṣām*.

4. Though final *n* generally remains unchanged before *y*, *r*, *v*, *h* (36, 4), *ān*, *īn*, *ūn* sometimes become *ām*, *īm*, *ūm* as before vowels (39); e.g. *devā́n havā́mahe*; but *svāvā́m yātu* (for *svāvān*); *dadvā́m vā* (for *dadvān*); *pívo-annā́m rayiv́dhaḥ* (for *annān*); *paṇí́mṛ hatam* (for *paṇin*); *dás-yū́mṛ yónau* (for *dásyūn*).

5. Final *n* when etymologically representing *ns* sometimes becomes *mḥ* before *p* (36, 2); thus *nṛ́mḥ pāhi* (for *nṛ́n*); *nṛ́mḥ pātram*; *svátavā́mḥ pāyúḥ* (for *svátavān*).

3. Final *m*.

41. Final *m* remains unchanged before vowels; e.g. *agním iḥe I praise Agni*.

¹ That is, in the nom. s. and acc. pl. m., which originally ended in *na*.

² E.g. *paśú́n ca sthātṛ́n carátham* (i. 72°).

³ As in the 3. pl. impf., e.g. *ábhavan* (originally *ábhavan-t*) and the voc. and loc. of *n* stems, e.g. *rājan* (which never ended in *s*).

⁴ No initial *th* occurs in the RV.

a. In a very few instances the *m* is dropped and the vowels thereupon contract. This Sandhi is mostly indicated by the metre only: thus *rāṣṭrām ihā* must be pronounced *rāṣṭréhā*. It is very rarely written, as in *durgāhaitāt* for *durgāham etāt*. The Pada text, however, neither here (*durgāhā etāt*) nor elsewhere analyses a contraction in this way.

42. Final *m* before consonants is changed

1. before the semivowel *r*, the three sibilants *ś*, *ṣ*, *s* and the breathing *h* to Anusvāra; e.g. *hótāraṃ ratnadhātamaṃ* (for *hótāram*); *vārdhamānaṃ svó* (for *vārdhamānam*); *mitrāṃ huve* (for *mitrām*).¹

2. before *y*, *l*, *v* it becomes nasalized *ỹ*, *l̃*, *ṽ*; but the printed texts regularly use Anusvāra² instead; e.g. *sāṃ yudhí*; *yajñāṃ vaṣṭu*.³

3. before mutes it becomes the class nasal,⁴ and *n* before *n*⁵; e.g. *bhadrañ kariṣyāsi*; *tyāñ camasām*; *nāvaṃ tyāṣṭuḥ*; *bhadraṇ nah*. Most MSS. and the printed texts, however, represent this assimilated *m* by Anusvāra⁶; e.g. *bhadraṃ kariṣyāsi*; *tyāṃ camasām*; *nāvaṃ tvāṣṭuḥ*; *bhadraṃ nah*.

a. This Sandhi is identical with that of *n* before the palatals *c*, *j*, *ch* (40) and the soft dentals *ḍ*, *ḍh*, *n* (36, 3), and of *t* before *n* (33).

¹ Anusvāra seems to have been used originally before the sibilants and *h* only. Compounds like *saṃ-rāj* show that *m* originally remained unchanged before *r* (49 b).

² The Taittirīya Prātiśākhya allows the optional use of Anusvāra before these semivowels.

³ Forms with internal *m* like *yam-yāmāna* and *āpa-mukta* show that *m* originally remained unchanged in external Sandhi before *y* and *l*; and forms like *jagan-vān* (from *gam go*) point to its having at one time become *n* before *v* in Sandhi.

⁴ Before labials it of course remains.

⁵ This assimilation before *n* being identical with that of *ḍ*, led to ambiguity in some instances and consequent wrong analysis by the Paṭlapāṭha.

⁶ Max Müller in his editions prints Anusvāra throughout, even before labials; Aufrecht has Anusvāra except before labials, where he retains *m*.

4. Final Visarjanīya.

43. Visarjanīya is the spirant to which the hard *s* and the corresponding soft *r* are reduced in *pausā*. If followed by a hard sound,

1. a palatal (*c*, *ch*) or a dental (*t*) mute, it becomes the corresponding sibilant; e. g. *devās cakṛmā* (through *devāḥ* for *devās*); *pūs ca* (through *pūḥ ca* for *pūr ca*);¹ *yās te* (for *yāḥ*); *ānvibhis tātā* (for *-bhiḥ*).

a. Visarjanīya, if preceded by *ī* and *ū*, before dental *t* often becomes cerebral *ṣ*, which cerebralizes the following initial *t* to *ṭ*. In the RV. this occurs chiefly, and in the later Vedas only, before pronouns; e. g. *agnis te*; *krātus tām*; also *nākiṣ tanūsu*. In compounds this change takes place in all the Samhitās; e. g. *dūṣ-ṭara* *hard to pass*.²

2. a guttural (*k*, *kh*) or labial (*p*, *ph*) mute, it either remains or becomes Jihvāmūliya (*ḥ*) before the gutturals and Upadhmāniya (*ḥ*) before the labials; e. g. *viṣṇoḥ kármāṇi* (for *viṣṇos*); *indraḥ páñca* (for *indras*); *pūnaḥ-punaḥ* (for *pūnar*); *dyáuḥ pṛthivī*.

a. After *ā* it often, in the RV., becomes *s*, and *ṣ* after *ī*, *ū*, *ṛ*;³ e. g. *divās pári*; *pátnivatas kṛdhi*; *dyáuḥ pitā*. In compounds this change takes place regularly in all the Samhitās; e. g. *paras-pā* *far-protecting*; *haviṣ-pā* *drinking the offering*; *duṣ-kṛt* *evil-doing*, *duṣ-pád* *evil-footed*.

3. a simple sibilant, it either remains or is assimilated; e. g. *vaḥ śívátamaḥ* or *vaś śívátamaḥ*; *dévīḥ śát* or *déviṣ śát*; *naḥ sapátnāḥ* or *nas sapátnāḥ*; *pūnaḥ sám* or *pūnas sám*.⁴ Assimilation is undoubtedly the original Sandhi;

¹ This combination (in which Visarjanīya represents original *r*) is contrary to etymology, but is universal in sentence Sandhi and is subject to only two exceptions in compounds: *svár-cakṣas* and *svár-canas*.

² The only exception in the RV. is *cātus-trimśat* *thirty-four*.

³ This treatment before gutturals and labials corresponds to that before *t* (1 a), and was doubtless the original one in sentence Sandhi.

⁴ This combination (in which Visarjanīya represents original *r*), though contrary to etymology, is universal in external Sandhi; but

but the MSS. usually employ Visarjantiya and European editions regularly do so.

a. Before a sibilant immediately followed by a hard mute, a final Visarjantiya is dropped; e.g. *mandibhi stómebhiḥ* (through *mandibhiḥ* for *mandibhis*); *du-ṣṭutí f. ill-praise* (for *duṣ-ṣṭutí*). The dropping is prescribed by the Prātiśākhya of the RV., the VS., and the TS., and is applied by Aufrecht in his edition of the RV.

b. Before a sibilant immediately followed by a nasal or semivowel, a final Visarjantiya is optionally dropped; e.g. *kṛta śrávaḥ* (for *kṛtaḥ*); *ni-svarām* (through *niḥ-* for *nis-*).

44. Visarjantiya (except after a or ā) before a soft sound (vowel or consonant) is changed to r; e.g. *ṣaibhir ídyaḥ* (through *ṣaibhiḥ* for *ṣaibhis*); *agnír hótā* (through *agniḥ* for *agnís*); *paribhúr ási* (through *-bhúr* for *-bhús*).

45. 1. The final syllable *āḥ* (= *ās*) drops its Visarjantiya before vowels or soft consonants; e.g. *sutá imé* (through *sutāḥ* for *sutás*); *vísávā ví* (through *vísavāḥ* for *vísavās*).

2. The final syllable *aḥ* (= *as*)

a. drops its Visarjantiya before vowels except a; e.g. *khyā á* (through *khyāḥ* for *khyas*).

b. before soft consonants and before a, is changed to o, after which a may be elided (21 a); e.g. *índavo vām* (through *índavaḥ* for *índavas*); *no áti* (through *naḥ* for *nas*) or *nó 'ti*.

46. The final syllables *aḥ* (= *ar*) and *āḥ* (= *ār*), in the comparatively few instances¹ in which the Visarjantiya represents an etymological r, do not form an exception (45) to the general rule (44); e.g. *prātár agniḥ*; *púnar naḥ*; *svár druhaḥ*; *vár avāyati*.

in compounds the original r frequently remains; e.g. *vanar-śád*, *dhūr-śád*, &c. This survival shows that r originally remained before sibilants in sentence Sandhi.

¹ r is original in *dvár door*, *vár protector*, *vár water*; *áhar day*, *uśár dawn*, *údhar udder*, *vádhar weapon*, *vánar wood*, *svár light*; *antár within*, *avár down*, *púnar again*, *prātár early*; the voc. of r stems, e.g. *bhrátar*; the 2. 3. s. of past tenses from roots in r, e.g. *āvar*, from *vṛ cover*.

* 47. *r* followed by *r* is always dropped, a preceding short vowel being lengthened; e. g. *púnā rūpāṇi* for *púnar*.¹

48. The three pronouns (nom. m. s.) *sáh* *that*, *syáh* *that*, *eśáh* *this*, drop the Visarjanīya before all consonants;² e. g. *sá vānāni*, *syá dūtáh*, *eśá tām*. The Visarjanīya is here otherwise treated regularly;³ at the end of a Pāda, e. g. *padīṣṭá sáh | cakra eśáh |*, and before vowels, e. g. *só apáh*, *eśó asura*, *eśó 'mandan* (for *amandan*); *sá óṣadhīh*, *eśá índrah*.

a. *sá*, however, generally combines in the RV. with a following vowel; e. g. *sásmāi* for *sá asmai*; *séd* for *sá id*; *sáuṣadhīh* for *sá óṣadhīh*.

Sandhi in Compounds.

49. The euphonic combination at the junction of the members of compounds is on the whole subject to the rules prevailing in external Sandhi. Thus the evidence of metre shows that contracted vowels are often to be pronounced with hiatus when the initial vowel of the second member is prosodically long (cp. 18 *b*): e. g. *yuktá-aśva* (for *yuktáśva*) *having yoked horses*, *devá-iddha* *kindled by the gods* (for *devóddha*), *ácha-ukti* (for *áchokti*) *invitation*.

Compounds have, however, preserved many archaisms of Sandhi which have disappeared from Sandhi in the sentence.

a. In *viś-pāti* *lord of the house* and *viś-pātnī* *mistress of the house* *ś* remains instead of the *ṣ*⁴ required by external Sandhi.

b. In *sam-rāj* *sovereign ruler* *m* appears instead of the Anusvāra required before *r* (42, 1), as in *sam-rājantam*.

¹ In a few instances *o* appears instead of *ā* (- *ar*) under the influence of *aḥ* as the pausal form of neuters in *as*; e. g. *údho romaśám* (for *údhā údhar*), also in the compound *aho-rātrá* for *ahā*.

² *sáh*, however, twice retains it in the RV.; *sáh páhknīh* v. 24) and *sás táva* viii. 33^{1b}) for *sáh*.

³ *syáh* never occurs in the RV. before a vowel or at the end of a Pāda.

⁴ *vis-pati* has in post-Vedic Sanskrit become *viṣpati*.

c. A group of compounds formed with *duṣ* *dū* as first member combine that adverb with a following *d* and *n* to *dū-d* (*duṣ-d* and *du n* (= *duṣ-n*) instead of *dur-d* and *dur-n*:¹ *du dābha* (for *duṣ-dābha*) *hard to deceive*, *dū-dāś* *not worshipping* (for *duṣ-dāś*), *dū-dhī* *malevolent* (for *duṣ-dhī*); *dū-nāśa* *hard to attain* (for *dur-nāśa*, *du-nāśa* (for *duṣ-nāśa* *hard to attain and hard to destroy*.

d. Final (etymological) *r* in the first member is preserved in the RV. before hard sounds where the rules of external Sandhi require Visarjaniya or a sibilant (43 : *vār-kāryā* *producing water*, *svaṛ-cakras* *brilliant as light*; *pūr-pati* *lord of the stronghold*, *svaṛ-pati* *lord of heaven*, *vanar-sād* and *vanar-sād* *sitting in the wood*, *dhūr-sād* *being on the yoke*, *svaṛ-sā* *winning light*; *svaṛ-ṣati* *acquisition of light*.² The VS. also has *ahar-pāti* *lord of day*, and *dhūr-sāh* *bearing the yoke*.³

e. Radical stems in *ir*, *ur* mostly lengthen their vowel before consonants (as they do within the simple word), e.g. *dhūr-sād* *being on the yoke*, *pūr-yāṇa* *leading to the fort*.⁴

50. Compounds further often contain archaisms which though still existing in external Sandhi are obsolescent and disappear entirely in later periods of the language.

a. In six compounds *ścandrá* *bright* retains its old initial sibilant in the second member; e.g. *śśva-ścandra* *brilliant with horses*, *puru-ścandrá* *very brilliant*. As an independent word it is, excepting three occurrences in the RV., invariably *candrá*.⁵

b. A final *s* of the first member or an initial *s* of the second member is cerebralized; e.g. *duṣ-ṭara* *hard to cross*, *duḥ-śāha* *hard to resist*.⁶

¹ But *dur-* the form required by the later external Sandhi is already commoner in the RV.; e.g. *dur-dṛśika*, *dur-nāman*.

² Nouns ending in radical *r* retain the *r* before the ending *su* of the loc. pl., *gīr-gū*, *dhūr-gu*, *pūr-gū*.

³ External Sandhi gradually encroaches here in the later Samhitās, e.g. *svaḥ-pati* in the SV.

⁴ But *gīr* retains its short vowel in *gīr-vanas* *fond of praise* and *gīr-vāhas* *praised in song*.

⁵ How nearly extinct *ścandrá* is as an independent word is indicated by the fact that in the analysis of its six compounds it always appears as *candrá* in the Padapāṭha.

⁶ In post-Vedic Sanskrit only *dustara*, *duḥśāha*.

c. A dental *n* in the second member is cerebralized after *r*, *r*, *ṣ* in the first member :

α. almost invariably, whether initial, medial, or final in a root, when a verbal derivative is compounded with a preposition that contains *r* ; e. g. *nir-ṇij* *f. bright garment*, *pāri-hṇuta* *denied*, *prāṇ-ā* *m. breath* ; and even in suffixes, as *pra-yāṇa* *n. advance* (from *yā go*).

β. predominantly in other compounds when the second member is a verbal noun ; e. g. *grāma-ñj* *chief of a village*, *dur-gāni* *dangers*, *pitṛ-yāṇa* *trodden by the fathers*, *rakṣo-hān* *demon-slaying* ; but *puro-yāvan* *beside* *prātar-yāvan* *going out early*. Cerebralization never takes place in *-ghn* the weak form of *-han* *killing* ; nor in *akṣā-nāh* *tied to the axle*, *kravya-vāhana* *conveying corpses*, *carma-mnā* *tanner*, *yusmā-nīta* *led by you*.

γ. less regularly when the second member is an ordinary (non-verbal) noun ; e. g. *urū-ṇasā* *broad-nosed*, *prā-ṇapāt* *great-grandson* ; but *candrā-nirṇij* *having a brilliant garment*, *pūnar-nava* *again renewed*.

d. The final vowel of the first member is often lengthened, especially before *v* ; e. g. *annā-vṛdh* *prospering by food*. This is often due to an old rhythmical tendency (also appearing in the sentence) to lengthen a vowel before a single consonant between two short syllables ; e. g. *rathā-sāh* *able to draw the car*.

e. Final *ā* or *ī* of the first member is often shortened before a group of consonants or a long syllable ; e. g. *ūrṇa-mradas* *soft as wool* (*ūrṇā*) ; *pṛthivi-ṣṭhā* *standing on the earth* (*pṛthivī*) ; *amīva-cātana* *driving away disease* (*āmivā*).

Doubling of Consonants.

51. The palatal *ch* etymologically represents a double sound and metrically lengthens a preceding short vowel. For the latter reason the RV. *Prātiśakhya* prescribes the doubling of *ch* (in the form of *cch*) after a short vowel, and, as regards long vowels, after *ā* only, when a vowel follows.¹ This rule is followed by Max Müller in his editions of the RV. ; e. g. *utā cchadīḥ*, *ā-cchād-vidhāna*, but *me chantsat*.

¹ The Vedic MSS. almost invariably write the simple *ch*, and this practice is followed by Aufrecht in his edition of the Rigveda and L. v. Schroeder in his edition of the MS. It is also followed in the present work.

52. Before vowels final *ñ* and *n*, if preceded by a short vowel, are doubled; e. g. *kīḍññ indrah*; *śhann indrah*. Though the nasal is always written double, the metre shows that this rule is only partially applied as regards pronunciation in the RV.

a. The compound *vṛṣaṇ-aśvā* with *stallions as steeds* (ṇ-n) is an exception.

Initial Aspiration.

53. After a final *c*, initial *ś* regularly becomes *ch*; e. g. *yác chaknāvāma* for *yád śaknāvāma*.

a. The same change occasionally takes place after *ṭ*; thus *vīpāt chutudrī* (for *śutudrī*); *turāṣāt chuṣmī* (for *śuṣmī*).

54. Initial *h*, after softening a preceding *k*, *ṭ*, *t*, *p*, is changed to the soft aspirate of that mute; e. g. *sadhryāg ghitā* for *hitā*; *āvāḍ dhavyāni* for *āvāt havyāni*; *sīdad dhótā* for *sīdat hótā*.

55. If *gh*, *dh*, *bh*, or *h* are at the end of a (radical) syllable beginning with *g*, *d*, or *b*, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation;¹ e. g. from *dagh reach* the 3. s. injunctive is *dhak* (for *dagh-t*); *-búdh waking* becomes *-bhút*; *dúh milking* becomes *dhúk*.

B. Internal Sandhi.

56. The rules of internal Sandhi apply to the finals of roots and nominal and verbal stems before all endings of declension (except those beginning with consonants of the middle stem: 73 a) and conjugation, before primary suffixes (182, 1) and before secondary suffixes (182, 2) beginning with a vowel or *y*. Many of these rules agree with those of external Sandhi. The most important of those which differ from external Sandhi are the following:

¹ This is not really compensation but the survival of the original initial aspiration of such roots, which was lost owing to the avoidance of an aspirate at the beginning and end of the same syllable. Hence when the final aspirate disappeared, the initial returned.

Final Vowels.

57. In many cases before a vowel *ī* is changed to *iy*; *u* and *ū* to *uv*; e.g. *dhī+e = dhiy-é* dat. s. *for thought*; *bhū+i = bhuv-í* on earth; *yu-yuv-é* has joined ($\sqrt{\text{yu}}$).

58. Final *ṛ* before *y* becomes *ri* (154, 3); e.g. *kṛ* make: *kri-yáte* 3. s. pres. pass. *is done*. Final *ṝ* before consonant terminations is changed to *īr*, after labials to *ūr*; e.g. *gṝ* swallow: *gīr-yáte* is swallowed, *gīr-ná* swallowed; *pṝ* fill: *pūr-yáte* is filled, *pūr-ná* filled.

59. *e*, *ai*, *o*, *au* are changed before suffixes beginning with vowels or *y* to *ay*, *āy*, *av*, *āv* respectively; e.g. *śe+u = śay-ú* lying; *rai+e = rāy-é* for wealth; *go+e = gāv-e* for a cow; *nau+i = nāv-í* in a boat; *go+ya = gāv-ya* relating to cows.

Final Consonants.

60. The most notable divergence from external Sandhi is the unchangeableness of the final consonants (cp. 32) of roots and verbal or nominal stems before suffixes and terminations beginning with vowels, semivowels and nasals (while before other letters they usually follow the rules of external Sandhi); e.g. *vác-ya* to be spoken, *duras-yú* worshipping, *yásas-vat* glorious; *vác-mi* I speak (but *vákti* speaks); *voc-am* I will speak, *papṛc-yāt* would mix; *práñc-aḥ* nom. pl. forward.

a. Before the primary suffix *na*, *d* is assimilated; e.g. *án-na* n. food (for *ad-na*), *chin-ná* cut off (for *chid-na*); and before the secondary suffixes *mant* and *maya*, *t* and *d*; e.g. *vidyún-mant* accompanied by lightning (*vidyút*) and *mṛṇ-máya* consisting of clay (mṛd). In the nominal case-form *ṣaṇ-nám* (for *ṣaṭ-nám*) of six (*ṣáṣ*) the final *ṭ* is assimilated.

61. Nominal or verbal stems ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (28). The final consonant that remains is then treated according to the rules of external

Sandhi. Thus *prāñc* + *s* nom. s. *forward* becomes *prāñ* (the *s* being first dropped, the palatals being changed to gutturals by 27, and the *k* being then dropped by 28); similarly *a-doh* + *t* = *á-dhok* *he milked* (55).

62. Aspirates followed by any sounds except vowels, semivowels or nasals (60) lose their aspiration; e. g. *randh* + *dhi* = *rand-dhī*¹ 2. s. aor. impv. *subject*; *labh* + *sya-te* = *lap-syate* (B.) 3. s. fut. *will take*; but *yudh-i* *in battle*; *ā-rābh-ya* *seizing*.

a. A lost soft aspirate is, if possible, thrown back before *dhv*, *bh*, *s* (55); e. g. *ind-dhvam* 2. pl. impv. of *indh* *kindle*; *bhud-bhis* inst. pl., *bhut-sū* loc. pl. But before *s* this rule applies only partially; thus from *dabh* *harm*: des. *dīp-sa-ti* *desires to injure*, *dīp-sū* *intending to hurt*; *bhas* *chew*: *bāps-a-ti* *chews*; *guh* *hide*: des. *ju-guk-ṣa-tas* *beside aghukṣat*; *dah* *burn*: part. *dákṣat* *beside dhákṣant*; *duh* *milk*: aor. *á-dukṣat* *beside á-dhukṣat*.

b. But it is thrown forward on a following *t* and *th*,² which are softened; e. g. *rabh* + *ta* = *rab-dhā* *seized*; *ruṇád* + *ti* = *ruṇád-dhi*; *rundh* + *tām* = *rund-dhām* 3. s. impv. *let him obstruct*.

63. Palatals. *a.* While *c* regularly becomes guttural before consonants (cf. 61; 27; 7 *b*), *j* in some cases (the majority) becomes guttural (*k*, *g*),³ in others cerebral (*ṭ*, *ḍ*, *ṣ*);

¹ For the Vedic language tolerates two aspirates neither at the beginning and the end of the same syllable, nor at the end of one and the beginning of the next. On the other hand, there is no loss of aspiration in the root if an aspirate (after a vowel) which belongs to a suffix or a second member of a compound follows; e. g. *vibhú-bhis* *with the Vibhus*; *garbha-dhī* m. *breeding-place*. (The two imperatives *bo-dhī* *be for bho-dhī*, and *ja-hī* *strike for jha-hī*, follow the general rule.)

² Except in the case of the root *dhā* *place*, the weak stem of which *dadh* (following the analogy of 62 *a*) becomes *dhat* before *t* and *th* (cf. 184 B *b*).

³ *j* always becomes *k* before a conjugational *s* (cp. 144, 4); e. g. *mṛk-ṣva* 2. s. impv. of *mṛj* *wipe*.

e. g. *uk-tá* spoken ($\sqrt{\text{vac}}$); *yuk-tá* joined ($\sqrt{\text{yuj}}$); *rug-ṇá* broken ($\sqrt{\text{ruj}}$: cp. 65); but *rāṭ* nom. s. *king* (for *rāj + s*); *mṛḍ-dhi* 2. s. impv. *wipe* (for *mṛj-dhi*); *rās-ṭrá* *kingdom* (for *rāj-tra*: cp. 64).

b. The palatal *ś* before *bh* (73 a) normally becomes *ḍ*; ¹ *k* before *s*; ² always *ṣ* before *t* and *th* (cp. 64); e. g. *paḍ-bhís* *with looks* (*pás*), *viḍ-bhís* *with tribes* (*vis*); *vek-ṣyási* fut. of *viś enter*; *vik-śú* loc. pl. (*vis*); *dík* nom. s. of *diś direction*; *nák* nom. s. of *nás night*; *viṣ-tá* *entered* ($\sqrt{\text{viś}}$).

c. *c* and *j* (not *ś*) palatalize a following *n*; e. g. *yaj + na* = *yaj-ñá* *sacrifice*, but *pras-ná* *question*.

d. The *ch* of the root *prach ask* is treated like *ś*: *á-prák-ṣit* 3. s. *siṣ-aor.*, *á-prāṭ* 3. s. *s-aor.* (= *á-prach-s-t*); *prṣ-tá* *asked*, *prás-ṭum* inf. *to ask*.

64. Cerebrals change following dentals to cerebrals (39); e. g. *iṣ + tá* = *iṣ-tá*; *av-iṣ + dhi* = *avid-dhi* 2. s. impv. *iṣ-aor.* of *av*; *ṣaṇ + nām* (for *ṣaṭ-nām*) = *ṣaṇ-ṇām* (cp. 33, 60a).

a. While the cerebral sibilant *ṣ* seems always ³ to become a cerebral mute (*ṭ* or *ḍ*) in declension and becomes *ḍ* in conjugation, it regularly becomes *k* before *s* in conjugation (cp. 63 b and 67); e. g. *dviṣ + s* = *dvīṭ* nom. s. *hating*, *vi-prúṣ + s* = *vi-prúṭ* *drop*, *vi-prúḍ-bhis* inst. pl.; *av-iṣ + dhi* = *avid-dhi* 2. s. impv. *iṣ-aor.* of *av* *favour*; *dviṣ + sa-t* = *dvik-ṣat* 3. s. inj. *sa-aor.* of *dviṣ* *hate*.

65. Change of dental *n* to cerebral *ṇ*.

A preceding cerebral *ṛ*, *ṝ*, *r*, *ṣ* (even though vowels, guttural or labial mutes or nasals, *y*, *v*, or *h* intervene) changes a dental *n* (followed by a vowel or *n*, *m*, *y*, *v*) to cerebral *ṇ*; e. g. *nṛ + nām* = *nṛṇām* *of men*; *pitṛ + nām* = *pitṛṇām* *of fathers*; *var + na* = *vārṇa* m. *colour*; *uṣ + na* = *uṣṇá* *hot*;

¹ *g* in cases of *diś* and *dś*: *dig-bhyás*, *dṛg-bhís*.

² But in the nom. *vīṭ* (*vis*), *vī-pāṭ* (*vī-pás*) and *spāt* *spy* (*spás*) the cerebral has taken the place of the phonetic *k* owing to the influence of other forms in which the cerebral is phonetic.

³ No example occurs of this sound before the *su* of the loc. plur.

krāmaṇa n. *step* (vowels and labial nasal intervene), **arkéṇa** (guttural and vowel); **gr̥bhṇāti** *seizes* (labial mute); **brahmaṇyá** *devotion* (vowel, h, labial nasal, vowel; n followed by y).¹

This rule is followed throughout within a word even when a **ṣ** which it contains is produced by Sandhi; e.g. **uṣvāṇāḥ** (for u **su**vāṇāḥ).

a. The cerebralization of n takes place almost as regularly in verbs compounded with the prepositions **prá** *before*, **párá** *away*, **pári** *round*, **nir** (for **nís**) *out*, as well as in nominal derivatives of these combinations; e.g. **parā-núde** (*nud thrust*), **pra-netí** (*guide* *ni lead*); **pári-hṇuta** *denied*; **prāṇiti** *breathes* (√an); **nir-hanyāt** (*han strike*, but not in forms with **ghn** (e.g. **abhi-pra-ghnānti**), **prá** *hiṇomi*, but **pari-hinómi** *hi impel*).

b. In nominal compounds n is usually cerebralized when it is the initial of the second member in the RV.; e.g. **dur-nāman** *ill-named*, **prá-napāt** *great-grandson*; but **tri-nāká** n. *third heaven*. It is less frequent medially; e.g. **pūrvāhṇá** *forenoon*, **vīśa-maṇas** *manly-spirited*, but **śai-manas** *of far-seeing mind*; **nṛ-pāṇa** *giving drink to men*, but **pari-pāna** n. *drink* (cp. 50 c β).

c. Cerebralization is even extended to external Sandhi in a closely connected following word, most often initially in the enclitic **nas** *us*, rarely in other monosyllables such as **nú** *now*, **ná** *like*, occasionally in other words also; ² e.g. **sahó sú naḥ**; **pári notá . . . víśat**. It sometimes occurs medially, oftenest in the enclitic pronoun **ena** *this*; e.g. **indra enam**. It occasionally appears in accented words also after final r; e.g. **gór óheṇa**.

Table showing when n changes to ṇ.

ṛ	in spite of intervening vowels,	change	if followed
ṝ	gutturals (including h),	n	by vowels,
r	labials (including v).	to	n, m, y, v.
ṣ	and y	ṇ	

¹ There are two exceptions to this rule in the RV., the gen. plur. **úśtránām** and **rāśtránām**.

² After the final cerebral **ṣ** of **sát** (for **sás** *six*), assimilated to the following n (83), initial dental n is cerebralized in **śáp-ṇavati** *ninety-six* (TS.) and in **śaṇ nīramimīta** (B.).

66 A. The dental n

1. remains unchanged before *y* and *v*; e.g. *han-yáte* is slain; *tan-v-āná* stretching, *indhān-van* possessed of fuel (*indhana*), *āsan-vánt* having a mouth.

2. as final of a root becomes Anusvāra before *s*; e.g. *jī-ghām-sa-ti* wishes to kill ($\sqrt{\text{han}}$); also when it is inserted before final *s* or *ṣ* in the neuter plural (71c; 83); e.g. *énāms-i* n. pl. of *éna*s sin; *havīmṣ-i* n. pl. of *havi*s oblation (83).

B. The dental s

1. becomes dental *t* as the final of roots or nominal stems

a. before the *s* of verbal suffixes (future, aorist, desiderative) in the three verbs *vas* dwell, *vas* shine, and *ghas* eat; thus *a-vāt-sis* thou hast dwelt; *vāt-syati* will shine; *jī-ghat-sati* wishes to eat (171, 5) and *jīghat-sú* hungry.¹

b. before case-endings with initial *bh* in the reduplicated perf. participle and in four other words: thus *jāgrvād-bhis* inst. pl. having awakened; *uṣád-bhis* from *uṣás* f. dawn; *mād-bhis*, *mād-bhyás* from *mās* m. month; *svátavad-bhyas* from *svá-tavas* self-strong. This change was extended without phonetic justification² to the nom. acc. s. n. in the RV., as *tatan-vát* extending far.

2. disappears

a. between mutes; e.g. *á-bhak-ta* 3. s. s- aor., for *á-bhak-s-ta* beside *á-bhak-ṣ-i*, of *bhaj* share; *caṣ-ṭe* for *cakṣ-ṭe* (= original *caś-s-te*) 3. s. pres. of *cakṣ* speak; *a-gdha* uneaten for *a-ghs-ta* from *ghas* eat.

A similar loss occurs in verbal compounds formed with

¹ The change of *s* to *t* before the *t* of the 3. s. of a past tense, as in *vy-avāt* has shone forth from *vi-vas*, is probably not a phonetic change, but is rather due to the influence of the 3. s. of other preterites with *t*; **á-vās-t* having thus become *á-vāt* instead of **ávās*.

² There having been no case-ending *s* here. No example occurs in the RV. and AV. of a loc. pl. in *vat-su*.

the preposition *ud* and the roots *sthā* *stand* and *stambh* *support*; e. g. *út-thita* and *út-tabhita* *raised up*.

b. before *dh*; e. g. *śā-dhi* for *śās-dhi* 2. s. impv. of *śās* *order*; *ā-dhvam* 2 pl. mid. impv. of *ās* *sit*; also after becoming *ṣ* and cerebralizing the following dental; e. g. *á-sto-dhvam* (for *á-sto-ṣ-dhvam*) 2. pl. aor. of *stu* *praise*.

67. Change of dental s to cerebral ṣ.

A preceding vowel except *ā* (even though *Anusvāra*¹ intervenes) as well as *k*, *r*, *ṣ* change dental *s* (followed by a vowel, *s*, *t*, *th*, *n*, *m*, *y*, *v*) to cerebral *ṣ*;² e. g. from *havis* *oblation*: *haviṣ-ā* inst. s., *haviṣ-i* nom. pl.; *cákṣus* n. *eye*: *cákṣuṣ-ā* inst. s., *cákṣũṣ-i* nom. pl.; *haviṣ-ṣu* loc. pl.; *sráj* f. *wreath*: *srak-ṣu* loc. pl.; *gír* f. *song*: *gír-ṣu* loc. pl.; *ti-ṣṭhati* *stands* from *sthā* *stand*; *cákṣuṣ-mant* *possessing eyes*; *bhavi-ṣyāti* *will be* from *bhū* *be*; *su-ṣvāpa* *has slept* from *svap* *sleep*. But *sarpīḥ* (final); *mānas-ā* (*a* precedes); *us-rá*³ *matutinal*.

a. The cerebralization of *s* regularly takes place in the RV initially in verbal compounds after prepositions ending in *i* and *u*, as well as in nominal derivatives from such compound verbs; also after the preposition *nis* *out*; e. g. *ní ṣida* *sit down*, *ānu ṣṭuvanti* *they praise*; *niḥ-ṣāha-mānaḥ* *conquering*.⁴

b. In nominal compounds, *s* is more usually cerebralized than not, when the initial *s* of the second member is preceded by vowels other than *ā*; e. g. *su-śóma* *having abundant Soma*. But *s* is often retained in the RV., not only when *r* or *r* follows, as in *hṛdi-ṣpśá* *touching the heart*, *ṛṣi-svará* *sung by seers*, but also when there is no such cause to prevent

¹ The *s*, however, remains in forms of *hims* *impure*, *nims* *kiss*, and *pums* *man*, probably under the influence of the strong forms *hinásti*, *púmāṃsam*, &c.

² Words in which *s* otherwise follows *r* or any vowel but *ā* must be of foreign origin, as *bṛsaya* a demon, *bīsa* n. *root fibre*, *busá* n. *vapour*.

³ *s* remains when immediately followed by *r* or *r*, e. g. *tisrás*, *tisṛ-bhis*, *tisṛnám* f. of *tri* *three*; *usrás* gen., *usrí* and *usrám* loc., beside *usar* voc. *daughter*.

⁴ The *s* remains unchanged when followed by *r* (even when *t* intervenes) or *r* (even though *a* intervenes, with additional *m* or *v* in *smar* *remember* and *svar* *sound*).

the change; e.g. *gô-sakhi* beside *gô-śakhi* *possessing cattle*. After *r* the *s* becomes *ś* in *avar-śá* *light winning*, *svār-śáti* *f. obtainment of light*.

c. Cerebralization is even extended to external Sandhi in initial *s* after a final *i* and *u* in the RV. when the two words are syntactically closely connected. This change chiefly takes place in monosyllabic pronouns and particles, such as *sá*, *syá*, *sīm*, *sma*, *svid*, and particularly *sú*; e.g. *û sú*. It also occurs in numerous verbal forms and participles; e.g. *yūyám hí śthá* *for ye are*, *diví śán* *being in heaven*. In other words the change is rare; e.g. *trí śadhásthā*.¹ In the later Samhitās this form of external Sandhi is very rare except in the combination *û sú*.

Table showing when *s* changes to *ś*.

Vowels except <i>ā</i> (in spite of inter- vening Anusvāra), <i>k</i> , <i>r</i> , <i>ṣ</i>	change <i>s</i> to <i>ś</i>	if followed by vowels, <i>t</i> , <i>th</i> , <i>n</i> , <i>m</i> , <i>y</i> , <i>v</i> .
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68. The labial *m* remains unchanged before *y*, *r*, *l* (cp. 60 and 12 B 1); e.g. *yam-yámāna* *being guided*, *vam-rá m.* *ant*, *ápa-mlukta* *concealed*. But before suffixes beginning with *v* it becomes *n*; e.g. *jagan-vān* *having gone* (from *gam go*).

69. a. The breathing *h* becomes *k* in all roots before *s*; e.g. *dhák-ṣi* 2. s. pres. from *dah burn*; *sak-ṣi* 2. s. pres. from *sah prevail*.

b. In roots beginning with *d* it is treated like *gh* before *t*, *th*, *dh*; e.g. *dah + tá = dag-dhá burnt* (62 b), *duh + tām = dug-dhām* 3. du. pres. Similarly treated is the oldest form of the perf. pass. participle of the root *muh*: *mug-dhá bewildered*.

c. *h* in all other roots is treated like an aspirate cerebral, which after changing a following *t*, *th*, *dh* to *ḍh* and

¹ In the RV. occurs the Sandhi *yájuh śkannám* for *skannám* without cerebralization of the *nn* (cp. 65).

lengthening a preceding short vowel, is dropped; e.g. *sah* + *ta* = *sā-ḍhá*¹ *overcome*; *rih* + *ta* = *rī-ḍhá* *'licked*; *muh* + *ta* = *mū-ḍhá* (AV.) *bewildered*; *vah* + *ta* = *u-ḍhá*; ² *vah* + *dhvám* = *vo-ḍhvám* (VS.).³

d. An exception to *c* is the root *nah* *bind*, in which *h* is treated as *dh*: *nad-ḍhá* *bound*. An exception to both *b* and *c* is the root *drh*: *dr-ḍhá* *firm* (begins with *d* and has a short vowel).⁴

CHAPTER III

DECLENSION

70. Declension, or the inflexion of nominal stems by means of endings that express the various syntactical relations represented by the cases, is most conveniently treated, owing to characteristic difference of form, meaning, and use, under (1) nouns (including adjectives); (2) numerals; (3) pronouns.

In Vedic there are

- a. three genders: masculine, feminine, and neuter;
- b. three numbers: singular, dual, and plural;
- c. eight cases: nominative, vocative, accusative, instrumental, dative, ablative, genitive, locative.⁵

¹ In all these past participles the *ḍh* is in the RV, written as *dh*.

² With Samprasāraṇa.

³ Through *vazh-dhvám* *agh* here becoming *o* just as original *az* becomes *o* (cp. 45 *b*).

⁴ Before this *dh* the vowel *r* never appears lengthened, but it is prosodically long (cp. 8, note 2).

⁵ This is the order of the cases in the Hindu Sanskrit grammarians, excepting the vocative, which is not regarded by them as a case. It is convenient as the only arrangement by which such cases as are identical in form, either in the singular, the dual, or the plural, may be grouped together.

*71. The normal case-endings added to the stem are the following:—

SINGULAR.			DUAL.		PLURAL.	
	M. F.	N.	M. F.	N.	M. F.	N.
N.	s	— ^b	au	ī	as	i ^c
V.	— ^a	—				
A.	am	—				
I.		ā	bhyām		bhis bhyas ām su	
D.		e				
Ab. }		as				
G. }						
L.		i				

a. The vocative is the same (apart from the accent) as the nominative in all numbers except the *masc. and fem. sing.* of vowel stems generally and the *masc. sing.* of consonant stems in *-an, -man, -van; -mant, -vant; -in; -as; -yāms, -vāms; -tar.*

b. The nom. acc. sing. has the bare stem excepting the words in *-a*, which add *m*.

c. The nom. voc. acc. plur. neut. before the ending *i* insert *n* after a vowel stem and before a single final mute or sibilant of a consonant stem (modifying the *n* according to the character of the consonant: cp. 66 A 2).

72. An important distinction in declension is that between the **strong** and the **weak** stem. It is fully developed only in derivative consonant stems formed with the suffixes *-añc, -an, -man, -van; -ant, -mant, -vant; -tar; -yāms, -vāms.* In the first four and in the last the weak stem is further reduced before vowel endings. The stem here has three forms, which may be distinguished as **strong, middle, and weakest.**

a. Shift of accent was the cause of the distinction. The stem, having been accented in the strong cases, here naturally preserved its full form; but it was shortened in the weak cases by the accent falling on the endings. For a similar reason the last vowel of the strong stem, if long, is regularly

shortened in the vocative, because the accent always shifts to the first syllable in that case.

73. The strong stem appears in the following cases:

Nom. voc. acc. sing.	} of masc. nouns. ¹
Nom. voc. acc. dual	
Nom. voc. (not acc.) plur.	
Nom. voc. acc. plural only of neuters.	

a. When the stem has three forms, the middle stem appears before terminations beginning with a consonant¹ (bhyām, bhis, bhyas, su); the weakest before terminations beginning with a vowel in the remaining weak cases; e.g. pratyāñc-au nom. du.; pratyág-bhis inst. pl.; pratiñc-ós gen. du. (93).

b. In neuters with three stems, the nom. voc. acc. sing. are middle, the nom. voc. acc. du. weakest; e.g. pratyák sing.; pratiñc-í du.; pratyāñc-i pl. (93). The other cases are as in the masc.

NOUNS.

74. Nominal stems are, owing to divergences of inflexion, best classified under the main divisions of consonant and vowel declension.

I. Stems ending in consonants² may be subdivided into

A. unchangeable; B. changeable.

II. Stems ending in vowels into those in A. a and ā; B. i and u; C. ī and ū.

¹ Excepting names of relationship in -tar (101), nearly all nouns with changeable stems form their feminine with the suffix -ī (100).

² Changeable stems are named in this grammar in their strong and original form, though the middle form would be more practical, inasmuch as that is the form in which changeable stems appear as prior member in compounds.

³ Some Sanskrit grammars begin with the vowel declension in a (II. A) since this contains the majority of all the declined stems in the language. But it appears preferable to begin with the consonant declension which adds the normal endings (71) without modification.

I. A. Unchangeable Stems.

75. These stems are for the most part primary or radical, but also include some secondary or derivative words. They end in consonants of all classes except gutturals (these having always become palatals, which however revert to the original sound in certain cases). They are liable to such changes only as are required by the rules of Sandhi before the consonant terminations (cp. 16 a). Masculines and feminines ending in the same consonant are inflected exactly alike; and the neuters differ only in the acc. s. and nom. voc. acc. du. and pl.

76. The final consonants of the stem retain their original sound before vowel terminations (71); but when there is no ending (i.e. in the nom. sing., in which the s of the m. and f. is dropped), and before the ending su of the loc. pl., they must be reduced to one of the letters k, ṭ, t, p or Visarjaniya (27) which respectively become g, ḍ, d, b or r before the terminations beginning with bh.

a. The voc. sing. m. f. is the same as the nom. except in stems in (derivative) as (83).

b. Forms of the nom. voc. acc. pl. n. seem not to occur in the Saṃhitas¹ except in the derivative as, is, us stems, where they are common; e.g. *ápāmsī*, *aróṃṣi*, *cákṣūṃṣi*.

Stems in Dentals.

77. Paradigm tri-vṛt m. f. n. *threefold*.

SING.		DUAL.		PLUR.
N. m. f. tri-vṛt	n. tri-vṛt	N.A. }	{ tri-vṛt-ā,	N. m. f. tri-vṛt-a
A. m. f. tri-vṛt-am	n. tri-vṛt	m.f. }	{ tri-vṛt-au	A. m. f. tri-vṛt-a
I.	tri-vṛt-ā	I.	{ tri-vṛd-bhyām }	I. -bhiḥ
D.	tri-vṛt-e	D.		D.Ab. { -bhyas }
Ab. G.	tri-vṛt-as	Ab.		
		G.	{ tri-vṛt-os }	G. tri-vṛt-āi
L.	tri-vṛt-i	L.	tri-vṛt-os	L. tri-vṛt-su
				m. f. V. tri-vṛt-as

¹ But in the Brāhmanas are found from -bhṛt *bearing*, -vṛt *turning*, -hu-t *sacrificing* the N. pl. n. forms -bhṛnti, -vṛnti, -hurnti.

1. Of the **stems** in **t** most are radical, nearly thirty¹ of them being formed with a determinative **t** added to roots ending in the short vowels **i**, **u**, **ṛ**; e.g. **ji-t** *conquering*, **śrú-t** *hearing*, **kṛ-t** *making*. Nearly all of them, however, appear as the last member of compounds, except **cit** f. *thought*; **dyú-t** f. *brilliance*; **nṛt** f. *dancing*; **vṛ-t** f. *host*. From **sarva-hu-t** *offering completely* occurs in N. pl. n. the form **sarva-hunti** in the AB. There are also a few derivative stems formed with the suffixes **-vat**, **-tāt**, **-it**, **-ut**, and secondary **-t**; e.g. **pra-vát** f. *height*, **devá-tāt** f. *divine service*; **sar-it** f. *stream*; **mar-út** m. *storm-god*; **yákṛ-t** n. *liver*, **śákṛ-t** n. *excrement*.

2. There are only three **stems** in **th**: **káprth**, n. *penis*, **páth** m. *path*, **abhi-śnáth** adj. *piercing*.

3. *a*. About 100 **stems** end in radical **d**, all but a few being roots used as the final member of compounds; e. g. nom. **adri-bhíd** *mountain-clearing*. Only eight occur as monosyllabic substantives: **níd** f. *contempt*, **bhíd** f. *destroyer*, **vid** f. *knowledge*, **úd** f. *wave*, **múd** f. *joy*, **mṛd** f. *clay*, **hṛd** n. *heart* (used in weak cases only); and **pád** m. *foot*. The latter lengthens its vowel in the strong cases:

Sing. N. **pát**. A. **pád-am**. I. **pad-á**. D. **pad-ó**. Ab.G. **pad-ás**. L. **pad-i**.

Du. N.A. **pád-ā**. I. Ab. **pad-bhyám**. G.L. **pad-ós**.

Pl. N. **pád-as**. A. **pad-ás**. I. **pad-bhis**. D. **pad-bhyás**. G. **pad-ám**. L. **pat-sú**.

b. There are also six **stems** formed with derivative **d** (suffixal **-ad** **-ud**), seemingly all feminine: **dṛṣ-ád** and **dhṛṣ-ád** *nether millstone*, **bhas-ád** *hind quarters*, **van-ád** *longing*, **śar-ád** *autumn*, **kak-úd** *summit*, **kāk-úd** *palate*.

4. There are about fifty radical **stems** in **dh**, simple or compound. They are almost restricted to m. and f., no distinctively n. forms (N. A. du. pl.) occurring and only four forms being used as n. in the G. L. s. Seven stems appear

as monosyllabic nouns: *vṛdh* *strengthening* as a masc. adj., the rest as fem. substantives: *nádh* *bond*; *sṛdh* *foe*; *kṣúdh* *hunger*; *yúdh* *fight*; *mṛdh* *conflict*; *vṛdh* *prosperity*; *spṛdh* *battle*.

5. Radical stems in *n* are formed from half a dozen roots. Four of these are monosyllabic substantives: *tán* f. *succession*; *rán* m. *joy*; *ván* m. *wood*; *sván* adj. *sounding*.¹ There are also the compound adjectives *tuvi-ṣván* *roaring aloud* and *go-ṣán* *winning cows*. *Han* *slaying* occurs as the final member of at least thirty-five compounds, but as it follows for the most part the analogy of the *an* stems, it will be treated under these (92).

Stems in Labials.

78. These stems, which end in *p*, *bh*, and *m* only, are not numerous. No neuters occur in the first two and only one or two in the last.

1. All the monosyllabic stems in *p* are fem. substantives. They are: *áp* *water*, *kṛp* *beauty*, *kṣáp* *night*, *kṣíp* *finger*, *rip* *deceit*, *rúp* *earth*, *víp* *rod*. There are also about a dozen compounds, all adjectives except *vi-ṣtáp* f. *summit*. Three of the adjectives occur as f., the rest as m.; e. g. *paśu-tṛp* m. *delighting in cattle*.

a. *áp* lengthens the stem in the N.V. pl. *áp-as*, a form sometimes used for the A. also. The forms occurring are: Sing. I. *ap-á*. Ab.G. *ap-ás*. Du.N. *áp-ā*. Pl.N.V. *áp-as*. A. *ap-ás*. I. ad-bhís. D.Ab. ad-bhyás. G. *ap-ám*. L. *ap-sú*.

2. The six uncompounded stems in *bh* are all f. substantives: *kṣúbh* *push*, *gṛbh* *seizing*, *nábh* *destroyer*, *śubh* *splendour*, *stúbh* *praise* (also adj. *praising*), and *kakúbh* *peak*. There are also more than a dozen compounds: the substantives are all f., the rest being m. or f. adjectives; there are

¹ The accent of these stems is irregular in remaining on the radical syllable (App. III. 11, 1), except *taná* (beside *tánā*) and *vanám*.

no neuters. The cases of *tri-ṣṭúbh* f. *triple praise* (a metre) are: Sing. N. *triṣṭúp*. A. *triṣṭúbh-am*. I. *triṣṭúbh-ā*. D. *triṣṭúbh-e*. Ab. *triṣṭúbh-as*. L. *triṣṭúbh-i*; Pl. A. *triṣṭúbh-as*.

a. *nábh* lengthens its vowel in the N. pl. *nábh-as*. A. *nábh-as*.

3. There are five or six monosyllabic stems in *m*, and one compound: *śám* n. *happiness*, *dám* n. (?) *house*, *kṣám*, *gám*, *jám* f. *earth*, *him* m. (?) *cold*; *saṁ-nám* f. *favour*.

a. *Gám* and *jám* syncopate in the s. I.Ab.G.: *gm-ā*, *jm-ā*; *gm-ás*, *jm-ás*; *kṣám* syncopates in the Ab.G. s. and lengthens its vowel in N.du.pl.: *kṣm-ás*; *kṣám-ā*; *kṣám-as*. *Dám* has the G. s. *dán* (for *dám-s*) in the expressions *pátir dán* and *pátī dán* = *dám-patis* and *dám-patī* *lord of the house* and *lord and lady of the house*.

Stems in Palatals.

79. The palatals (c, j, ś) undergo a change of organ when final and before consonant terminations (cp. 63). *c* always becomes guttural (*k* or *g*), *j* and *ś* nearly always become guttural, but sometimes cerebral (*ṭ* or *ḍ*).

1. The unchangeable stems in *c*¹ when uncompounded are monosyllabic and almost exclusively f. substantives. *Tvác* *skin*, however, twice occurs as a m., and *krúñc* *curlew* is m. Compounds, as adjectives, are often m., but only one form occurs as a n., in the adv. *ā-prk* *in a mixed manner*. *Vác* *speech* would be declined as follows:

Sing. N.V. *vák*. A. *vác-am* (Lat. *voc-em*). I. *vāc-ā*.

D. *vāc-é*. Ab.G. *vāc-ás*. L. *vāc-í*.

Dual. N.A.V. *vác-ā*, *vác-au*. I. *vág-bhyám*.

Plur. N.V. *vác-as*. A. *vác-as* (rarely *vāc-ás*). I. *vág-bhís*.

D.Ab. *vág-bhyás*. G. *vāc-ām*.

¹ Stems in derivative *añc* are changeable (93).

Similarly declined are :—*tv'e* skin¹; *síc* hem; *rúc* lustre, *śúc* flame, *srúc* ladle; *fc* stanza, *mfc* injury; *ni-mrúc* sunset and other compounds. *Krúñc* forms its N. s. *krúñ*, du. *krúñcau*.

2. There is only one stem in *ch*, formed from the root *přch* ask: N. du. m. *bandhu-přch-ā* asking after kinsmen; also the D. and A. infinitive forms *přch-é* to ask, *sam-přch-e* to greet; *vi-přch-am* and *sam-přch-am* to ask.

3. *a.* Uncompounded radical stems in *j* are mostly f. substantives; but *áj* driver, *vīj* stake at play are m., and *yúj*,² *ráj*, *bhráj* are m. as well as f. Neut. forms occur in compound adjectives, but never the distinctively n. endings of the N.A.V. du. and pl.⁴

When the *j* is derived from a guttural, it becomes a guttural in the N. s. and before consonant endings; when derived from an old palatal, it becomes a cerebral in the N. s.⁴ and before consonants, but *k* before the *su* of the L. pl.

Thus in the N. *úr*k (*úrj*) vigour; *nir-ñik* (*nir-ñij*) bright garment; but *bhráṭ* m. shining (*bhráj*), *rāṭ* m. king, f. mistress; L. pl. *srak-ṣu* garlands (*sráj*), *pra-yák-ṣu* offerings (*pra-yáj*).

a. The N. of *ava-yáj* f. share of the sacrificial oblation and of *āvayāj* m. priest who offers the oblation is anomalous in dropping the *j* and adding the *s* of the nom. : *ava-yās*, *āvayās* (cp. 28a).

b. There are seven m. and f. adj. or subst. formed with the suffixes *-aj* and *-ij*: *á-svapn-aj* sleepless, *trṇ-áj* thirsty,

¹ From *vya*c extend occurs the strong form *uru-vyāñśam* far extending, and from *sac* accompany only the strong forms A. *-sāc-am*, and N. pl. *-sāc-as*.

² This word meaning companion also has a nasalized form in N.A. s. du. : *yún* (for *yúnk*), *yúñj-am*, *yúñj-ā*.

³ But in a *Brahmaṇa* *-bhāj* sharing forms the N. pl. n. form *-bhādji*.

⁴ Except in *ṛtv-ik* from *ṛtu-ij* m. sacrificing in due season, priest (from *yaj* sacrifice).

dhr̥p-áj bold, san-áj old; uš-ij desiring, bhur-ij f. arm, vap-ij m. trader. There is also the n. *ásrj*¹ *blood*.

ušíj m.f. would be declined as follows :

Sing. N. *ušík*. A. *ušíj-am*. I. *ušíj-ā*. D. *ušíj-e*.

G. *ušíj-as*.

Du. N. *ušíj-ā*. G. L. *ušíj-os*.

Pl. N. *ušíj-as*. A. *ušíj-as*. I. *ušíg-bhis*. D. *ušíg-bhyas*.

G. *ušíj-ām*.

4. There are about sixty monosyllabic and compound stems in *ś* formed from about a dozen roots. Nine monosyllabic stems are f. : *dáš worship, díś direction, dṛś look, náś night, pás sight, píś ornament, práś dispute, víś settlement, vṛś finger*. Two are m. : *íš lord* and *spás spy*. All the rest are compounds (about twenty of them formed from *-dṛś*). Some half-dozen cases of the latter are used as neuter, but no distinctively n. forms (N.A. du. pl.) occur.

The *ś*, as it represents an old palatal, normally becomes cerebral *ṣ* before *bh*, but in *díś* and *dṛś* a guttural. Before the *su* of the L. pl. it phonetically and regularly becomes *k*. It usually also becomes *k* in the N. s. (which originally ended in *s*), as *dík, nák* ; but cerebral *ṣ* in *spás* and *vi-spás spy, víś* and *ví-pás* a river.

The normal forms, if made from *víś settlement*, would be :

N.V. *viṣ*. A. *viś-am*. I. *viś-ā*. D. *viś-é*. Ab.G. *viś-ás*.

L. *viś-i*.

Du. N.A. *viś-ā, viś-au*.

Pl. N.A. *viś-as*. I. *viṣ-bhis*. D. *viṣ-bhyás*. G. *viś-ām*.

L. *vik-ṣū*.

a. The N. of some compounds of *dṛś* is nasalized, as *kī-dṛñ* (for *kī-dṛñk*) of *what kind?*, but *śā-dṛñ* *such*.

The N. s. irregularly represents the final palatal (28 a) in *puroḍás* m. *sacrificial cake* : N. *puroḍás*, A. *puroḍásam*.

¹ This word is of obscure origin, but the *j* probably represents a reduced suffix.

Stems in Cerebrals.

80. The only cerebral stems that occur end in *ḍ* and *ṣ*. Of the former there are only two : *īḍ* f. *praise* (only found in s. I. *īḍ-ā*) and *īḍ* f. *refreshment* (only in s. I. *īḍ-ā* and G. *īḍ-ās*).

There are a number of stems from about a dozen roots ending in *ṣ* preceded by *i*, *u*, *r*, or *k*. Seven of these are uncompounded : *iṣ* f. *refreshment*, *tviṣ* f. *excitement*, *dviṣ* f. *hatred*, *riṣ* f. *injury*; *uṣ* f. *dawn*; *pṛkṣ* f. *satiation*; *dadhṛṣ* bold. The rest are compounds of the above or of *miṣ* *wink*, *sriṣ* *lean*, *ukṣ* *sprinkle*, *muṣ* *steal*, *pruṣ* *drip*, *dhṛṣ* *dare*, *vṛṣ* *rain*; *ākṣ* *eye*. The *ṣ* becomes *ṭ* in the N., and *ḍ* before *bh*, but is of course dropped when *k* precedes; e.g. N. *dvīṭ*, *vi-pruṭṭ* f. *drop*, *an-āk* *eyeless*, *blind*; I. pl. *vi-pruḍ-bhis*.

a. The final becomes *k* in the adverbial neuter form *dadhṛk* *boldly*.

Stems in h.

81. There are some eighty stems formed from about a dozen roots. All three genders are found in their inflexion, but the neuter is rare, occurring in two stems only, and never in the plural. Of monosyllabic stems *nīh* *destroyer*, *mīh* *mist*, *gūh* *hiding-place*, *rūh* *sprout* are f., *drūh* *fiend* is m. or f., *sāh* *conqueror* is m., *māh* *great*, m. and n. All the rest are compounds, more than fifty being formed from the three roots *druh* *hate*, *vah* *carry*, *sah* *overcome*; over thirty of them from the last.¹ The two stems *uṣṇīh* f. a metre, and *sarāh* *bee* are obscure in origin.

a. As *h* represents both the old guttural *gh* and the old palatal *jh* it should phonetically become *g* or *ḍ* before *bh*, but the cerebral represents both in the only two forms that occur with a *bh* ending. In the only L. pl. that occurs,

¹ *upā-nāh* f. *shoe* occurs only in the L. s. *upā-nāh-i*. Judging by the inflexion of the word in classical Sanskrit the *h* would become a dental in the N. s. and before consonant endings.

anaḍūt-su (from **anaḍ-váh**), the **h** unphonetically became **ṭ**, which has been dissimilated to **t**. In the **N.** the phonetic **k** appears in the six forms **-dhak**, **-dhuk**, **-dhruk**, **-ruk**, **-spṛk**, **uṣṇík**, and the unphonetic **ṭ** in the three forms **-vāt**, **ṣāt**, **sarát**.

b. Stems formed from **vah**¹ and **sah** lengthen the radical vowel in the strong cases, the former always, the latter generally.

The forms actually occurring if made from **sáh** *victorious* would be :

Sing. **N.V.** m. f. **ṣāt**.² **A.** m. f. **sáh-am**. **I.** **sah-á**. **D.** **sah-é**.

Ab.G. **sah-ás**. **L.** **sah-i**.

Du. **N.A.V.** m. f. **sáh-ā** and **sáh-au**. **N.A.** n. **sah-í**.

Pl. **N.A.V.** m. f. **sáh-as**. **A.** m. **sáh-as** and **sah-ás**;
f. **sáh-as**. **D.** **ṣaḍ-bhyás**. **G.** m. **sah-ám**. **L.** m.
ṣaṭ-sú.

Stems in r.³

82. There are over fifty stems in radical **r**.⁴ The preceding vowel is nearly always **i** or **u**, only two stems containing **ā** and three **a**. Twelve stems are monosyllabic (seven **f**,⁵ three **m**,⁶ two **n**.⁷), the rest being compounds. The **r** remains before the **su** of the **L. pl.**, and the radical vowel

¹ **anaḍ-váh** being a changeable stem with three forms is treated under the irregular changeable stems (96).

² When **h** becomes **ṭ** the initial **s** is cerebralized.

³ There are no stems in **l**; while the five which may be regarded as ending in the semivowels **y** or **v** are treated below (102) as **ai**, **o**, or **au** stems.

⁴ The stems in which the **r** is derivative (and preceded by **a**), in the suffixes **-ar** and **-tar**, are treated below (101) as **r** stems.

⁵ **gír** praise, **dvár** door, **dhūr** burden, **púr** stronghold, **tár** star, **paúr** victuals, **stár** stor.

⁶ **gír** praising, **vár** protector, **múr** destroyer.

⁷ **vár** water, **svár** light.

is lengthened in the N. s. and before consonant endings. The forms occurring, if made from *púr*, would be :

Sing. N. *púr*. A. *púr-am*. D. *pur-é*. Ab.G. *pur-ás*.

L. *pur-i*.

Du. N.A. *púr-ā*, *púr-au*.

Pl. N.V. *púr-as*. A. *púr-as*. I. *pūr-bhis*. D. *pūr-bhyás*.

G. *pur-ām*. L. *pūr-śu*.

a. *dvár* has the weakened A. pl. form *dúras* (also once *durás* and once *dváras*), the only weak case occurring.

b. *tár* occurs in one (strong) form only, N. pl. *tár-as*, and *stár* in one (weak) form only, I. pl. *stfbhis*.¹

c. *svár* n. *light* has the two contracted forms D. *sūr-é*, G. *súr-as*.² It drops the case-ending in the L. s.³ *súar*.

Stems in s.

83. 1. The radical s stems number about forty. A dozen are monosyllabic, five being m. : *jñás* *relative*, *más* *month*, *vás*⁴ *abode*, *pums* *male*,⁵ *śás* *ruler* ; two f. : *kás* *cough*, *nás* *nose* ; five n. : *ás* *face*, *bhás* *light*, *más* *flesh*, *dós* *arm*, *yós* *welfare*. The rest are compounds, e.g. *su-dás* *giving well*, *liberal*.

a. Before bh the s becomes d in the two forms I. *mād-bhis* and D. *mād-bhyás*, and r in the only other one that occurs : *dor-bhyám*.

b. The A. pl. has the accentuation of weak cases in *mās-ás* and *jñās-ás*.

2. The derivative stems in s are formed with the suffixes -as, -is, -us, and are, with few exceptions, neuter substantives. All of them lengthen their final vowel in the N.V.A. pl. n., e.g. *mánāmsi*, *jyótīmsi*, *cákṣūmsi*. The m. and f. are mostly compounds with these stems as their final member.

a. The as stems consist almost entirely of neuters, which

¹ With irregular accent.

² With the accent of a disyllabic.

³ Like the an stems (90, 2).

⁴ This word might be a feminine.

⁵ This word will be treated later (96, 3) as an irregular changeable stem.

are accented on the root, as *mán-as* *mind*, but these as final members of adjective compounds may be inflected in all three genders. There are also a few primary masculines, which are accented on the suffix, being either substantives, as *rakṣ-ás* m. *demon*, or adjectives (some of which occur also in the f. as well as n.), as *ap-ás* *active*; and one primary f., *uṣ-ás* *dawn*.

The N. s. m. f. lengthens the vowel of the suffix: e. g. *āṅgirās* m., *uṣās*¹ f., *su-mánās* m. f. In about a dozen compounds the long vowel appears (owing to the influence of the m.) in the n. also; e. g. *ūrṇa-mradās* *soft as wool*.

Before endings with initial bh the suffix *as* becomes *o* (45 b). The forms actually occurring, if made from *áp-as*, n. (Lat. *opus*) *work* and *ap-ás* m. f. *active* would be as follows:

Sing. N. *ápas*; *apás*. A. *ápas*; *apás-am*. I. *ápas-ā*; *apás-ā*. D. *ápas-e*; *apás-e*. Ab. *ápas-as*; *apás-as*. L. *ápas-i*; *apás-i*. V. *ápas*.

Du. N.A.V. *ápas-ī*; *apás-ā*, *apás-au*.² D. *apó-bhyām*. G. *ápas-os*.

Pl. *ápāms-i*; *apás-as*. I. *ápo-bhis*; *apó-bhis*. D. *ápo-bhyas*; *apó-bhyas*. G. *ápas-ām*; *apás-ām*. L. *ápas-su*; *apás-su*.

Similarly N. n. *yásas* *glory*, m. f. *yásās* *glorious*; f. *apsarás* *nymph*.

a. A number of forms have the appearance of being contractions in the A. s. and N.A. pl. m. f.: *ām* = *asam* and *ās* = *asas*; thus *mahām* *great*, *vodhām* *ordainer*, *uśām* *dawn*, *jarām* *old age*, *medhām* *wisdom*, *vayām* *rigour*, *ān-āgām* *sinless*, *apsarām*. Pl. N. m. *āṅgirās*, *ān-āgās*, *ná-vedās* *cognisant*, *sa-jóśās* *united*; f. *medhās*, *á-jóśās* *insatiable*, *ná-vedās*, *su-rádhas* *bountiful*. A. m. *ān-āgās*, *su-medhās* (?) *intelligent*; f. *uśās*.

¹ The vowel of this word is optionally lengthened in the A. s., N. A. du., N. V. pl.: *uśās-am* beside *uśās-am*, &c.

² The ending *au* is here very rare and occurs chiefly in the later Sāṃhitās.

b. The **is** stems, numbering about a dozen, consist primarily of neuters only. When they form final members of compounds, they are secondarily inflected as **m.**; only one single such form, **N. s. svá-śocis** *self-radiant*, occurs as a **f.**

The final **s** becomes **ṣ** before vowel-endings and the **L. pl. su**, and **r** before **bh.** The inflexion of the **n.** differs from that of the **m.** in the **A. s., N.A. du. and pl.** The actual forms occurring, if made from **śocis** *glow* in the **n.** and from **-śocis m.** (when it differs from the **n.**), would be :

Sing. **N. śocis**; **A. śocis**; **m. -śociṣ-am.** **I. śociṣ-ā.**
D. śociṣ-e. **Ab.G. śociṣ-as.** **L. śociṣ-i.** **V. śocis.**
Pl. N.A. śociṣ-i, m. -śociṣ-as. **I. śocir-bhis.** **D. śocir-bhyas.** **G. śociṣ-ām.** **L. śociṣ-ṣu (67).**

a. **āśis f. prayer**, which is not really an **is** stem, being derived from **ā + śis** (the reduced form of the root **śās**), is inflected thus: **N. āśis.** **A. āśiṣ-am.** **I. āśiṣ-ā.** **Pl. N. A. āśiṣ-as.**

c. The **us** stems, numbering at least sixteen exclusive of compounds, comprise several primary masculines as well as neuters; three of the latter when compounded are also inflected as **f.** Eleven of the **us** stems are **n. substantives**, all but one (**janús birth**) accented on the radical syllable; four of these (**ārus, cákṣus, tápus, vāpus**) are also used as **m. adjectives**. Three of the exclusively **m. us** stems are adjectives accented on the suffix, while two (**nāhus, mánus**) are substantives accented on the root.

The final **s** becomes **ṣ** before vowel endings, and **r** before **bh.** The inflexion of the **n.** is the same as that of the **m.** except in the **A. s. and N.A. du. pl.** The only **f. forms** (about half a dozen) occur in the **N. and A.:** e. g. **N. cákṣus seeing, A. du. tápuṣ-ā hot.**

The actual forms occurring, if made from **cákṣus eye** as **n.** and **seeing** as **m.** would be :

Sing. N. cákṣus. A. cákṣus; m. cákṣuṣ-am. I. cákṣuṣ-ā.
 D. cákṣuṣ-e. Ab. G. cákṣuṣ-as. L. cákṣuṣ-i.
 Du. N. A. cákṣuṣ-ī; m. cákṣuṣ-ā. D. cákṣur-bhyām.
 Pl. N. A. cákṣuṣ-i; m. cákṣuṣ-as. I. cákṣur-bhis.
 D. cákṣur-bhyas. G. cákṣuṣ-ām.

I. B. Changeable Stems.

84. Regular changeable stems are found only among derivative nouns formed with suffixes ending in the dentals t, n, s, or the palatal c. Those in t are formed with the suffixes -ant, -mant, -vant; those in n with -an, -man, -van, and -in, -min, -vin; those in s with -yāms and -vāms; those in c with -añc (properly a root meaning *to bend*). The stems in -ant (85-86), -in (87), -yāms (88) have two forms, strong and weak; those in -an (90-92), -vāms (89), and -añc (93) have three, strong, middle, and weakest (73).

Nouns with Two Stems.

85. Stems in -ant comprise present,¹ future, and aorist participles (156) active (m. and n.).² The strong stem is in -ant, the weak in -at³; e. g. ad-ánt and ad-at *eating* from ad *eat*. These participles are inflected in the m. and n. only, the f. having a special stem in ī.² The n. inflexion differs from the m. in the N.V.A. s. du. pl. only. The accent, if resting on the suffix, shifts in weak cases to the endings that begin with vowels.

¹ Excepting those of the reduplicating verbs and a few others that follow their analogy (85 b).

² On the formation of the f. stems see 95.

³ In Latin and Greek the distinction was lost by normalization: G. *edentis*, ἑδωτός.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. <i>adán</i> ¹ (Gk. <i>ἑδών</i>)	<i>adánt-ā -au</i>	<i>adánt-as</i> (Gk. <i>ἑδοντες</i>)
V. <i>ádan</i>	<i>ádant-ā -au</i>	<i>ádatas</i>
A. <i>adánt-am</i> (Lat. <i>edentem</i>)	<i>adánt-ā -au</i>	<i>adat-ás</i>
I. <i>adat-á</i>		I. <i>adád-bhis</i>
D. <i>adat-é</i>	D. <i>adád-bhyām</i>	D.Ab. <i>adád-bhyas</i>
Ab.G. <i>adat-ás</i>	G. <i>adat-ós</i>	G. <i>adat-ám</i>
L. <i>adat-í</i>		L. <i>adát-su</i>

NEUTER.

N.A. <i>adát</i>	<i>adat-í</i>	<i>adánt-i</i>
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Other examples are: *árc-ant* *singing*, *síd-ant* (*sad sit*), *ghn-ánt* (*han slay*), *y-ant* (*i go*), *s-ánt* (*as be*); *pásy-ant* *seeing*; *ich-ánt* *wishing*; *kr̥v-ánt* *doing*; *sunv-ánt* *pressing*; *bhañj-ánt* *breaking*; *jān-ánt* *knowing*; *janáy-ant* *begetting*; *yúyuts-ant* *wishing to fight*; fut. *kariṣy-ánt* *about to do*; aor. *sákṣ-ant* (*sah overcome*).

a. The analogy of these participles is followed by a few adjectives that have lost their old participial meaning: *rhánt* *weak*, *přsant* *spotted*, *brhánt* *great*, *rúśant* *brilliant*; also the substantive *dánt*² *tooth*. The adj. *mahánt* *great*, also originally a participle,³ deviates from the participial declension in lengthening the vowel of the suffix in the strong forms:

Sing. N. m. <i>mahán</i> ; n. <i>mahát</i> .	A. <i>mahánt-am</i> .	I. <i>mahat-á</i> .
Du. N.A. <i>mahánt-ā, -au</i> .	D. <i>mahád-bhyām</i> .	
Pl. N. <i>mahánt-as</i> .	A. <i>mahat-ás</i> .	I. <i>mahád-bhis</i> .
	L. <i>mahát-su</i> .	

¹ For original *adánt-s*, cp. Lat. *edens*

² Probably an old participle of *ad eat* with prehistoric loss of the initial *a* like *s-ánt* *being* from *as be*.

³ From the root *mah* (originally *magh*). Cp. Lat. *mag-nu-s*.

b. The participles of verbs with a reduplicating present base, i. e. those of the third class (127, 2) and intensives (172), do not distinguish a strong stem,¹ in other words, have at throughout; e. g. *bíbhyaṭ* *fearing*, *ghánighn-at* *repeatedly killing* (√han). The analogy of these participles is followed by a few others formed from unreduplicated bases: *dās-at* *worshipping*, *śās-at* *instructing*; also *dákṣ-at* and *dhákṣ-at* aor. part. of *dah* *burn*. A few others, again, originally participles, have come to be used as substantives with a shift of accent to the suffix. Three of these are f. and two m.: *vahát*, ' *śravát* ' f. *stream*; *vehát* ' f. *barren cow*; *vāghát* m. *sacrificer*; *śaścát* ' m. *pursuer*. Besides the first three substantives just mentioned there are no feminines except the adjective *a-śaścát* *unequalled*² when used as a f. Hardly any n. forms occur except from the old reduplicated participle *jág-at* *going, living* (from *gā* *go*), used chiefly as a substantive meaning *the animate world*. The inflexion of these reduplicated stems in at is like that of the compounded radical t stems (77), the accent never shifting to the endings.

The forms occurring if made from *dádat* *giving* (√dā) would be:

Sing. N. m. n. *dádat*. A. m. *dádat-am*. I. *dádat-ā*. D. *dádat-e*. G. *dádat-as*. L. *dádat-i*.

Plur. N.A. *dádat-as*. I. *dádat-bhis*. G. *dádat-ām*.

86. The adjective stems formed with the suffixes -mant and -vant, which both mean *possessing*, are inflected exactly alike and differ from the stems in -ant solely in lengthening the vowel of the suffix in the N. s. m.³ The V. of these stems

¹ Which has been weakened because here the accent is regularly on the reduplicative syllable.

² But *váh-ant* *carrying* as a participle.

³ But *śráv-ant* *flowing*. ⁴ The derivation of this word is uncertain.

⁵ But *śaśc-at* as a participle (from *śac* *accompany*).

⁶ Lit. *having no equal*; but *ś-śaścant-i* as the f. of the participle *śaścat*.

⁷ The f. is formed with i from the weak stem: *mat-i*, *vat-i* (95).

is regularly¹ formed with *mas* and *vas*²; e.g. *háviṣ-mas* from *háviṣ-mant*; *bhága-vas* from *bhága-vant*.

From *gó-mant* possessed of cows would be formed :

Sing. N. m. *gómān* ; n. *gómat*. A. m. *gómant-am*. L. *gómat-i*. V. m. *gómas*.

Pl. N. m. *gómant-as* ; n. *gómānt-i*.³ A. m. *gómat-as*. L. *gómat-su*.

87. Adjective stems are formed with the suffixes *-in*, *-min*, *-vin*, which mean *possessing*. Those in *-in* are very common, those in *-vin* number nearly twenty, but there is only one in *-min*: *ṛg-mín* *praising*. They are declined in the m. and n. only;⁴ but the n. forms are very rare, occurring in the s. N. I. G. only. These stems sometimes come to be used as m. substantives; e.g. *gāth-in* *singer*. As in all derivative stems ending in n, the vowel of the suffix is lengthened in the N. s. m., and the n disappears in that case (in the n. also) and before consonant endings.

The forms actually occurring, if made from *hast-in* *having hands*, would be as follows :

Sing. m. N. *hastí*. A. *hastín-am*. I. *hastín-ā*. D. *hastín-e*. Ab.G. *hastín-as*. L. *hastín-i*. V. *hástin*.

Du. m. N.A. *hastín-ā*, *-au*. I.D. *hasti-bhyām*. G.L. *hastín-os*.

Pl. m. N. *hastín-as*. I. *hastí-bhis*. D. *hastí-bhyas*. G. *hastín-ām*. L. *hastí-ṣu*.

Sing. n. N. *hastí*. I. *hastín-ā*. G. *hastín-as*.

¹ There are sixteen in the RV. in *vas* and only three in the later *van* (of which there are eight more in the AV.). There are six vocatives in *mas* in the RV., but no example of the form in *man*.

² There are also vocatives in *vas* from stems in *van* and *vāms* (cp. the V. in *yas* from stems in *yāms*).

³ The only two forms that occur are *ghrtāvānti* and *paśumānti*. The Padapāṭha reads *vauti* and *mantī* in these forms, and the lengthening of the vowel seems metrical.

⁴ The f. stem is formed with i: *āśvín* *possessing horses*; f. *āśvín-i*.

88. 3. Comparative stems are formed with the suffix **yāms**, which is nearly always added with the connecting vowel **ī** to the accented root. Only two stems are formed with **yāms** exclusively: **gyā-yāms** *greater* and **sān-yāms** *older*; six others are formed with **yāms** as well as **ī-yāms**; e.g. **bhū-yāms** and **bhāv-īyāms** *more*. The strong stem is reduced in the weak cases, by dropping the nasal and shortening the vowel, to **yas**. These stems are declined in the m. and n. only.¹ No forms of the du. occur, and in the pl. only the N. A. G. are found. The V. s. ends in **yas**.² The forms actually occurring, if made from **kān-īyāms** *younger*, would be as follows:

MASCULINE.

SINGULAR.		PLURAL.
N.	kānīyān	kānīyāmsas
A.	kānīyāms-am	kānīyas-as
I.	kānīyas-ā	
D.	kānīyas-e	
Ab. G.	kānīyas-as	G. kānīyas-ām
L.	kānīyas-i	
V.	kānīyas	

NEUTER.

N.A. kānīyas

kānīyāms-i

The I.D.Ab.G. sing. n., identical with the m., also occur.

Nouns with Three Stems.

89. 1. The stem of the perf. part. active is formed with the suffix **vāms**. This is reduced in the weak cases in two ways: before consonant terminations (by dropping the nasal

¹ The f. is formed by adding **ī** to the weak stem, e.g. **préyas-ī** *dearer*.

² Cp. the **mant**, **vant** (86), and the **vāms** (89) stems

and shortening the vowel) to *vas* which becomes *vat*¹; and before vowel terminations (by loss of the nasal accompanied by Samprasāraṇa) to *us* which becomes *uṣ*. There are thus three stems: *vāms*, *vat*, and *uṣ*. The accent always rests on the suffix in uncompounded forms. The inflexion is restricted to the m. and n.² The only specifically n. form occurring is the A. s. The V. s. is regularly formed with *vas*.³ The forms actually occurring, if made from *cakṛvāms* *having done*, would be as follows :

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. <i>cakṛvān</i>	<i>cakṛvāms-ā</i>	<i>cakṛvāms-as</i>
A. <i>cakṛvāms-am</i>	<i>cakṛvāms-ā</i>	<i>cakṛuṣ-as</i>
I. <i>cakṛuṣ-ā</i>		I. <i>cakṛvād-bhis</i>
D. <i>cakṛuṣ-e</i>		
Ab.G. <i>cakṛuṣ-as</i>		G. <i>cakṛuṣ-ām</i>
V. <i>cakṛ-vas</i>		

NEUTER.

N.A. *cakṛ-vāt*

a. In about a dozen of these participles the suffix *vāms* is preceded by *i* (either as a reduced form of final radical *ā* or as a connecting vowel):

jajñi-vān (from *jñā know*), *tasthi-vān* (*sthā stand*), *papi-vān* (*pā drink*), *yayi-vān* (*yā go*), *rari-vān* (*rā give*); *īy-i-vān* (*i go*), *jagm-i-vān* (beside *jagan-vān* : *gam go*), *papt-i-vān* (*pat fly*), *proṣ-i-vān* (*pra + vas dwell*), *viviś-i-vān* (*viś enter*);

¹ On the change of *s* to *t* cp. 66 B 1 b.

² The *f*. is formed with *i* from the weakest stem : e. g. *cakṛuṣ-i*.

³ Cp. the *mant*, *vant* (86), and the *yāms* stems (88).

⁴ On the change of *m* to *n* see 68.

ok-i-ván¹ (uc be *went*). This i is dropped before u; e. g. tasth-úṣ-ā, iy-úṣ-as, jagm-úṣ-e.

90. 2. Nouns in an, man, van include a large number of words, those in van being by far the commonest, those in an the least frequent. These stems are almost restricted to m. and n.;² but some forms of adjective stems serve as f., and there is one specifically f. stem yós-an *woman*.

In the strong cases the a of the suffix is usually lengthened, e. g. ádhvān-am; but in half a dozen an and man stems it remains unchanged, e. g. arya-mān-am. In the weak cases the a is often syncopated before vowel endings, though never when man and van are preceded by a consonant, e. g. I. s. grāvṇā from grāvan *pressing stone* (but áś-man-ā *stone*), while before consonant endings the final n disappears,³ e. g. rāja-bhis. In the RV. syncopation never takes place in the N.A. du. n., nor with one exception (śata-dāvni) in the L. s.

As in all other n stems, the nasal is dropped in the N. s., e. g. m. ádhvā, n. kárma. But there are two peculiarities of inflexion which, being common to these three groups, do not appear elsewhere in the consonant declension. The ending of the L. s. is in the RV. dropped more often than not; e. g. mūrdhān beside mūrdhān-i *on the head*. In the N.A. pl. n. both the final n of the stem and the termination i are, in the RV., dropped in nineteen stems, e. g. kárma;⁴ while they are retained in eighteen, e. g. kármāṇi.

1. The an stems, which are both m. and n.,⁵ besides the

¹ With reversion to guttural, lack of reduplication, and strengthened radical vowel.

² The stems in an and man form their f. with i added to their weakest form; those in van substitute varī.

³ That is, the a represents an original sonant nasal.

⁴ Seven of these appear with ā in the Samhitā text, but with a, like the rest, in the Pada text. The evidence of the Avesta indicates that the ā form of the Samhitā is the older.

⁵ Six or seven adjectival forms are used as f.

one f. *yóṣan*, are not numerous. In the strong forms *ṛbhu-kṣán* *chief of the Ṛbhū*, *pūṣ-án*, a god, and *yóṣ-an* *woman* retain short *a*; *ukṣ-án* *ox* and *vṛṣ-an* *bull* fluctuate between *a* and *ā*. In the inflexion of these stems (unlike those in *man* and *van*) the concurrence of three consonants is not avoided; e. g. *śīrṣṇ-ā*, I. of *śīrṣ-án*.

a. Six stems belong etymologically to this group though seeming to belong to one of the other two. They are: *yú-v-an*¹ m. *youth*, *śv-án*¹ m. *dog*, *ṛjī-śvan*² m. *a man*, *mātari-śvan*² m. *a demi-god*, *vī-bhv-an*³ *far-reaching*, *pāri-jm-an*⁴ *going round*. *śīrṣ-án* n. is an extended form of *śīras* *head* = *śīr(a)s-án*.

The normal forms, if made from *rājan* *king*, would be :

SINGULAR.	DUAL.	PLURAL.
N. <i>rājā</i>	N.A. <i>rājān-ā, -au</i>	N. <i>rājān-as</i>
A. <i>rājān-am</i>		A. <i>rājñ-as</i>
V. <i>rājan</i> ⁵		
I. <i>rājñ-ā</i>	I.D. <i>rāja-bhyām</i>	I. <i>rāja-bhis</i>
D. <i>rājñ-e</i>		D. <i>rāja-bhyas</i>
Ab.G. <i>rājñ-as</i>	G. <i>rājñ-os</i>	G. <i>rājñ-ām</i>
L. <i>rājan-i</i> <i>rājan</i>		L. <i>rāja-su</i>

The n. differs in the N.A. only. No example of the s. N.A. occurs (p. 70, n. 1). But the du. of *áhan* *day* is *áhan-ī*, pl. *áhān-i*.

2. The stems in *man* are about equally divided between m. and n., the former being mostly agent nouns, the latter verbal abstracts. About a dozen forms from these stems as final members of compounds are used as feminines.⁶ In

¹ See below, 91. 3, 4.

² Probably from *śū* *grow*.

³ From *bhū* *be*.

⁴ From *gam* *go*.

⁵ The V. of *mātari-śvan* is *mātari-śvas* as if from a stem in *van*.

⁶ No certain examples of f. formed with I from *man* stems are found in the RV., though the AV. has five such at the end of compounds.

the strong forms **arya-mán** m. a god, **t-mán** m. *self*, **jé-man** *victorious* retain the short vowel in the suffix. In the weak forms, even when the suffix is preceded by a vowel, about a dozen forms do not syncopate the **a**, e.g. **bhū-man-ā**, **dā-man-e**. In the I. s. seven stems not only syncopate, but drop either the **m** or the **n** as well: **prathi-n-ā**, **pre-ṇ-ā**, **bhū-n-ā**, **mahi-n-ā**, **vari-ṇ-ā**; **drāghm-ā**, **raśm-ā**.

The normal forms, if made from **ás-man** (Gk. *ἄκμων*) m. *stone*, would be:—

Sing. N. **ás-mā**. A. **ás-mān-am**. I. **ás-man-ā**.¹ D. **ás-man-e**.¹

Ab.G. **ás-man-as**. L. **ás-man-i** and **ás-man**. V. **ás-man**.

Du. N.A.V. **ás-mān-ā**. L. **ás-man-os**.

Plur. N.V. **ás-mān-as**. A. **ás-man-as**. I. **ás-ma-bhis**. D. **ás-ma-bhyas**. G. **ás-man-ām**. L. **ás-ma-su**.

The **n**. differs in the N.A. only. These cases from **kárman** *act* are:

Sing. **kárma**. Du. **kármaṇ-i**. Pl. **kármāṇ-i**, **kármā**, **kárma**.

3. The stems in **van** are chiefly verbal adjectives and are almost exclusively declined in the **m**. Hardly a dozen of them make **n**. forms, and only five or six forms are used as **f**.² In the strong cases there is only one example of the **a** remaining short: **anarvāṇ-am**. In the weak cases, when the suffix is preceded by a vowel, the **a** is always syncopated in the *Saṃhitā* text except in the forms **dā-vān-e**, **vasu-vān-e**, and **ṛtā-van-i**. The **V**. is usually formed in **van**, but there are four in **vas**: **ṛtā-vas**, **eva-yā-vas**, **prātar-it-vas**, **vi-bhā-vas**.³

¹ When the suffix is preceded by a vowel, the **a** is generally syncopated, as **mahi-mn-ā**, also **mahi-n-ā**, &c.

² The **f**. of these stems is otherwise formed with **i**, which is, however, never added to **van**, but regularly to a collateral suffix **vara**. Twenty-five such stems in **vari** are found in the *RV*.

³ Cp. the **mant**, **vant**, **yāms**, **vāms** stems.

The normal forms occurring, if made from *grā-van* m. *pressing-stone*, would be:

Sing. N. *grāvā*. A. *grāvāṇ-am*. I. *grāvṇ-ā*. D. *grāvṇ-e*.
 Ab.G. *grāvṇ-as*. L. *grāvāṇ-i* and *grāvan*. V. *grāvan*.
 Du. N.A.V. *grāvāṇ-ā*, -au. I. *grāva-bhyām*. G. *grāvṇ-os*.
 Pl. N.V. *grāvāṇ-as*. A. *grāvṇ-as*. I. *grāva-bhis*. D.
grāva-bhyas. G. *grāvṇ-ām*. L. *grāva-su*.

The n. differs in the N.A. only. These cases (the du. does not occur) formed from *dhānvan* *bow* are: Sing. *dhānva*. Pl. *dhānvāni*, *dhānvā*, *dhānva*.

Irregular Stems in an.

91. 1. *Pānth-an* m. *path*, forming the strong stem *pānthān*, is best treated under the irregular stems in radical *ā* (97 A. 2 a).

2. *āh-an* n. *day*, otherwise regular, supplements the N. s. with *āh-ar*.¹

3. *śv-ān* m. *dog*, otherwise inflected like *rājan*, takes *Samprasāraṇa* in its weakest stem *śún*,² which, as representing an originally disyllabic stem,³ retains the accent:

SINGULAR.	DUAL.	PLURAL.
N. <i>śvā</i> (κύων)	<i>śvān-ā</i> , -au	<i>śvān-as</i>
A. <i>śvān-am</i>	<i>śvān-ā</i> , -au	<i>śún-as</i>
I. <i>śún-ā</i>		I. <i>śvā-bhis</i>
G. <i>śún-as</i> (κυνός)		D. <i>śvā-bhyas</i>
		G. <i>śún-ām</i>

¹ The normal N. in *a* appears to have been avoided in *an* stems, collateral stems always being substituted in this case, as *ákṣi* for *akṣān eye*, &c.

² So also in Greek: *κυνός* = *śún-as*.

³ Cp. Greek *κύων*.

4. *yú-v-an*, m. *youth*, otherwise regular, forms its weakest stem, *yún*, by Samprasāraṇa and contraction¹ (*yú-un*):

SINGULAR.	DUAL.	PLURAL.
N. <i>yúvā</i>	N.A. <i>yúvān-ā</i>	N.V. <i>yúvān-as</i>
V. <i>yúyan</i>		
A. <i>yúvān-am</i>		A. <i>yún-as</i>
D. <i>yún-e</i> ²		I. <i>yúva-bhis</i>
G. <i>yún-as</i>		D. <i>yúva-bhyas</i>

5. *maghá-van*³ *bountiful*, an epithet of Indra, also forms its weakest stem, *maghón*, by Samprasāraṇa and contraction (*maghá-un*):

SINGULAR.	DUAL.	PLURAL.
N. <i>maghá-vā</i>	<i>maghá-vān-ā</i>	<i>maghá-vān-as</i>
V. <i>mágha-van</i>		
A. <i>maghá-vān-am</i>		<i>maghón-as</i>
G. <i>maghón-as</i>	<i>maghón-os</i>	<i>maghón-ām</i>

6. *údhan* n. *udder* supplements the N. s. with *údhar* and *údhas*; before consonant endings, the latter stem also occurs: pl. L. *údhas-su*.

92. The root *han*, which forms the final member of thirty-five compounds in the RV., follows, for the most part, the analogy of derivative stems in *an*. The strong stem is

¹ Cp. Lat. *juven-is* and *jūn-ior*.

² The stem retains the accent because it represents a disyllable; cp. *śván*.

³ The supplementary stem *maghá-vant* is also used in the following cases: N. *maghávān*. Pl. I. *maghávad-bhis*. D. *maghávad-bhyas*. L. *maghávāt-su*.

-han (with a long vowel in the N. s. only), the middle is -há, and the weakest -ghn.¹ The cases that occur would in the compound *vṛtra-hán* *Vṛtra-slaying* be :

SINGULAR.	DUAL.	PLURAL.
N. <i>vṛtra-há</i>	N.A. <i>vṛtra-hán-ā, -au</i>	N. <i>vṛtra-hán-as</i>
V. <i>vṛtra-han</i>		A. <i>vṛtra-ghn-ás</i>
A. <i>vṛtra-hánam</i>		
I. <i>vṛtra-ghn-á</i>		I. <i>vṛtra-há-bhis</i>
D. <i>vṛtra-ghn-é</i>		
G. <i>vṛtra-ghn-ás</i>		
L. <i>vṛtra-ghn-í</i>		

3. Adjectives in añc.

93. These words, the suffix ² of which generally expresses the meaning of *-ward*, form the strong stem in *añc*, the middle in *īc* or *ūc* ³ (according as *ac* is preceded by *y* or *v*). About fourteen stems have a weakest form in *īc*, and about six in *ūc*, which, if they are the contractions of accented syllables, shift the accent to the endings.⁴ They are inflected in the m. and n. only, the f. being formed with *ī* from the weakest stem. The only cases occurring in the pl. are the N.A. and in the du. N.A.L.

The forms actually found, if made from *praty-āñc* turned towards, would be :

¹ Here the *h* reverts to the original guttural aspirate; the *n* in this combination is never cerebralized.

² Properly the root *añc* *bend*, which has, however, practically acquired the character of a suffix.

³ Here *ya* and *va* irregularly contract to *i* and *ū*, instead of *i* and *u*.

⁴ This is the general rule of the RV., but not of the AV. Thus A. pl. *pratiś-ās* RV., *pratiś-as* AV.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. pratyán (61)	N.A. pratyāñc-ā, -au	N. pratyāñc-as
A. pratyāñc-am		A. pratic-ās
I. pratic-ā		
D. pratic-é		
Ab.G. pratic-ās		
L. pratic-í	L. pratic-ós	

NEUTER.

N.A. pratyák	pratic-í
---------------------	-----------------

a. Other words similarly declined are :

STRONG STEM.	MIDDLE STEM.	WEAKEST STEM.
ny-āñc <i>downward</i>	ny-ák	níc ¹
sam-y-āñc ² <i>united</i>	sam-y-ák	sam-ío
tir-y-āñc ³ <i>transverse</i>	tir-y-ák	tiráś-c
úd-āñc <i>upward</i>	úd-ak	úd-ío ⁴
anv-āñc <i>following</i>	anv-ák	anūc
viśv-āñc <i>all-pervading</i>	viśv-ak	viśūc

b. About a dozen stems, in which the añc is preceded by a word ending in a, have no weakest form. Such are **ápāñc** *backward*, **arvāñc** *hitherward*, **ávāñc** *downward*, **devāñc** *godward*, **pārāñc** *turned away*, **prāñc** *forward*. The only

¹ The stem **níc** seems to have retained the accent ; for the f. is **níc-i** (not **níc-f**), and the I. **nícā** being used adverbially probably has an adverbial shift of accent. **devadryāñc** *godward* also retains the accent on the suffix : I. **devadrícā**.

² The **y** is here inserted by analogy.

³ Here **tiri** takes the place of **tiráś** *across*, from which the weakest stem **tiráśc** (= **tiráś** + **ac**) is formed.

⁴ **i**, though no **y** precedes the **a** of the suffix, by analogy.

cases occurring in the du. and pl. are the N.A. m. The inflexion of these words may be illustrated by *ápāñc* :

Sing. m. N. *ápāñ* (61). A. *ápāñc-am*. I. *ápāc-ā*.

L. *ápāc-i*.

Du. N.A. *ápāñc-ā*, *ápāñc-au*.

Pl. N. *ápāñc-as*. A. *ápāc-as*.

The only distinctively n. form is N.A. s. *prāk*.¹ The f. is formed from the weak stem with *ī*: *prāc-ī*.

94. The points to be noted about changeable stems are :

1. The vowel of the suffix is lengthened in the N. s. m. except in ant and añc stems: *gó-mān*, *agni-vān*; *kānīyān*; *cākṛ-vān*; *rājā*; *śmā*, *grāvā*, *yúv-ā*; *hastī*, *ṛg-mī*, *taras-vī*; but *ad-án*, *pratyāñ*.

2. The N. sing. ends in a nasal in all changeable stems except those in n, which drop it.

3. All changeable stems that lengthen the vowel in the N. s. m. shorten it in the V. Those that drop the n in the N., retain it in the V., while those that have n (after ā) in the N. drop it in the V., and add s :

thus *rājan* (N. *rājā*),² *śman* (N. *śmā*), *grāvan* (N. *grāvā*), *yuvan* (N. *yuvā*);³ *hastin* (N. *hastī*); *haviṣmas* (N. *haviṣmān*), *mārutvas*⁴ (N. *mārutvān*); *kānīyas* (N. *kānīyān*); *cākṛvas* (N. *cākṛvān*).

a. The only changeable stems in which the V. does not differ in form (though it does in accent) from the N. are the ant and añc stems: *ādan* (N. *adán*); *prātyañ* (N. *pratyāñ*).

95. The feminines of nouns with changeable stems are

¹ In B. some half-dozen N.A. plur. n. forms occur: *prāñci*, *praty-ñci*, *arvāñci*, *samyāñci*, *sadhryañci*, *anvāñci*.

² One an stem has a V. in as: *mātari-śv-as* (p. 68, n. 5).

³ Four van stems form their V. in vas: *ṛtā-vas*, *eva-yā-vas*, *prātar-it-vas*, *vi-bhā-vas*.

⁴ The RV. has three vocatives in van: *arvan*, *śatāvan*, *śavasāvan*. The AV. has five others, but none in vas.

formed by adding *ī* to the weak stem (when there are two stems) or the weakest (when there are three); e. g. *adat-ī* (m. *adānt*); *dhenumāt-ī* (m. *dhenumānt*), *āmavat-ī* (m. *āmavant*); *arkin-ī* (m. *arkin*); *nāvyas-ī* (m. *nāviyāms*); *jagmūṣ-ī* (m. *jagm-i-vāms*); *sam-rājñī-ī* (m. *rājan*), *maghōn-ī* (m. *maghāvan*), *-ghn-ī* (m. *-hān*); *pratiṣ-ī* (m. *pratyāñic*); *avitr-ī* (m. *avitār*).

a. The *f.* of the present participle active of the first conjugation (125) is made from the strong *m.* stem in *ant* (cp. 156); that of the second conjugation from the weak stem in *at*; e. g. *bhāvāt-ī* being, *uchānt-ī*¹ shining, *pūṣyāt-ī* obtaining abundantly, *codāyāt-ī* urging; but *ghnat-ī* (m. *ghnānt*) slaying, *pīprat-ī* furthering (m. *pīprat*), *kṛṇvat-ī* (m. *kṛṇvānt*), *yujjāt-ī* (m. *yujjānt*) yoking, *punat-ī* (m. *punānt*) purifying.

b. The *f.* of the simple future participle is formed like the present participle of the first conjugation: *sū-ṣyāt-ī* about to bring forth, *san-īṣyāt-ī* going to obtain.

c. Adjectives in *van* form their *f.* in *var-ī*; e. g. *pī-van* (πίων) fat, *pī-var-ī* (πίερα = *nífeipa*). The *f.* of the irregular *yú-v-an* young (91. 4) is *yuva-tī*.

Irregular Nouns with Changeable Stems.

96. 1. *ap f. water* lengthens its vowel in the strong cases *du.* and *pl.* and substitutes *t* for *p* before *bh*. The forms occurring are:

Sing. I. *ap-ā*. Ab.G. *ap-ās*. Du. N. *āpā*.² Pl. N.V. *āp-as*. A. *ap-ās*. I. *ad-bhīs*. D. *ad-bhyās*. G. *ap-ām*. L. *ap-sū*.

2. *anaḍ-vāh m. ox* (lit. *cart-drawer*, from *ānas + vah*) has three stems: the last syllable is lengthened in the strong stem *anaḍ-vāh*; and shortened by *Samprasāraṇa* in the weakest *anaḍ-ūh* and in the middle *anaḍ-ūd* (dissimilated

¹ The weak stem appears once in *siñc-at-ī* sprinkling beside the regular *siñc-ānt-ī*.

² In a compound.

for *anaḍ-úḍ*). The N. is irregularly formed as if from a stem in *vant*. The forms occurring are:

SINGULAR.	DUAL.	PLURAL.
N. <i>anaḍ-ván</i>	N. <i>anaḍ-váh-au</i>	N. <i>anaḍ-váh-as</i>
A. <i>anaḍ-váh-am</i>	A. <i>anaḍ-váh-au</i>	A. <i>anaḍ-úh-as</i>
G. <i>anaḍ-úh-as</i>		D. <i>anaḍ-úd-bhis</i>
L. <i>anaḍ-úh-i</i>		L. <i>anaḍ-út-su</i>

3. *pú-mams*¹ m. *man* has three forms: its *a* is lengthened in the strong stem, and syncopated in the weakest to *pums*, in the middle to *pum*.² The forms occurring are:

SINGULAR.	PLURAL.
N. <i>púmān</i> (89. 1)	<i>púmāms-as</i>
V. <i>púmas</i>	
A. <i>púmāms-am</i>	<i>pums-ás</i>
Ab.G. <i>pums-ás</i>	G. <i>pums-ám</i>
L. <i>pums-í</i>	L. <i>pum-sú</i>

II. Stems ending in Vowels.

97. A. 1. The stems in derivative *a* (m. n.)³ and *ā* (f.)⁴ constitute the most important declensions because the former embraces more than one half of all nominal stems, and the latter includes more feminines than any other declension.

¹ Probably an old compound, with the second part of which the Lat. *mās* 'male' may be allied.

² With necessary loss of the *s* between consonants: cp. 28 and 16 a.

³ N. -as, -am = Gk. -os, -ov; Lat. -us, -um.

⁴ -ā = Gk. -a, -η; Lat. -a.

These two declensions¹ are also the most irregular since the endings diverge from the normal ones here more than elsewhere. The *a* declension is the only one in which the N.A. n. has an ending in the singular, and in which the Ab. s. is distinguished from the G. The inflexion of the n. differs from that of the m. in the N.A.V. s. du., and pl. only. The forms actually occurring, if made from *priyā* *dear* would be :

SINGULAR.		PLURAL.	
MASC.	FEM.	MASC.	FEM.
N. <i>priyā-s</i>	<i>priyā</i>	N. { <i>priyās</i> <i>priyāsas</i> ⁷	<i>priyās</i> <i>priyāsas</i> ¹²
A. <i>priyā-m</i>	<i>priyā-m</i>	Λ. <i>priyān</i> ⁸	<i>priyās</i>
I. { <i>priyēṇa</i> ² <i>priyā</i> ³	{ <i>priyāyā</i> ² <i>priyā</i>	I. { <i>priyāis</i> ⁹ <i>priyēbhis</i>	<i>priyābhis</i>
D. <i>priyāya</i>	<i>priyā-yai</i> ⁵	D.Ab. <i>priyēbhyas</i>	<i>priyābhyas</i>
Ab. <i>priyāt</i> ⁴	{ <i>priyā-yās</i> ⁵ <i>priyā-yām</i> ⁵	G. <i>priyā-ṇ-ām</i> ¹⁰	<i>priyā-ṇ-ām</i>
G. <i>priyāsyā</i> ²		L. <i>priyēṣu</i> ¹¹	<i>priyāsu</i> ¹¹
L. <i>priyē</i>	<i>priyē</i> ⁶	V. { <i>priyās</i> <i>priyāsas</i>	<i>priyās</i>

Dual. N.A. m. *priyā*,¹³ *priyāu* ; f. *priyō*.

I.D.Ab. m. f. n. *priyābhyām*.

G.L. m.f.n. *priyā-y-os*.

¹ Certain adjectives in -as -a -am follow the pronominal declension (110).

² These terminations originally came from the pronominal declension (110). The final of *ēna* is often lengthened (*enā*).

³ This form, made with the normal I. ending *ā*, is rare.

⁴ This ending is preserved in the Lat. *o* for *od* (e.g. *Gnaivod* in inscriptions) and in the Greek (Cretic) adverb *τῶ-δε* hence.

⁵ The terminations *yai* (= *yā-e*), *yās* (= *yā-as*), *yām* are due to the influence of the feminines in *i* (originally *yā*), e.g. *devyāi*, *devyās*, *devyām* (cp. 100).

(For notes ⁶⁻¹³ see next page.)

*a. The N.A. neuter forms are : Sing. *priyá-m*. Du. *priyé*. Pl. *priyá*¹⁴ and *priyá-ṇ-i*.¹⁵

a. In the Brāhmaṇas and Sūtras the D. s. f. ending *ai* is used instead of the Ab.G. ending *ās* both in this declension and elsewhere (98. 3 a) ; e. g. *jirṇāya tvacaḥ* of dead skin.

2. Radical *ā* stems, m. and f.,¹⁶ are common in the RV., being formed from about thirty roots. Most of them appear only as the final member of compounds, but four are used as monosyllables in the m. : *jā* child, *trā* protector, *dā* giver, *sthā* standing ; and seven in the f. : *kṣā* abode, *khā* well, *gnā* divine woman, *jā* child, *jyā* bowstring, *mā* measure, *vrā* troop.¹⁷ The forms occurring in the oblique cases are so

⁶ The form *amba*, occurring thrice in the RV., may have a V. meaning, *O mother!* The VS. and TS. have the V. *āmbe* as from a stem *āmbā* mother.

⁷ This form seems to consist of a double ending : *as-as*. The form in *as* is about twice in the RV. and twenty-four times in the AV. as frequent as that in *asas*.

⁸ That the ending was originally *-ns* is shown by the Sandhi (40. 2) ; cp. Gothic *-ans*, Gk. inscr. *-ovs*.

⁹ This ending is preserved in such Greek datives as *ἱνῷσι*. It is slightly commoner in the RV. than *priyebhis*, but in the AV. it is five times as common. It is almost always used in the Brāhmaṇas.

¹⁰ The *n* seems to have been due to the influence of the *n* stems.

¹¹ The *u* of *su* is almost invariably to be read with hiatus, even before *u*.

¹² This form is rare in the RV., being probably due to the influence of the many masculines.

¹³ The du. in *ā* is more than seven times as common as that in *au* in the RV.

¹⁴ The form in *ā* is commoner in the RV. than that in *āni* in the proportion of three to two. In the AV. the proportion is reversed.

¹⁵ This form is due to the influence of the *an* stems, which form their n. pl. in both *ā* and *āni*, e. g. *nāmā* and *nāmāni*.

¹⁶ There are no distinctively *n*. forms, as the radical vowel in that gender is always shortened to *a*, and the stem is then inflected according to the derivative declension.

¹⁷ These stems become less common in the later Samhitās, where they often shorten the final vowel to *a*, and are then inflected like derivative *a* stems.

rare that some endings, such as those of the L. s., the G.L. du., and the G. pl. are not represented at all. The m. always takes *ā* in the N. s., but the f. often drops it, doubtless owing to the influence of the derivative *ā* stems. The radical vowel is dropped before the endings *e* and *as* of the D. and G. s. The forms actually occurring, if made from *jā* *child* m. f., would be:

Sing. N. *jā-s*, f. also *jā*. A. *jām*. I. *jā*. D. *j-é*. G. *j-ās*.
V. *jā-s*.

Dual. N.A.V. *jā* and *jáu*. I. *jā-bhyām*.²

Plur. N. *jās*. A. *jās*. I. *jā-bhis*. D. *jā-bhyas*. Ab.
jā-bhyas. I. *jā-su*.

a. Five anomalously formed m. derivative stems in *ā* follow the analogy of the radical *ā* stems.

The strong stem of *pathi* m. *path* is in the RV. *pánthā* only: Sing. N. *pánthā-s*. A. *pánthā-m*. Pl. N. *pánthās*. The AV. has besides the stem *pánthān*: Sing. N. *pánthā*. A. *pánthānam*. Pl. N. *pánthān-as*.

From the adverb *táthā* *thus* is formed the sing. N. *ā-tathā-s* *not saying 'yes'*.

uśānā m., a seer, has a N. like a f.: *uśānā*. A. *uśānā-m*. D. *uśān-e*.
mánthā *churning stick* and *mahā* *great* form the A. *mánthā-m* and *mahā-n*.

8. Radical *a* stems, m. n., numbering about twenty, consist almost entirely of stems in radical *ā* that has been shortened to *a*. Excepting *kha* n. *aperture* they appear as final members of compounds only; e. g. *prathama-jā* *first-born*. *-ha* *slaying* is a reduced form of *han*; e. g. *śatru-hā* *slaying enemies*.

98. B. Stems in *i* and *u* (m.f.n.).

Both declensions embrace a large number of nouns of all genders. But the *i* declension contains comparatively few n. stems, and, excepting the N.A. s. and pl. n. forms are

¹ Not, however, in most of the dative infinitives; e. g. *parā-dāi* *to give up*, *pra-khyāi* *to see*, *prati-māi* *imitate* (cp. 167).

² Contrary to the rule generally applicable to monosyllabic stems, the accent remains on the radical syllable throughout.

rare in it, not occurring at all in several cases. In the u declension the masculines greatly preponderate, being about four times as numerous as the f. and n. stems taken together, while the neuters here greatly outnumber the feminines. The inflexion, which is closely parallel in both groups, is practically the same in all genders except that the N.A. s. and pl. n. differ from the m. and f., and the A. pl. m. and f. differ from each other. The final vowel of the stem shows Guṇa in three of the weak cases of the s. (D.Ab.G.), as well as in the V. s. and the N. pl. m. f., while it is abnormally strengthened in the L. s. The normal ending *as* of the Ab.G. s. is reduced to *s*, while that of the L. s. is always dropped in the i declension and usually in the u declension. The inflexion of the n stems has influenced the i declension in the I. s. only, but the u declension in the G.Ab. and L. also. Oxytone stems, when i and u are changed to y and v, throw the accent on a following vowel, not as Svarita, but as Udatta, and even on the nām of the G. pl., though the stem vowel in that case does not lose its syllabic value.

The adjectives *śúc-i* *bright* and *mádhu-u* *sweet* may be used to illustrate the forms actually occurring :

SINGULAR.

m.	f.	n.	m.	f.	n.
śúci-s	śúci-s	śúci	mádhu-s	mádhu-s	mádhu
śúci-m	śúci-m	śúci	mádhu-m	mádhu-m	mádhu
śúcy-ā ¹	śúcy-ā ²		mádhu-v-ā ³	mádhu-ā	
śúci-n-ā	śúci	śúci-n-ā	mádhu-n-ā		mádhu-n-

¹ Five stems in the RV. form their I. like śúcyā, but twenty-five (under the influence of the n declension) like śúcinā.

² This is the normal formation, but the contracted form in ī is more than twice as common in the RV. The latter is in the RV. further shortened to i in about a dozen words.

³ The normally formed I. in ā is made in the m. by only four stems, but that with nā by thirty in the RV. ; in the n. the nā form is used almost exclusively.

m.	f.	n.	m.	f.	n.
śúcay-e	śúcay-e'	śúcaye	mádhav-e'	mádhav-e	mádhav-e ¹⁰
śúce-s ¹	śúce-s	[śúce-s]	mádho-s	mádho-s	mádhu-n-e
					mádho-s ¹¹
					mádhu-n-as
śúce-s	śúce-s ²	śúce-s	mádho-s ³	mádho-s	mádho-s ¹²
			mádhv-as		mádhu-n-as
{ śúcā	śúcā'	śúcā	{ mádhav-i ³		{ mádhav-i ¹³
{ śúcāu ³	śúcāu	śúcāu	{ mádhu	mádhu	{ mádhu
					mádhu-n-i
śúce	śúce	[śúci]	mádho	mádho	mádhu

DUAL.

A.V.	śúci ³	śúci	śúci	mádhu ³	mádhu	mádhv-i ¹⁴
Ab.	śúci-bhyām					
"	śúcy-os			mádhv-os	mádhv-os	mádhu-n-os

¹ arí m. f. *devout* and ávi m. *sheep* have ary-ás and ávy-as.

² The form in au is more than twice as common as that in ā in m. and f.

³ The derivative i, u and ī stems are the only ones that do not take ā or au in the dual.

⁴ ūtī with aid is often used as a D. The RV. has seven datives in ai, e.g. bhṛty-ái for *sustenance*, following the analogy of the ī declension.

⁵ The RV. has six forms according to the ī declension, e.g. yuvaty-ās.

⁶ The form védī on the altar, occurring twice, is the only L. from an ī stem with the normal ending ī (= védī-ī).

⁷ This type occurs from over sixty stems, the normal formation (mádhv-e) from only three stems in the RV.

⁸ The normally formed type mádhv-as is followed by six stems, the prevailing type mádho-s by over seventy in the RV.

⁹ Seven stems follow this type, while nineteen follow mádhu in the RV.

¹⁰ From one stem also mádhv-e.

¹¹ Once also mádhv-as.

¹² Also mádhv-as, vásv-as.

¹³ Only in the form sánv-i.

¹⁴ The only example in RV. is urv-ī the two earths. The VS. has jānu-n-ī two knees.

¹⁵ The only example is jānu-n-os (AV.).

PLURAL.

	m.	f.	n.	m.	f.	n.
N.V.	śúcay-as ¹	śúcay-as ²	śúci ⁴	mádhav-as ⁵	mádhav-as ⁶	mádhū ⁷
A.	śúci-n ²	śúci-s	śúci śúci-n-i	mádhū-n ²	mádhū-s	mádhū-n-i
I.		śúci-bhis			mádhū-bhis	
D.Ab.		śúci-bhyas			mádhū-bhyas	
G.		śúci-n-ām			mádhū-n-ām	
L.		śúci-ṣu			mádhū-ṣu	

a. Twenty-seven i stems in the RV. show forms according to the derivative i declension in the D.Ab.G.L. s. f.: e.g. *bhṛti* f. *sustenance*: D. *bhṛty-ai*; *bhūmi* f. *earth*: Ab.G. *bhūmy-ās*, L. *bhūmy-ām*. Such forms in ai, ās, ām are much commoner in the AV. In B. ai is regularly used instead of ās (cp. 97 a a). Besides the numerous I. s. forms in nā the RV. has half a dozen i stems showing the influence of the n declension in the incipient use of the endings nī in the N.A.V. du. n. and nī in the N.A. pl. n.

In the u declension the RV. has only three forms following the analogy of the derivative i declension: *iṣu* f. *arrow*: D. *iṣv-ai*, G. *iṣv-ās*, *su-vāstv-ās* of the (river) *Sarāstu* (all in late passages).⁸ There are

¹ The only stem not taking Guṇa is *ari* *devout* which has the N. pl. *ary-ās* m. f.

² The original ending *ns* is in both *śúcin* and *mádhūn* preserved in the Sandhi forms of *ṃps* or *ṃpr* (39, 40).

³ About ten stems in i in the RV. have N. pl. forms according to the derivative i declension; e.g. *avānī* *streams* beside *avānayas*.

⁴ The normal type *śúci* (= *śúci-i*) is of about the same frequency as its shortened form *śúci*, both together occurring about fifty times in the RV. The secondary type *śúcini* occurs about fourteen times.

⁵ There is only one example of the N. pl. m. without Guṇa: *mádhv-as* itself occurring four times.

⁶ There are two examples of the N. pl. f. without Guṇa: *mádhv-as* and *śatá-kratv-as* *having a hundred powers*.

⁷ The type without ending is made from twelve stems, the form with shortened vowel being nearly twice as common as that with ū. The secondary type *mádhūni* is more frequent than *mádhū*.

⁸ In B. the D. s. f. ending *ai* is here regularly used instead of the Ab.G. *ās*.

also some forms following the analogy of the ū declension: A. *ā-bhīrv-am* from *ā-bhīru* *fearless* and N. du. and pl. in *yuv-ā* and *yuv-ās* from several stems derived with the suffix *yu*. Besides the numerous I. singulars m. and n., there are many alternative n. forms, in the remaining cases of the s. and N. A. pl., following the n declension: D. *mādhū-ne*, *kaśīpu-ne*; Ab. *mādhū-nas*, *sānu-nas*; G. *oāru-nas*, *dāru-nas*, *drū-nas*, *mādhū-nas*, *vāsu-nas*; L. *āyu-ni*, *sānu-ni*; *dāru-ni*; N.A. pl. *dārū-ni*, &c.

b. There is no example of a V. s. n. from an i stem, and the only one from an u stem is *gūggulu* (AV.). This seems to indicate that the V. s. in these stems was identical with the N.

c. Adjectives in u often use this stem for the f. also; e.g. *oāru* *dear*; otherwise they form the f. in ū, as *tanū* m., *tanū* f. *thin* (Lat. *tenu-is*); or in ī, as *urū* m., *urv-f* f. *wide*.

d. There are about a dozen stems in which final i seems to be radical in a secondary sense as representing a reduced form of roots ending in a. They are mostly m. compounds formed with -dhi; e.g. *ni-dhī* *treasury*. There are also about eight stems formed from roots in u, all of which except *dyū* *day* are final members of compounds; e.g. *raghu-drū* *running swiftly*; besides some twelve stems in which u is radical in a secondary sense, as representing the shortened form of the vowel of three roots in ū; e.g. *su-pū* *clarifying well* (from *pū* *purify*), *pari-bhū* *surrounding* (from *bhū* *be*).

The inflexion of these radical i and u stems is exactly the same as that of the derivative i and u stems given above.

Irregularities.

99. 1. *pāti* (Gk. *πῶσις*) m. *husband* is irregular in the D.G.L. s.: *pāty-e*, *pāty-ur*,¹ *pāty-au*; while the I. in this sense has the normal form *pāty-ā*. When it means *lord*, either as a simple word or as final member of a compound, it is regular: D. *pātay-e*, *bḥhas-pātay-e*, G. *pāte-s*, *prajā-pate-s*, L. *gó-patau*; while the I. in this sense is formed with *nā*: *pāti-nā*, *bḥhas-pātinā*. The f. is *pātnī* (Gk. *πῶτνια*) *wife* and *lady*.

¹ The anomalous ending appears to be due to the influence of the Ab.G. in the names of relationship (101) in *ṛ* like *pītūr*, G. of *pītṛ* *father*.

a. The *f. jāni wife* takes the anomalous ending *ur* in the G. : *jāny-ur*.¹ It has the further anomaly of forming its N. *jāni* like the derivative *i* declension.

2. *sákh-i m. friend*, besides having irregularities like *pāti* in the weak cases of the *s.*, has a strong stem formed with *Vṛddhi* : N. *sákhā*, A. *sákhāy-am*, I. *sákhya-ā*, D. *sákhya-e*, Ab.G. *sákhya-ur*,¹ V. *sákhe*.² Du. *sákhāy-ā* and *sákhāy-au* ; Pl. N. *sákhāy-as*, A. *sákhī-n*, I. *sákhī-bhis*, D. *sákhī-bhyas*, G. *sákhī-n-ām*.

a. In the RV. *sákhi* occurs as the final member of eight compounds in which it is inflected in the same way and is also used as a *f.* ; e.g. *marút-sakhā* N. m. *f.* *having the Maruts as friends*.

3. *ari devout* is irregular in forming several cases like the radical *i* stems (except in accentuation) : sing. A. *ary-ām* (beside *arī-m*) m., G. *ary-ās* m. ; pl. N. *ary-ās* m. *f.*, A. *ary-ās* m. *f.*

a. The VS. has also the N. *s. arī-s*, beside the regular *arī-s* of the RV. *avi sheep* (Lat. *ovī-s*) also takes the normal ending *as* in the G. *s. : avy-as*. *vī m. bird* has in the RV. the N. *s. vé-s* beside *vī-s*.

4. The neuters *ákṣi eye*, *ásthi bone*, *dádhi curds*, *sákthi thigh*, form their weakest cases from stems in *án* ; e.g. I. *dadhn-ā*, *sakthn-ā* ; G. *akṣṇ-ās*, *asthn-ās*, *dadhn-ās*. Du. N. *ákṣi-ñi* (AV.), I. *sákthi-bhyām*, G. *akṣṇ-ós*, but *sákthy-os* (VS.). In the pl. the *an* stems are used in the N.A. also : *akṣāñ-i* (beside *ákṣi-ñi*, AV.), *asthāñ-i* (beside *ásthi-ñi*, AV.), *sakthāñ-i* ; I. *akṣā-bhis*, *asthā-bhis* ; D. *asthā-bhyas*.

5. *dyū m. f. sky* (originally *diṇ*, weak grade of *dyo*, 102, 3) retains this stem before consonant terminations (taking *Vṛddhi* in the N.V. *s.*), but changes it to *div* before vowels :

¹ Influenced, like *pátyur*, by the names of relationship in *ṛ* (101).

² Formed regularly like *śúce* from *śúci*.

Sing. N. *dyáu-s* (*Ζεύς* = *Δjeús*). A. *div-am*.¹ I. *div-ā*.
 D. *div-é*. Ab.G. *div-ás* (*Διφός*). L. *div-í* (*Διφί*). V.
*dyáu-s*² (*Ζεῦ*).

Pl.N. *div-as*.¹ A. m. *dyún*,³ f. *div-as*. I. *dyú-bhis*.³

100. C. Stems in *ī* and *ū* are mostly f. when substantives, but a great many as final members of compounds are adjectives used in the m. as well as f.

I. The *ī* stems are very differently inflected according as they are radical (a) or derivative (b). The analogy of the primary radical group (1) is closely followed both in inflexion and accentuation by a secondary group (2) of about eighty polysyllabic stems which, though formed with derivative *ī*, are for the sake of clearness best treated as a division of the radical group.

a. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension. The G. pl., however, preserves the normal ending *ām* in one single form only (*dhiy-ām*), *nām* being otherwise always added. The N. s. always adds *s*. Accentuation on the final syllable of the stem is characteristic of this declension, and, except in monosyllabic stems, the acute remains on that syllable throughout. Before vowel endings the *ī* is split to *iy* in monosyllabic nouns, even when they are final members of compounds,⁴ as A. *dhiy-am*, pl. N. *nānā-dhiy-as* *having diverse intentions*; but in roots as final members of

¹ The stem *div*, the Samprasāraṇa form of *dyāv*, has made its way into the strong cases, A. s. and N. pl., owing to the very frequent weak cases *div-ás*, &c., which taken together occur more than 350 times in the RV.

² i.e. *dīau-s* to be pronounced as a disyllable. The *s* of the N. is retained in this form.

³ These two forms, which occur only in the RV. or passages borrowed from it, always mean *days*.

⁴ Except accented *-dhī*, as *ā-dhīam* (but *su-dhī* follows the general rule, as *su-dhīy-as*).

compounds only when two consonants precede,¹ as **yajña-prīy-am** *sacrifice-loving*, but **yajña-nyām** (= **yajña-nīam**) *leading the sacrifice*. Otherwise ī is always written as y, but is invariably to be pronounced as i, as **nady-ām** pronounced **nādīam**² *stream*.

The monosyllabic stems belonging to the radical class are the feminines **dhī** *thought*, **bhī** *fear*, **śrī** *glory*, and the m. **vī** *receiver* (occurring only once in the N. s.). The compounds of the first three, being mostly Bahuvrhis (189), and the compounds formed from the roots **krī** *buy*, **nī** *lead*, **pri** *love*, **mī** *diminish*, **vī** *move*, **śī** *lie*, **śrī** *mix*, being mostly accusative Tatpuruṣas (187), are both m. and f.

The secondary group consists of more than eighty polysyllabic stems accented on the final syllable and probably for this reason following the analogy of the radical compounds. Excepting about half a dozen they are substantives, nearly all f. The masculines are **ahī** *serpent*, **rathī** *charioteer*, and about eight compounds.

b. The declension in derivative ī embraces a large number of stems formed by means of the suffix ī (originally yā) largely to supply a f. to m. words, and not normally accenting the suffix.³ It also includes a large number of miscellaneous f. stems of an independent character having no corresponding m., as **śāc-ī** *might*. It includes seven m. stems, five of

¹ In the secondary radical group (a 2, p. 87) the ī is split only in **samudrī** and partly in **cakrī**.

² The resolved forms given below are spelt with i (not iy as they may have been pronounced) so as to avoid confusion with the written forms of the Saṃhitā text that are spelt with iy. Again the resolved vowel is given as I (not ī) because long vowels are regularly shortened in pronunciation before vowels (p. 22, notes 1 and 5).

³ The exceptions are mostly stems in which the preceding syllable, having been reduced, throws the accent forward, e.g. **urú**, f. **urv-f**, *wide*; or in which, as proper names, the accent has shifted to indicate a change of meaning, e.g. **asiknī** a river, but **śasiknī** black.

which are proper names: *Tiraścī*, *Nāmī*, *Pfthī*, *Mātali*, *Sóbhari*, besides *rāṣṭrī ruler*, *sirī weaver*.

The inflexion of these stems¹ differs from that of the radical ī stems in three respects:—(1) no *s* is added in the N. s. m. or f.; (2) the endings diverge considerably from the normal ones, the s. A. taking *m*, the D. *ai*, the Ab.G. *ās*, the L. *ām*, the pl. N.V.A. *s*; (3) stems accented on the final vowel shift the acute to the ending in the weak cases of the s., in the G.L. du., and in the G. pl.

a. RADICAL STEMS.

b. DERIVATIVE STEMS.

1. *dhī* f. *thought*. 2. *rathī* m. f. *charioteer*. *devī* f. *goddess*.

SINGULAR.

N. <i>dhī-s</i>	<i>rathī-s</i>	<i>devī</i>
A. <i>dhīy-am</i>	<i>rathī-am</i>	<i>devī-m</i>
I. <i>dhīy-ā</i>	<i>rathī-ā</i>	<i>devy-ā</i>
D. <i>dhīy-é</i>	<i>rathī-e</i>	<i>devy-ái</i>
G. <i>dhīy-ás</i>	<i>rathī-as</i>	Ab.G. <i>devy-ās</i>
		L. <i>devy-ām</i>
V.	<i>ráthi</i>	V. <i>dévi</i>

DUAL.

N.A. <i>dhīy-ā, -au</i>	<i>rathī-ā</i>	N.A. <i>devī</i>
		V. <i>dévī</i>
I. <i>dhī-bhyām</i>	<i>rathī-bhyām</i>	D.Ab. <i>devī-bhyām</i>
G.L. <i>dhīy-ós</i>	<i>rathī-os</i>	<i>devy-ós</i>

¹ In the later language the derivative group (b) absorbs the secondary radical group (a 2), while borrowing from the latter the N.A.V. du. and the N.V. pl. forms.

PLURAL.

N. dhīy-as	rathī-as	devī ¹ -s
A. dhīy-as	rathī-as	devī ¹ -s
I. dhī-bhīs	rathī ¹ -bhīs	devī ¹ -bhīs
	D. rathī ¹ -bhyas	devī ¹ -bhyas
G. dhī-n-ām ¹	G. rathī ¹ -n-ām	devī ¹ -n-ām
L. dhī-ṣu	L. rathī ¹ -ṣu	devī ¹ -ṣu
		V. dévī-s

a. Other words belonging to the secondary radical class (a 2) are : *kumārī girl* (A. *kumārīam*), *tandri weariness* (N. *tandris*), *dūtī messenger* (N. *dūtīs*), *nadī stream* (A. *nadīam*), *lakṣmī mark* (N. *lakṣmīs*, A. *lakṣmīam*), *simhī lioness* (N. *simhīs*, A. *simhīam*).

B. *strī woman*, originally a disyllable, is inflected as a radical monosyllabic stem in the sing. A. and pl. N.A.I. : *strīy-am* ; *strīy-as*, *strī-bhīs* (accent); but retains traces of its derivative origin in the s. N. *strī* (no s), D. *strīy-āi*² (AV.), G. *strīy-ās*, L. *strīy-ām* (AV.).

II. The ū declension, which comprises both radical and derivative stems, is much more homogeneous than the ī declension. The inflexion of these two classes corresponds exactly to that of the two divisions of the radical ī declension. Practically all the stems in this declension are oxytones (including both the compound radical and the derivative stems).

a. In the radical class there are seven monosyllabic stems, five of which are f. : *dū gift*, *bhū earth*, *brū brow*, *syū thread*, *srū stream* ; one m. and f. : *sū begetter* and *mother* ; one m. : *jū speeding, steed*. There are further two reduplicated f. substantives and one adjective : *juhū tongue*, *juhū sacrificial spoon* ; *jōgū singing aloud*. Finally, there are about sixty compounds, almost exclusively formed from about eleven roots, e. g. *pari-bhū surrounding*.

¹ *dhī-n-ām* occurs seven times in the RV., *dhīy-ām* only once, the latter being the only example of the normal ending.

² In B. this form is used for the G. ; e. g. *striyai payah woman's milk*.

b. The derivative class comprises two divisions: the one consists of about eighteen oxytone f. substantives, several of which correspond to m. or n. stems in u accented on the first syllable, e. g. a-grú (m. á-gru) *maid*; the other and more numerous division consists of oxytone f. adjectives corresponding to m. oxytones, e. g. babhrú (m. babhrú) *brown*.

a. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension (radical and derivative).¹ The G. pl., however, takes the normal ām in uncompounded radical stems only,² but nām in all others. The N. s. always adds s. Before vowel endings the ū is split into uv in monosyllabic nouns and generally in compounds with roots as final member (even when preceded by a single consonant). In the minority of such compounds (some nine in the RV.) and in all derivative stems,³ it is written as v, but pronounced as u.⁴ Thus A. bhūv-am, ā-bhūv-am *present*; but vi-bhū-am *eminent*, tanū-am.

The forms occurring if made from bhū *earth* and tanū *body* would be the following:

SINGULAR.

RADICAL.	DERIVATIVE.
N. bhū-s	tanū-s
A. bhūv-am	tanū-am
I. bhuv-ā	tanū-ā
	D. tanū-e
Ab.G. bhuv-ās	Ab.G. tanū-as
L. bhuv-ī	L. { tanū-i tanū
	V. tánu

¹ The derivative stems show an incipient tendency to be influenced by the inflexion of the derivative i declension. The RV. has only one such form: āvaśruām; the AV. has at least ten such; the VS. has A. pumścalū-m *courtesan*, D. tanv-ái, G. tanv-ās. In B. the D. s. f. ending ai is used for ās; e. g. dhenvái rétaḥ *the seed of the cow*.

² Judging by the only two forms that occur, bhuvām and jóguvām.

³ It is, however, split in the derivative stems a-grú, kadrú *Soma vessel*, in adjectives when ū is preceded by y, and in bibhatsú *loathing*.

⁴ Hence in such forms it is given below as u (short because a vowel is shortened before another in pronunciation; cp. p. 22, note 1).

DUAL.

N.A. bhúv-ā	N.A. tanú-ā
I. bhū-bhyām	D. tanú-bhyām
L. bhuv-ós	L. tanú-os

PLURAL.

N. bhúv-as	N. tanú-as
A. bhúv-as	A. tanú-as
	I. tanú-bhis
G. bhuv-ām	D. tanú-bhyas
	G. tanú-n-ām

101. D. Stems in *ṛ* (m. and f.), which in origin are consonant stems in derivative *ar* or *tar*, closely resemble an stems (90) in their declension. Derivative stems in *ṛ* consist of two groups, the one formed with the original suffix *ar*, the other with *tar*. The former is a small group of only eight stems, the latter a very large one of more than 150. Both groups agree in distinguishing strong and weak cases. The strong stem ends in *ar* or *ār*, which in the weak forms is reduced to *r* before vowels and *ṛ* before consonants. Both groups further agree in dropping the final of the stem in the N. s. m. f., which case always ends in *ā*. They resemble the vowel declension in adding the ending *n* in the A. pl. m. and *s* in the A. pl. f.,¹ and in inserting *n* before the *ām* of the G. pl.² They have the peculiar ending *ur* in the G. s.³

1. The stems in *ar* are: m. *dev-ṛ husband's brother*, *nṛ⁴ man*; f. *us-ṛ dawn*, *nānāndṛ husband's sister*, *svásṛ⁵ sister*; n. *āh-ar day*, *údh-ar udder*, *vádh-ar weapon*, which

¹ Except *usr-ās*.

² Except *svásr-ām* and *nár-ām*.

³ Except *nár-as* and *usr-ās*.

⁴ This word is probably derived with the suffix *ar*.

⁵ In this word the *ṛ* is probably radical: *svá-sar*.

occur in the N.A. s. only.¹ The forms that occur of the first five stems are :

a. Sing. A. devár-am. Pl. N. devár-as. L. devṛ-ṣu.

b. Sing. A. nár-am (*á-vép-a*). D. nár-e. G. nár-as. L. nár-i (Ep. Gk. *á-vép-i*). Du. N.A. nár-ā. V. nár-ā and nár-au. Pl. N.V. nár-as (Ep. Gk. *á-vép-ēs*). A. nṛ̐-n. I. nṛ̐-bhis. D.A. nṛ̐-bhyas. G. nar-ām and nṛ̐-ṇ-ām.² L. nṛ̐-ṣu.

c. Sing. G. usr-ás. L. usr-í and usr-ām.³ V. úsar. Pl. A. usr-ás.

d. Sing. G. nánāndur. L. nánāndari.

e. Sing. N. svásā. A. svásār-am. I. svásār-ā. D. svásār-e. Ab.G. svás-ur. Du. svásār-ā, -au. L. svásr-os. Pl. N. svásār-as. A. svásṛ̐-s. I. svásṛ̐-bhis. G. svásr-ām⁴ and svásṛ̐-ṇ-ām.

2. This group includes two subdivisions, the one forming its strong stem in tar, the other in tār (Gk. *-τηρ, -τωρ*, Lat. *-tor*). The former consists of a small class of five names of relationship: three m., pi-tár *father*, bhrá-tar *brother*, náp-tar *grandson*, and two f., duh-i-tár *daughter* and mā-tár *mother*, together with the m. and f. compounds formed from them. The second division consists of more than 150 stems (including compounds) which are either agent nouns accented chiefly on the suffix, or participles accented chiefly on the root. These stems are never f., and only four are n.

In the tr declension three stems are to be distinguished: the strong, tar or tār; the middle, tr; and the weakest, tr. The names of relationship take the Guṇa form,⁵ agent nouns the Vṛddhi form of the

¹ áh-ar and údḥ-ar form their other cases from the an stems áh-an and údḥ-an. Cp. 91. 6. ² Often to be pronounced nṛ̐-ām.

³ Following the analogy of the derivative i declension.

⁴ svásr-ām and nar-ām are the only two forms of the r declension in which ām is added direct to the stem.

⁵ The strong stem náp-tar does not occur in the RV., nápāt taking its place.

strong stem. The inflexion of the m. and f. differs in the A. pl. only. The sing. G. is formed in *ur*, the L. in *ari*, the V. in *ar* ; the pl. A. m. in *tñn*, f. *tñs*, G. in *tñnām*.

The inflexion of the three stems *dā-tñ* m. *giver* (δω-τήρ, *da-tor*), *pi-tñ* m. *father* (πα-τήρ, *pā-ter*), *mā-tñ* f. *mother* (μή-τηρ, *mā-ter*) is as follows :

SINGULAR.

N. <i>dātā</i>	<i>pitā</i>	<i>mātā</i>
A. <i>dātār-am</i>	<i>pitār-am</i>	<i>mātār-am</i>
I. <i>dātr-ā</i>	<i>pitr-ā</i>	<i>mātr-ā</i>
D. <i>dātr-é</i>	<i>pitr-é</i>	<i>mātr-é</i>
Ab.G. <i>dātúr</i>	<i>pitúr</i>	<i>mātúr</i>
L. <i>dātār-i</i>	<i>pitār-i</i> (πατέρι)	<i>mātār-i</i>
V. <i>dātar</i> (δωτερ)	<i>pítar</i> (Ju-piter)	<i>mātar</i> (μητερ)

DUAL.

N.A. <i>dātār-ā, -au</i>	<i>pitār-ā, -au</i>	<i>mātār-ā, -au</i>
I.D. <i>dātñ-bhyām</i>	<i>pitñ-bhyām</i>	<i>mātñ-bhyām</i>
G.L. <i>dātr-ós</i>	<i>pitr-ós</i>	<i>mātr-ós</i>

PLURAL.

N. <i>dātār-as</i>	<i>pitār-as</i>	<i>mātār-as</i>
A. <i>dātñn</i>	<i>pitñn</i>	<i>mātñs</i>
I. <i>dātñ-bhis</i>	<i>pitñ-bhis</i>	<i>mātñ-bhis</i>
D.Ab. <i>dātñ-bhyas</i>	<i>pitñ-bhyas</i>	<i>mātñ-bhyas</i>
G. <i>dātñ-ñ-ām</i>	<i>pitñ-ñ-ām</i>	<i>mātñ-ñ-ām</i>
L. <i>dātñ-ñu</i>	<i>pitñ-ñu</i>	<i>mātñ-ñu</i>
V. <i>dātār-as</i>	<i>pítar-as</i>	<i>mātar-as</i>

a. *náp-tr* in the RV. occurs in the weak stem only : Sing. I. *náptr-ā*, D. *náptr-e*, G. *náptr-ur*. Pl. I. *náptr-bhis*. It is supplemented in the strong forms by *nápāt* (Lat. *nepōt*-): Sing. N.V. *nápāt*. A. *nápāt-am*.—Du. N.A. *nápāt-ā*.—Pl. N.V. *nápāt-as*. In the TS. occurs *nápāt-ā-m* (like *svāsār-am* among the *r* stems).

b. The only *n.* stems occurring are *dhar-tf prop*, *dhmā-tf smithy*, *sthā-tf stationary*, *vi-dhar-tf melting out*, and of these only about half a dozen forms occur. The only oblique cases met with are the G. *sthātūr* and the L. *dhmātārī*. The N.A. *s.* owing to its rarity seems never to have acquired fixity in the Veda, but *sthātūr* represents the normal form. In B. the N.A. form in *r* begins to be used in an adjectival sense : *bhartf supporting*, *janayitf creative*.

c. The *f.* of agent nouns in *tr* is formed with *i* from the weak stem of the *m.*, e. g. *jānitr-i mother* (inflected like *devf*).

102. E. Stems in *ai*, *o*, *au*. The only stems in diphthongs are: *rái m.* and (rarely) *f. wealth*, *gó m. bull*, *f. cow*, *dyó m. f. sky*, *náu f. ship*, *gláu m. f. lump*. They form a transition from the consonant to the vowel declension ; for while they take the normal endings like the ordinary consonant declension, they add *s* in the N. *s. m. f.* and have a vowel before the endings with initial consonant. There are no neuter forms.

1. *rái* appears as *rāy* before vowels and *rā* before consonants. The forms occurring are: Sing. A. *rā-m* (Lat. *re-m*). I. *rāy-ā*. D. *rāy-é* (Lat. *rē-i*). Ab.G. *rāy-ās*.—Pl. N. *rāy-as*. A. *rāy-ās*.¹ G. *rāy-ām*.

2. *go* has as its strong form *gau* which appears as *gā* in the A. *s.* and pl. The Ab.G. are irregular in adding *s* only instead of *as*.² The forms occurring are: Sing. N. *gáu-s* (*βōū-s*). A. *gā-m* (*βā-ν*). I. *gáv-ā*. D. *gáv-e*. Ab.G. *gó-s*. L. *gáv-i*.—Du. *gáv-ā*, *-au*.—Pl. N. *gáv-as*. A. *gá-s*. I. *gó-bhis*. D. *gó-bhyas*. G. *gáv-ām* and *gó-n-ām*.³ L. *gó-ṣu*. V. *gáv-as*.

¹ Rarely *rāy-as*; once *rā-s* (SV.).

² As regards accentuation this word is not treated as a monosyllabic stem, never shifting the accent to the endings.

³ This form, which follows the vowel declension and is much less common than *gáv-ām*, occurs at the end of a Pāda only.

8. *dyó* m. f. *sky* (cp. 99. 5) is declined like *gó*. The forms occurring are : Sing. N. *dyáu-s*¹ (*Zeús*): A. *dyám* (Lat. *diem*). Ab.G. *dyó-s*. L. *dyáv-i*. V. *dyáu-s* and *dyàu-s*² (*Zeû*).—Du. N.A. *dyáv-ā*.—Pl. N.V. *dyáv-as*.

4. *náu* is inflected quite regularly as far as can be judged by the few forms occurring : Sing. N. *náu-s* (*ναῦ-ς*). N. *nāv-am* (*νηφα*). I. *nāv-ā*. G. *nāv-ās* (*νηφ-ός*). L. *nāv-í* (*νηφ-ί*).—Pl. N. *nāv-as* (*νηφ-ες*, *nāv-es*). A. *nāv-as* (*νηφ-ας*). I. *náu-bhis* (*ναῦ-φί*).

5. *gláu* occurs in two forms only : Sing. N. *gláu-s* and Pl. I. *glau-bhis*.³

Degrees of Comparison.

103. 1. The secondary suffixes of the comparative *tara*⁴ (Gk. *-τερο*) and the superlative *tama* (Lat. *-timo*) are regularly added to nominal stems (both simple and compound), substantives as well as adjectives, generally to the weak or middle stem ; e. g. *priyá-tara* *dearer*, *tavás-tara* *stronger*, *vápuṣ-ṭara* *more wonderful*, *bhágavat-tara* *more bounteous*; *vṛtra-tára* *a worse Vṛtra*; *bhūri-dāvat-tara* *giving more abundantly*; *śásvat-tamá* *most constant*; *ratna-dhā-tama* *best bestower of treasure*; *hiraṇya-vāśī-mat-tama* *best wielder of the golden axe*; *rathī-tama* *best charioteer*.

a. The final *n* of the stem is retained before these suffixes ; e. g. *madín-tara* *more gladdening*, *vṛśán-tama* *most manly*. An *n* is sometimes even inserted ; e. g. *surabhí-n-tara* *more fragrant*; *rayín-tama* *very rich*.

¹ The same as the N. of *dyu* (99. 5).

² That is, *díau-s* with the proper V. accent, but with anomalous retention of the N. *s*.

³ The N. pl. *glāv-as* also occurs in the AB.

⁴ These secondary comparatives and superlatives are commoner than the primary in the proportion of three to two.

b. In a few instances the strong stem of a present participle is used; e.g. *vrādhān-tama* being most mighty, *sāhan-tama* most victorious; and the weakest stem of a perfect participle: *vidūṣ-ṭara* wiser; *māhūṣ-tama* most gracious.

c. These secondary suffixes are occasionally found added to the primary comparatives and superlatives, e.g. *śrēṣṭha-tama* most beautiful.

d. They also form a comparative and superlative from the preposition *ūd* up: *ūt-tara* higher, *ut-tamā*¹ highest.

e. These suffixes² form their f. in ā; e.g. *mātṛ-tamā* most motherly.

2. The primary suffix of the comparative *īyāms* (Gk. *-ίων*, Lat. *-ior*) and that of the superlative *iṣṭha* (Gk. *-ιστο*) are added directly to the root, which is regularly accented³ and gunates ī and ū, but leaves a unchanged apart from nasalization in a few instances. Final radical ā combines with the initial of the suffix to e, which is, however, usually to be read as two syllables. Examples are: *tēj-īyāms* sharper, *tēj-iṣṭha* very sharp (*tij* be sharp); *jāv-īyāms* quicker, *jāv-iṣṭha* quickest (*jū* be swift); *yāj-īyāms* sacrificing better, *yāj-iṣṭha* sacrificing best; *māmh-iṣṭha* most liberal (*mah* bestow abundantly); *jyēṣṭha* greatest and *jyeṣṭhā* eldest (*jyā* overcome).

a. In many instances these superlatives attach themselves in meaning to derivative adjectives, being formed from the root which the latter contain; e.g. *ān-īyāms* smaller, *ān-iṣṭha* smallest beside *ān-u* minute; *dāv-īyāms* farther beside *dū-rā* far; *drāgh-īyāms* longer, *drāgh-iṣṭha* longest beside *dīrgh-ā* long; *lāgh-īyāms* lighter beside *lagh-ū* light; *vār-īyāms* wider, *vār-iṣṭha* widest beside *ur-ū* wide; *śās-īyāms* more frequent beside *śās-vant* constant; *ōṣ-iṣṭha* very quick beside *ōṣ-am* quickly; *bārḥ-iṣṭha* very lofty beside *bṛh-ānt* great; *yāv-iṣṭha* youngest beside *yāv-an* youth; *vār-iṣṭha* most excellent beside *vār-a* choice; *sādh-iṣṭha* straightest beside *sādh-ū* straight.

¹ With the accent of the ordinal suffix *tamā*.

² When used as an ordinal suffix *tama* forms its f. in accented ī (cp. 107).

³ Except *jyeṣṭhā* meaning eldest and *kaṇiṣṭhā* meaning youngest.

β. In a few examples the suffix is added to the derivative form of the root which appears in the adjective; thus *á-íṣṭha* (ḥk-īṣṭo-s) beside *á-u* (ḥk-ú-s) *swift* (from *áṣ* *reach*); *tíkṣṇ-iyāms* *sharper* beside *tíkṣṇá* *sharp* (from *tíj* *be sharp*); *náv-iyāms* *newer*, *náv-íṣṭha* *newest* beside *náva* *new*; *svád-iyāms* (ḥḍāw, *suḍv-īor*) *sweeter*, *svád-íṣṭha* (ḥḍ-īṣṭo-s) beside *svád-ú* (ḥḍ-ú-s, *suḍv-í-s*) *sweet* (from *svad* *be sweet*).¹

α. Beside the usual forms in *iyāms* there occur about half a dozen alternative comparatives made with the shorter form of the suffix, *yāms*: *táv-yāms* (*táv-iyāms*) *stronger*; *náv-yāms* (*náv-iyām-s*) *newer*; *pán-yāms* (*pán-iyāms*) *more wonderful*, *bhú-yāms*² (*bháv-iyāms*) *becoming more, greater*; *rábh-yāms* (*rábh-iyāms*) *more violent*; *sáh-yāms* (*sáh-iyāms*) *stronger*. Some half-dozen more have no alternative form beside them: *iyá-yāms* *greater, older*; *pré-yāms* *dearer*, *pré-ṣṭha* *dearest* (*priyá* *dear*); *vás-yāms* *better*, *vás-íṣṭha* *best* (*vásu* *good*); *śré-yāms* (κεῖλw) *better*, *śré-ṣṭha* *best* (*śrī* *be bright*), *sán-yāms* (Lat. *sen-ior*) *older* (*sána* *old*), *sthé-yāms* *most steadfast* (*sthi-rá* *firm*).

β. Some comparatives and superlatives belong to their positives in sense only; e.g. *kán-iyāms*³ *lesser, younger*, *kán-íṣṭha* *smallest*⁴ and *kan-íṣṭhá* *youngest* (*álpa*, *small*); *néd-iyāms* (Av. *nazd-yah*) *nearer*, *néd-íṣṭha* (Av. *nazd-íṣṭa*) *nearest* (*antiká* *near*), *várs-iyāms* *higher*, *várs-íṣṭha*⁵ *highest* (*vṛddhá* *grown up*).

¹ From the adj. *pápá* *bad*, the radical element of which is uncertain, is formed direct the comparative *páp-iyāms* in the TS.

² Here the vowel remains unchanged. This is also the case in the corresponding superlative *bhú-y-íṣṭha*, which moreover adds the suffix with an intervening *y*.

³ Cp. *kan-yá* *girl* (= *kanfá*), Gk. *καυό-s* (= *καυίό-s*).

⁴ Appears in this sense in the TS.

⁵ Cp. *várs-man* n., *várs-mán* m. *height*.

NUMERALS.

104.

Cardinals.

1. é-ka.	19. náva-daśa.
2. dvá (δύο, Lat. <i>duo</i>).	20. vimśatī ⁸ (Lat. <i>viginti</i>).
3. trí (τρί, Lat. <i>tri</i>).	30. trim-śát.
4. catúr (Lat. <i>quatuor</i>).	40. catvārim-śát. ⁹
5. páñca (πέντε).	50. pañcā-śát (πεν- τή-κοντα).
6. ṣaṣ (ἕξ, Lat. <i>sex</i>).	60. ṣaṣ-tī. ¹⁰
7. saptá (ἐπτά).	70. sapta-tí.
8. aṣṭá ¹ (ὀκτώ, Lat. <i>octo</i> , Gothic <i>ahtau</i>).	80. aśī-tī. ¹¹
9. náva (Lat. <i>novem</i>).	90. nava-tí.
10. dáśa ² (δέκα).	100. śatām (ἐκατόν, Lat. <i>centum</i>).
11. ékā-daśa. ³	1,000. sahasra n.
12. dvā-daśa ⁴ (δῶ-δεκα).	10,000. a-yūta n.
13. trāyo-daśa. ⁵	100,000. ni-yūta n.
14. catúr-daśa. ⁶	1,000,000. pra-yūta n.
15. páñca-daśa.	10,000,000. árbuda n.
16. ṣó-daśa. ⁷	100,000,000. nyārbuda n.
17. saptá-daśa.	
18. aṣṭá-daśa. ¹	

¹ aṣṭá is an old dual form.² The cardinals between 10 and 20 are Dvandva compounds formed by prefixing the accented unit to daśa *ten*.³ Here ékā stands for éka under the influence of dvā-daśa.⁴ Here the N. du. is retained instead of the stem form dva.⁵ trāyo, for trāyas (45. 2), is the N. pl. (105).⁶ catúr as first member of a compound is regularly accented catúr-.⁷ For ṣaṣ-daśa through ṣaṣ-daśa (cp. 69 c, note 8).⁸ This and the remaining cardinals are substantives. Those from twenty to ninety are either old compounds (adj. and substantive: *two decades*, &c.) or derivatives formed with -tī.⁹ catvārim for catvāri, n. pl. (105), like vimśatī and trimśát.¹⁰ Sixty to ninety are abstract f. nouns derived from the simple cardinals (except aśī-tī) meaning *hexad of tens*, &c.¹¹ aśī- is radically cognate to aṣ-ṭā.

a. The numbers intermediate between the decades 20-100 are Dvandva compounds formed by prefixing the accented unit to the decade; e. g. *aṣṭá-vimśati* 28; *éka-trimśat* 31; *tráyas-trimśat* 33; *náva-catvārimśat* 49; *náva-ṣaṣṭi* 69; *návāśīti* 89; *pāñca-navati* 95, *ṣaṇ-ṇavati* 96, *aṣṭá-navati* 98; *éka-śatam* 101, *cátuḥ-śatam* 104, *trimśác-chatam* 130.

a. Intermediate numbers may also be expressed by adding together unit and decade with or without *ca*; e. g. *náva ca navatīm ca* *ninety and nine*, *navatīm náva* *ninety-nine*.

β. In the TS. the number preceding a decade is also expressed by *ékān ná* *by one not = minus one*; thus *ékān ná vimśati* *twenty less one* = 19; *ékān ná catvārimśat* 39; *ékān ná ṣaṣṭi* 59; *ékān náśīti* 79; *ékān ná śatám* 99.

b. There are two ways of forming multiples. The larger number in the du. or pl. may be multiplied by the smaller used as an adjective; e. g. *dvé śaté* 200; *ṣaṣṭīm sahasrā* 60,000; *trīṇi śatā trī sahasrāṇi trimśác ca náva ca* 8,339. Otherwise the multiplier prefixed to the larger number forms with it a possessive (adjective) compound accented on the last syllable; e. g. *tráyastrimśat tri-śatāḥ ṣaṭ-sahasrāḥ* 6,833.

a. Multiples of numbers below 100 are sometimes formed in these two ways; e. g. *navatīr náva* *nine nineties* = 810; *tri-saptá* 21, *tri-ṇavá* 27.

Declension of Cardinals.

105. Only the first four cardinals, like other adjectives, distinguish the genders. *éka* *one*, while inflected chiefly in the s., forms a pl.¹ also in the sense of *some*; *dvá* *two* is of course inflected in the dual only.

1. *éka* is declined like the pronominal adjectives *vísva*

¹ A N. f. du. form of *éka* in the sense of *a certain* appears in *éke yuvatī* (AV.) *a certain pair of maidens*.

and *sárva*¹ (120 b). The forms occurring in the *Samhitās* are:

m. s. N. *ékas*. A. *ékam*. I. *ékēna*. G. *ékasya*. L. *ékasmin*. Pl. N. *éke*. D. *ékebhyas*.

f. s. N. *ékā*. A. *ékām*. I. *ékayā*. G. *ékasyās*. Pl. N. *ékās*.

n. s. N. *ékam*. Pl. N. *ékā*.

2. *dvā* *two* is declined quite regularly as a dual, like *priyā* (97 A. 1). The forms occurring are:

m. N. *dvā*,² *dvāu*. I. *dvābhyām*. G. *dvāyos*. L. *dvāyos*.

f. N. *dvé*. I. *dvābhyām*.

n. N. *dvé*. L. *dvāyos*.

3. *trī* *three* is declined in the m. n. pl. quite regularly, like *śūci* (98 B). The f. stem is *tisṛ*,³ the inflexion of which differs in the N.A. from other *ṛ* stems⁴ by adding the normal ending as to the unmodified stem. The forms occurring are:

m. Pl. *trāyas*. A. *trīn*. I. *tribhīs*. D. *tribhyās*. G. *trīṇām*. L. *triṣū*.

f. N. *tisrās*. A. *tisrās*. I. *tisṛbhis*. D. *tisṛbhyas*. G. *tisṛṇām*.⁵

n. N.A. *trī*, *trīṇi*.

4. *catūr* *four* in the m. n. has the strong stem *catvār* (cp. Lat. *quatuor*). In the G. pl., though the stem ends in

¹ The only form of the Ab. s. occurring, *ékāt*, follows the nominal declension; it is used in forming compound numerals, *ékān ná triṃsāt* 29, &c. (TS.); *ékasmat*, used in the same way, occurs in a B. passage of the TS.

² The dual form is retained in the numeral compound *dvā-daśa* 12. Otherwise *dvi* is used as the stem in compounds, as *dvi-pād* *biped*, and in derivation, as *dvi-dhā* *in two ways*, &c.

³ Probably for *tri-sṛ*, formed like *avā-sṛ* (101. 1, note 5).

⁴ Except *nar-ās* (101. 1 c).

⁵ Once written *tisṛṇām*, though the *ṛ* is actually long metrically.

a consonant, n is inserted before the case-ending.¹ The f. stem is *cátasr*, which is inflected exactly like *tisr* and shifts its accent like *páñca*. The forms occurring are:

m. N. *catvār-as*. A. *catúr-as*. I. *catúr-bhis*. D. *catúr-bhyas*. G. *catur-ñám*.²

f. N. A. *cátasr-as*. I. *catasr-bhis*. D. *catasr-bhyas*. G. *catasr-ñám*.

n. N.A. *catvār-i*.

106. The cardinals from *five* to *nineteen*, though used adjectivally, do not distinguish gender and take no ending in the N.A.³ They also have in common the peculiarity of accenting a before the consonant terminations⁴ and the final syllable in the G.

a. The forms of *śás* *six* occurring in the Samhitās are:

N.A. *śát* (27). I. *śaḍ-bhis*. D. *śaḍ-bhyas*. L. *śaṭ-sú*.

b. The forms of *aṣṭá* *eight* indicate that it was an old dual.⁵ The forms that occur are:

N.A. *aṣṭá*,⁶ *aṣṭáu*. I. *aṣṭā-bhis*. D. *aṣṭā-bhyas*. L. *aṣṭā-sú*.

c. *páñca* *five* as well as *saptá* *seven* and the cardinals from *nine* to *nineteen* are declined like neuters in an (90. 2) except in the G., which follows *priyá* (97). The forms occurring are:

N.A. *páñca*. I. *pañcā-bhis*. D. *pañcā-bhyas*. G. *pañcāñám*. L. *pañcā-su*.

¹ Like *śaṇ-ñám*, the G. of *śás*, which, however, does not seem to occur in any of the Samhitās.

² With accent on the final syllable like the G. of *páñca*, &c.

³ Except *aṣṭá* and *aṣṭáu* which are N. A. dual forms.

⁴ Except *aṣṭá*, which accents the terminations.

⁵ Meaning probably *the two tetrads* (perhaps with reference to the fingers of the two hands).

⁶ *aṣṭá* is the stem used as the first member of compounds in the RV., but *aṣṭa* begins to be used in the AV.

N.A. *saptá*. I. *saptá-bhis*. D.Ab. *saptá-bhyas*. G. *saptānām*.

N.A. *náva*. I. *navá-bhis*. D. *navá-bhyas*. G. *navānām*.

N.A. *daśa*. I. *daśá-bhis*. D. *daśá-bhyas*. G. *daśānām*.
L. *daśá-su*.

N.A. *ékādaśa*. D. *ekādaśá-bhyas*. N. *dvādaśa*. D. *dvādaśá-bhyas*. N. *tráyodaśa*. I. *trayodaśá-bhis*. D. *trayodaśá-bhyas*. N. *pañcadaśa*. D. *pañcadaśá-bhyas*. N. *ṣoḍaśa*. D. *ṣoḍaśá-bhyas*. N. *saptādaśa*. D. *saptadaśá-bhyas*. N. *aṣṭādaśa*. D. *aṣṭādaśá-bhyas*. N. *návadaśa*. I. *navadaśá-bhis*. D. *ékān ná vimśatyái* (TS.).

d. The cardinals for the decades from *twenty* to *ninety* with their compounds are f. substantives, nearly always inflected in the sing. and according to the declension of the stem final; e.g. N. *vimśatí-s*. A. *vimśatí-m*. I. *vimśaty-ā*. N. *trimśat*. A. *trimśat-am*. I. *trimśat-ā*. L. *trimśat-i*. If the sense requires it these numerals may be used in the pl.; e.g. *náva navatís nine nineties*; *navānām navatīnām of nine nineties*.

śatá *hundred* and *sahásra* *thousand* are neuters, which may be declined in all numbers; e.g. *dvé śaté two hundred*; *saptá śatāni seven hundred*; *trí sahásrāṇi three thousand*.

a. In the group *five* to *nineteen* the bare stem may be used in the oblique cases agreeing with substantives; e.g. *saptá hótṛbhiḥ* with *seven priests* (cp. 194 B a).

Ordinals.

107. The ordinals, being all adjectives ending in *a*, are declined in the m. and n. like *priyá*. The f. is formed with *ī* (declined like *deví*) except in the first four, which take *ā*.

The ordinals from *first* to *tenth* are formed with various suffixes, viz. (t)īya, tha, thama, ma. The formation

of the first four is somewhat irregular. The stems of the ordinals from *eleventh* to *nineteenth* differ from those of the corresponding cardinals only in being accented on the final syllable; their inflexion differs from that of the latter in following *priyá*. Thus *ekādaśá* *eleventh* forms the cases: m. s. A. *ekādaśá-m*. Pl. N. *ekādaśásas*. A. *ekādaśán*. I. *ekādaśáis*.

The ordinals from *twentieth* to *ninetieth* (including their compounds), which also end in accented *á*, seem to be abbreviated forms of the corresponding cardinals; e.g. *catvārimśá* *fortieth*.¹

The ordinals for *hundredth* and *thousandth* are formed with the superlative suffix *tama* accented on the final syllable: *śata-tamá*, *sahasra-tamá*.²

1st	<i>pra-thamá</i> , ³ f. <i>á</i> . ⁴	5th	<i>pañca-má</i> , f. <i>í</i> .
2nd	<i>dvi-t-íya</i> , ⁵ f. <i>ā</i> .	6th	<i>ṣaṣ-ṭhá</i> (Lat. <i>sex-tu-s</i>).
3rd	<i>ṭṛt-íya</i> , ⁶ f. <i>ā</i> (Lat. <i>tert- iu-s</i>).		<i>saptá-tha</i> .
	<i>tur-íya</i> , ⁷ f. <i>ā</i> (for <i>catur- íya</i> through <i>k-tur- íya</i>).	7th	<i>sapta-má</i> (Lat. <i>septi- mu-s</i>).
4th	<i>catur-thá</i> , f. <i>í</i> (τέταρ- το-s, Lat. <i>quartu-s</i>).	8th	<i>aṣṭa-má</i> .
		9th	<i>nava-má</i> .
		10th	<i>daśa-má</i> (Lat. <i>deci- mu-s</i>).

¹ Only about three examples of this formation have been noted in the *Saṃhitās*, and four in the *Brāhmaṇas*.

² *Sahasra-tamá* has been noted in B. only.

³ Probably for *pra-tamá* *foremost*, the *th* being due to the influence of *catur-thá*, &c.

⁴ Both *prathamá* and *ṭṛtīyā* have one case-form each according to the pronominal declension in the AV.: G. *prathamáśyās* and L. *ṭṛtīyasyām*.

⁵ From an older *dvi-tá* *second*.

⁶ From an older *ṭṛ-tá* *third*.

⁷ When used in the fractional sense of *one-fourth* accented on the first syllable: *tūriya* (AV.); similarly in B. *cāturtha* *one-fourth*, *tṛtīya* *one-third*.

11th	ekā-daśá.	52nd	dvā-pañcāśá (B.).
21st	eka-vimśá.	61st	eka-ṣaṣ-ṭá (B.).
34th	catus-trimśá (B.).	100th	śata-tamá.
40th	catvārimśá.	1000th	sahasra-tamá (B.).
48th	aṣṭā-catvārimśá.		

Numeral Derivatives.

108. A number of derivatives, chiefly adverbs, are formed from the cardinals.

a. **Multiplicative adverbs:** *sa-kṛt* *once* (lit. *one making*); *dvī-s* *twice* (Gk. *δίς*, Lat. *bi-s*); *trī-s* *thrice* (Gk. *τρίς*, Lat. *tri-s*); *cātus* *four times* (for *cātūr-s*). Others are expressed by the cardinal and the form *kṛtv-as* *times* (probably *makings* A. pl. of *kṛtu*) which is used as a separate word except in *aṣṭa-kṛtvas* (AV.) *eight times*; e. g. *dāśa kṛtvas* (AV.) *ten times*, *bhūri kṛtvas* *many times*.

b. **Adverbs of manner** formed with the suffix *dhā*: *dvī-dhā* *in two ways or parts*, *trī-dhā* and *tre-dhā*, *catur-dhā*, *pañca-dhā*, *ṣo-dhā*, *sapta-dhā*, *aṣṭa-dhā*, *nava-dhā*, *sahasra-dhā*.

c. A few multiplicative adjectives derived with the suffixes *a*, *taya*, *vaya* meaning *fold*: *tray-á* *threefold*, *dvay-á* *twofold*; *dāśa-taya* *tenfold*; *cātur-vaya* *fourfold*.

PRONOUNS

109. Pronouns differ from nouns both in origin and declension. They are derived from a small class of roots with a demonstrative sense, and they have several distinct peculiarities of inflexion. These peculiarities have in varying degrees been extended to several groups of adjectives.

A. Personal Pronouns.

This class displays the greatest number of peculiarities: they are for each person derived from several roots or combinations of roots; they are specially irregular in inflexion; they do not distinguish gender, nor to some extent even number. Some resemble neuters in form; a few have no apparent case-ending; in two of them the A. pl. m. does duty as f. also.

SINGULAR.		PLURAL.	
N. ah-ám I	tv-ám thou	vay-ám we	yū-y-ám ⁷ ye
A. mām me	tv-ám thee	asmān ³ us	yuṣmān ³ you
I. má-y-ā by me	{ tvā tvā-y-ā by thee	asmā-bhis by	
		us	
D. má-hyam ¹ } to me	tū-bhyam ¹ to	asmā-bhyam	yuṣmā-bhyam
mā-hya }	thee	for us	for you
Ab. mād from me	tvād from thee	asmād from	yuṣmād from
		us	you
G. má-ma of me	tāva of thee	asmāka-m ⁴	yuṣmāka-m ⁴
		of us	of you
L. má-y-i in me	{ tvé ² tvā-y-i in thee	asmā-su ⁵ in	yuṣmé in you
		us	
		asmé ⁶	

¹ Cp. Lat. *mihi* and *tibi*.

² Only this, the normal form (= tvā-i), is found in the RV. The irregular tvāyi appears in the later Saṃhitās.

³ *asmān* and *yuṣmān* are new formations according to the nominal declension. The stems are compounds of the pronominal elements *a+ama* and *yu+ama*. The VS. twice has the distinctly f. new formation *yuṣmās*.

⁴ *asmākam* and *yuṣmākam* are properly the A. n. s. of the possessives *asmāka* *our*, *yuṣmāka* *your*.

⁵ *asmāsu* is a new formation following the analogy of *asmābhis*.

⁶ *asmé* is also used as D.

⁷ Changed from original *yūṣ-ám* by the influence of *vay-ám*.

Dual. N. *vām*¹ and *āvām* (ŚB.) *we two*. A. *āvām*¹ (ŚB.) *us two*. Ab. *āvā-bhyām* (K.) and *āvād* (TS.) *from us two*. G. *āváy-os* (ŚB.) *of us two*.

N. *yuvām* *ye two*. A. *yuvām* *you two*. I. *yuvā-bhyām* and *yuvā-bhyām* *by you two*. Ab. *yuvād* *from you two*. G. *yuv-ós*³ and *yuváy-os* *of you two*.

a. The following unaccented forms, inadmissible at the beginning of a sentence, are also used: Sing. A. *mā*, *tvā*. D.G. *me*⁴ (Gk. *μοι*), *te*⁴ (Gk. *τοί*). Du. A.D.G. *nau* (Gk. *ῥῶι*), *vām*. Pl. A.D.G. *nas* (Lat. *nōs*), *vas* (Lat. *vōs*).

b. The usual stems of these pronouns used in derivation or as first member of compounds are: *ma*, *asma*; *tva*, *yuva*, *yuṣma*; thus *asma-drūh* *hating us*; *tvā-yata* *presented by thee*; *yuva-yú* *desiring you two*; *yuṣma-yánt* *desiring you*. But the forms *mad*, *asmad*, *tvad* occur a few times as first member of compounds; thus *mát-kṛta* *done by me*; *asmát-sakhi* *having us as companions*; *tvád-yoni* *derived from thee*.

B. Demonstrative Pronouns.

110. The inflexion of these pronouns, as compared with the nominal a declension, has the following peculiarities:

1. in the sing. *d* is added instead of *m* in the N.A. n.; the element *sma* appears between the root and the ending in the D.Ab.L. m. n., and *syā* in the D.Ab.G.L. f.; in (instead of *i*) is the ending in the L. m. n. 2. in the pl. the N. m. ends in *e* instead of *ās*; the G. has *s* instead of *n* before the ending *ām*.

The stem *tá* *that* (also *he, she, it*) may be taken as the type for the inflexion of adjectival pronouns:

¹ *vām* (probably abbreviated for *āvām*), occurring once in the RV., seems to be the only N. du. form found in the Saṃhitās.

² The N. *āvām* (ŚB.) and A. *āvām* (K. ŚB.) seem to have been the normal forms judging by *yuvām* and *yuvām*.

³ *yuv-ós* occurs in the RV., *yuváy-os* in the TS.

⁴ *me* and *te*, originally L., have come to be used as D. and G.

SINGULAR.			PLURAL.		
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N. $sá-s^1$	$tá-d$	$sá$	$té (ró)$	$tá$ and $táni$	$tá-s$
A. $tá-m^2$	$tá-d$	$tá-m$	$tán$	$táni$	$tá-s$
I. $téna^3$	$tá-y-ā$		$té-bhis, táis$ ($róis$)		$tá-bhis$
D. $tá-smai^4$	$tá-syai^4$		$té-bhyas$		$tá-bhyas$
Ab. $tá-smād^5$	$tá-syās$				
G. $tá-sya^6$	$tá-syās$		$té-s-ām^8$		$tá-s-ām^9$
L. $\begin{cases} tá-smin \\ sá-smin^7 \end{cases}$	$tá-syām$		$té-ṣu$		$tá-su$

DUAL.

N.A. m. $tá, táu$, f. $té$, n. $té$. I.Ab. m. f. $tá-bhyām$. G.L. m. n. $táy-os$.

a. The stem $tá$ is frequently used in derivation, especially that of adverbs, as $tá-thā$ *thus*; the n. form $tád$ often appears as first member of a compound; e. g. $tád-apas$ *accustomed to that work*.

a. There are three other demonstratives derived from $tá$:

1. $e-tá^{10}$ *this here* is inflected exactly like $tá$. The forms that occur are:

¹ On the Sandhi of $sás$ cp. 48; $sá, sá, tá-d$ = Gk. $\delta, \eta, \rho\acute{o}$; Gothic $sa, sō, that-a$ (Eng. *that*, Lat. *is-tud*).

² $tá-m, tá-m, tá-d$ = Gk. $\tau\acute{o}-ν, \tau\eta-ν, \tau\acute{o}$.

³ Sometimes $téna$.

⁴ These forms have the normal ending e : = $tásma-e, tásyā-e$. In B. $tásyai$ is substituted for the G. $tásyās$.

⁵ The Chāndogya Upaniṣad once has $sasmād$.

⁶ Homeric Gk. $\tau\acute{o}\sigma\iota$ (for $tósio$).

⁷ $sásmin$ occurs nine times in the RV., $tásmin$ twenty-two times.

⁸ Cp. Lat. *is-tōrum*.

⁹ Gk. $\tau\acute{\alpha}\omega$ (for $\tau\acute{\alpha}\sigma\omega$), cp. Lat. *is-tōrum*.

¹⁰ The stem used in derivation and composition is $etā$; e. g. $etā-vant$ *so great*, $etā-dfā$ *such*. In B. $etad$ is sometimes thus used: $etad-dā$ *giving this*, $etan-māya$ *consisting of this*.

- m. Sing. N. eṣá-s (67, 48). A. etám. I. etóna. D. etá-smai. Ab. etásmād. G. etásya.—Du. N. etá, etásu.—Pl. N. eté. A. etán. I. etébbhis, etáis. D. etébbhas.
 f. Sing. N. eṣá. A. etám. I. etáyā. L. etáśyām.—Du. N. eté. Pl. etás. A. etás. I. etábhis. L. etásu.
 n. Sing. N. etád. Pl. N. etá, etáni.

2. *tyá* is derived from *tá* with the suffix *ya* and means *that*. It is common in the RV., but rare in the later Samhitās.¹ Unlike *tá* it is used adjectivally only, hardly ever occurring without its substantive. It never begins a sentence except when followed by the particles *u*, *cid*, *nú*, or *sú*.

The forms occurring are :

- m. Sing. N. syá.² A. tyám. G. tyásya.—Du. N. tyá.—Pl. N. tyé. A. tyán. I. tyébbhis.
 f. Sing. N. syá. A. tyám. I. tyá. G. tyáśyās.—Du. N. tyé.—Pl. N. tyás. A. tyás.
 n. Sing. tyád. Pl. tyá, tyáni.

3. A very rare derivative is *ta-ká* *this little*, which occurs only twice in the RV. in the two A. sing. forms m. *taká-m*, n. *taká-d*.

a. *simá* seems to have the sense of an emphatic demonstrative.³ The forms occurring are: Sing. N. *simás*. V. *síma*. D. *simásmal* (n.). Ab. *simásmād*. Pl. *simé*.

111. In the inflexion of the demonstrative which in the N. s. m. appears as *ayám* *this here* the two pronominal

¹ It is also found a few times in B.

² See 48, note 8.

³ It is generally given the meaning of *every*, *all*, but the above is the more probable sense.

roots *i* (which nearly always has a double ending) and *a*¹ are employed, the former in the N. (except the m. s.) and A., the latter in all the other cases. The A. s. m. f. starts from *i-m* (the A. of *i*), which appears in the du. and pl. also, so that all these cases have the appearance of being formed from a stem *imá*.²

SINGULAR.			PLURAL.		
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N. <i>a-y-ám</i>	<i>i-d-ám</i>	<i>i-y-ám</i>	<i>i-m-é</i>	<i>i-m-á</i>	<i>i-m-ás</i>
A. <i>im-ám</i> ³	<i>i-d-ám</i>	<i>i-m-ám</i>	<i>i-m-án</i>	<i>i-m-áni</i>	<i>i-m-ás</i>
I.	<i>e-ná</i> ⁴	<i>a-y-á</i> ⁷	<i>e-bhís</i>		<i>ā-bhís</i>
D.	<i>a-smái</i>	<i>a-syái</i>	<i>e-bhyás</i>		<i>ā-bhyás</i>
Ab.	<i>a-smád</i> ⁵	<i>a-syás</i>			
G.	<i>a-syá</i> ⁶	<i>a-syás</i>	<i>e-ṣ-ám</i>		<i>ā-s-ám</i>
L.	<i>a-smín</i>	<i>a-syám</i>	<i>e-ṣú</i>		<i>ā-sú</i>

DUAL.

N.A. m. *im-á, -áu.* f. *im-é.* n. *im-é.* m. D.Ab. *ā-bhyám.*
m. G.L. *a-y-ós.*

¹ These two roots are frequently used in derivation; e.g. *á-tra* here, *á-tha* then; *i-dá* now, *i-há* here, *i-tara* other.

² From this stem is formed the adverb *imá-thā* thus.

³ Here *i-m* is the A. of *i*, from which is also formed the A. f. *i-m* and the n. *i-d*, both used as particles.

⁴ Also twice *ena. ená* and the remaining oblique cases, when used as nouns and unemphatic, may lose their accent.

⁵ The Ab., according to the nominal declension, *ád* is used as a conjunction.

⁶ Both *asya* and *asmai* may be accented *ásya* and *ásmāi* when emphatic at the beginning of a Pāda. The form *imásya* occurs once in the RV. instead of *asyá*; and *imasmai* in the AA. for *asmai*.

⁷ Instead of *ayá* the form *anáyā* occurs twice in the RV.: it is the only form from *ana* found in the Samhitās.

112. The demonstrative corresponding to *ayám* employed to express remoteness in the sense of *that there, you*, and having in the N. s. the curious forms m. f. *a-sáu*, n. *a-d-ás*, uses throughout its inflexion the root *a*, but always in an extended form. The fundamental stem used in every case (except the N. s.) is *a-m* A. m. of *a*. This is extended by the addition of the particle *u* to *amu*,¹ which appears throughout the sing. (with *û* in A. f.) except the N. In the pl. *amú* is the f. and *amí* the m. stem (except the A.).

The forms occurring are:

- m. Sing. N. *a-sáu*.² A. *a-m-û-m*. I. *amú-n-ā*. D. *amú-ṣmai*. Ab. *amú-ṣmād*. G. *amú-ṣya*.³ L. *amú-ṣmin*.—
Pl. *amí*. A. *amún*. D. *amí-bhyas*. G. *amí-ṣām*.
f. Sing. N. *a-sáu*.² A. *a-m-û-m*. I. *amu-y-ā*.⁴ D. *amú-ṣya*. G. *amú-ṣyās*.—Du. N. *amú*.—Pl. N. *amú-s*.
A. *amú-s*.
n. Sing. N. *a-d-ás*.⁵ Pl. N. *amú*.

a. The unaccented defective pronoun of the third person *e-na*⁶ (*he, she, it*) is declined in the A. of all numbers, besides the I. s. and the G. du.

A. sing. m. *ena-m*, f. *enā-m*, n. *ena-d*.—Du. m. *enau*, f. *ene*.—Pl. m. *enān*, f. *enā-s*.

I. sing. *enena*. G. du. *en-os* (RV.), *enay-os* (AV.).

a. Another unaccented demonstrative pronoun restricted to the RV. (excepting one form in the AV. and the TS.) is *tva* meaning *one, many*.

¹ This stem is used in derivation; e.g. *amū-tas* *thence*, *amū-tra* *there*, *amū-thā* *thus* (B.).

² Here the pronominal root *a* seems to be compounded with *sa* extended by the particle *u*: *a-sā-u* and *a-sā-u*.

³ This is the only example of *ṣya* being added to any but an *a* stem.

⁴ Used adverbially, with shifted accent.

⁵ Here the neuter *a-d* of the pronominal root *a* is extended with the suffix *as*.

⁶ Here we have the same *e* (L. of *a*) as in *ē-ka* *one*, *e-vā* *thus*.

a *one*, generally repeated in the sense of *one another*. The n. tvad meaning *partly* is also found in B. The forms occurring are:

Sing. N. m. tvas, f. tvā, n. tvad. A. m. tvam. I. m. tvena. D. m. tvasmai, f. tvasyai.—Pl. m. tve.

β. The pronoun *avā* *this* occurs only in the G. du. form *avās* in combination with *vām* meaning *of you two being such* (used like *sā* in *sā tvām thou as such*).

γ. The pronoun *āma*¹ *this* occurs only once in the AV. (also in the AB.) in the formula *āme 'hām asmi this am I*.

C. Interrogative Pronoun.

113. The interrogative *kā* *who? which? what?* used as both substantive and adjective, is inflected exactly like *tā*, excepting the alternative neuter form *kí-m*,² which instead of the pronominal *d* has the nominal *m* (never elsewhere attached to a stem in *i*). The forms occurring are:

m. Sing. *kā-s*. A. *kā-m*. I. *kéna*. D. *kā-smai*. Ab. *kā-smād*. G. *kā-sya*. L. *kā-smin*.—Du. N. *káu*.—Pl. *ké*. I. *ké-bhis*. L. *ké-ṣu*.

f. Sing. N. *kā*. A. *kā-m*. I. *kā-y-ā*. G. *kā-syās*.—Pl. N. *kā-s*. A. *kā-s*. L. *kā-su*.

n. Sing. N.A. *kā-d* and *kí-m*.³—Pl. N. *kā* and *kāni*.

a. In derivation the stems *ki* and *ku* as well as *ka* are used; e.g. *kí-y-ant* *how great?* *kū-ha* *where?* *kā-ti* *how many?*

As first member of a compound *kad* occurs twice: *kat-payá* *greatly smelling*, *kád-artha* *having what purpose?* *kím* is similarly used a few times in the later Samhitās and the Brāhmaṇas; e.g. *kím-karā* *servant*.

b. *kā-ya*, an extended form of *kā*, occurring in the G. only, is found in combination with *cid*: *kāyasya cid* *of whomsoever*.

¹ From this pronoun are derived the I. and Ab. adverbs (with shifted accent) *amā* *at home* and *amād* *from near*.

² The N. s. m. is preserved as a petrified form in *nā-kí-s* and *mā-kí-s* *no one, nothing*.

³ The relative frequency of *kā-d* and *kí-m* is in the RV. as two to three.

D. Relative Pronoun.

114. The relative pronoun *yá* *who, which, what* is declined exactly like *tá*. The forms occurring are :

m. Sing. N. *yá-s*. A. *yá-m*. I. *yénā*¹ and *yéna*. D. *yá-smai*. Ab. *yá-smād*.² G. *yá-sya*. L. *yá-smin*.

Du. N. *yá, yáu*. D. *yá-bhyām*. G. *yá-y-os*. L. *yá-y-os* and *y-ós*.³

Pl. N. *yé*. A. *yán*. I. *yé-bhis* and *yáis*. D. *yé-bhyas*. G. *yé-ṣ-ām*. L. *yé-ṣu*.

f. Sing. N. *yá*. A. *yá-m*. I. *yá-y-ā*. G. *yá-syās*. L. *yá-syām*.

Du. N. *yé*. G.L. *yá-y-os*.

Pl. N. *yá-s*. A. *yá-s*. I. *yá-bhis*. D. *yá-bhyas*. G. *yá-s-ām*. L. *yá-su*.

n. N.A. Sing. *yá-d*. Du. *yé*. Pl. *yá, yáni*.

a. The stem of *yá* is used to form derivatives ; e.g. *yá-thā* *as*. It also appears as first member of a compound in *yā-dfā* *which like*. The neuter *yád* is also once used thus in the RV. : *yāt-kāma* *desiring what* ; and a few times later, as *yad-devatyā* *having what deity* (K.), *yat-kāin* *doing what* (SB.).

b. A form of the relative extended with the diminutive suffix *ka*, *ya-ká* *who*, occurs only in the sing. N. m. *ya-ká-s*, f. *ya-ká*, and the pl. N. m. *ya-ké*.

E. Reflexive Pronouns.

115. a. The reflexive indeclinable substantive *sva-y-ám* *self* is properly used as a N. referring to all three persons. Sometimes, however, its N. nature being forgotten, it is

¹ *yénā* is twice as common in the RV. as *yéna*, but the Pada text always reads *yéna*.

² The Ab., formed according to the nominal declension, *yád* is used as a conjunction.

³ *y-ós* for *yá-y-os* like *yuv-ós* for *yuvá-y-os* (p. 105, note 8).

⁴ Derived from *svá* with suffix *am* and interposed *y* (like *a-y-ám* from *a*).

used as an A. ; e. g. *áyuji svayám dhurí I have yoked myself to the pole* ; or as agreeing in sense with another case. It occasionally means *spontaneously*.

b. *tanū* *body* is used in the RV. to express *self* in other cases than the N. and in all numbers. The reflexive pronoun *svá* and a possessive G. may be added ; e. g. *yájasva tanvám worship thyself* and *yájasva tanvám táva svám worship thine own self*. The reflexive sense of *tanū* has disappeared in B.

a. There are one or two instances in the RV. of the incipient use of *ātmán* *soul* in a reflexive sense ; e. g. *bálam dádhāna ātmáni putting force into himself*. The A. *ātmānam* is frequently thus used in the later Samhitās (though never in the RV.) and in B.

c. *svá* *own* is a reflexive adjective referring to all three persons and numbers. It is inflected like an ordinary adjective (*priyá*) in the RV. (except the two isolated pronominal forms *svásmin* and *svásyās*). The forms occurring are :

m. Sing. N. *svás* (Lat. *suus*). A. *svám*. I. *svéna* and *svénā*. D. *svāya*. Ab. *svād*. G. *svāsyā*. L. *své* and *svásmin* (RV.).

Pl. N. *svás*. A. *sván*. I. *svébhis* and *sváis*. D. *svébhyas*. G. *svánām*. L. *svéṣu*.

f. Sing. N. *svá* (Lat. *sua*). A. *svám*. I. *sváyā*. D. *svāyai*. Ab. *svāyās*. G. *svásyās* (RV.). L. *sváyām*.

Pl. N. *svás*. A. *svás*. I. *svábhis*. L. *svásu*.

n. Sing. N.A. *svám* (Lat. *suum*). Pl. A. *svá* (Lat. *sua*).

a. As first member of compounds *svá* several times appears in the substantive (as well as the adj.) sense ; e. g. *svá-yukta self-yoked*. *svayám* is similarly used in the Samhitās ; e. g. *svayam-já self-born*.

F. Possessive Pronouns.

116. Possessive pronouns are rare because the G. of the personal pronoun is generally used to express the sense which they convey.

a. The possessives of the first person are *māma-ka* and *māma-ká*¹ *my* and *asmā-ka* *our*. The forms occurring are :

Sing. D. *māmakāya*. G. *māmakasya*.

Sing. N. m. *māmakā-s*. n. *māmakā-m*. Pl. G. *māmakā-nām*.

Sing. N.A. n. *asmāka-m*.² I. *asmākena*. Pl. N. m. *asmākāśas*. I. *asmāke-bhis*.

The n. s. *asmākam*, by far the commonest of these forms, is used as the G. pl. of the personal pronoun = *of us* (109).

b. The possessives of the second person are *tāva-ká*³ *thy* (only D. pl. *tāvakébhyas*), *tvá* *thy* (only I. pl. f. *tvā-bhis*), and *yuṣmā-ka* *your*. Of the latter, three forms occur: I. s. m. *yuṣmākena*, pl. f. *yuṣmākā-bhis*, and the N.A. n. *yuṣmākam* used as the G. pl. of the second personal pronoun = *of you*.

c. Besides being used reflexively *svá* is fairly often employed as a simple possessive, generally of the third person (like Lat. *suus*), *his*, *her*, *their*, but also of the second, *thy*, *your*, and of the first, *my*, *our*. The inflexion (115 c) is the same in both senses.

G. Pronominal Compounds and Derivatives.

117. With *-dṛś*⁴ in the RV. and other *Samhitās*, and with *-dṛkṣa* in the VS. are formed the following pronominal compounds: *i-dṛś*, *tā-dṛś*, *etā-dṛś* *such*, *kī-dṛś*⁵ *what like?* *yā-dṛś*⁶ *what like*; *i-dṛkṣa*, *etā-dṛkṣa* *such*.

¹ Both formed from the G. of the personal pronoun *māma*. There also occurs once in the RV. the derivative *mā-k-ina* *my*.

² The VS. has once the N. s. *āsmākā-s* *our* formed like *māmakā* beside *māmaka*.

³ Formed from the G. *tāva*.

⁴ In the *Brāhmaṇas* (SB.) *-dṛśa* begins to appear: *i-dṛśa*, *tā-dṛśa*, *yā-dṛśa*.

⁵ N. s. m. *kī-dṛś*.

⁶ With the very anomalous L. s. *yādṛśmin*.

a. With the suffix *-ka*, conveying a diminutive or contemptuous meaning, very rarely used derivatives are formed from the pronouns *tá*, *yá*, *sá*, and *asáu*: *ta-ká* *that little* (110. 3), *yá-ka* *who, which* (114 b), *sa-ká* (only N. s. f. *sa-ká*), *asakáu* N. s. f. *that little* (VS.).

b. With the comparative suffix *-tara* derivatives are formed from *i*, *ká*, *yá*, and with the superlative suffix *-tama* from the latter two (cp. 120): *i-tara* *other*, *ka-tará* *which of two?* *ya-tará* *who or which of two?* *ka-tamá* *who or which of many?* *ya-tamá* *who or which of many*.

118. a. With *ti* derivatives with a numerical sense are formed from *ká*, *tá*, and *yá*: *ká-ti* *how many?* (Lat. *quot*); *tá-ti* *so many* (Lat. *toti-den*); *yá-ti* *as many*. No inflected forms of these words occur. They appear in the sense of the N.A. pl. only.

b. With *yant* expressing the quantitative meaning of *much* derivatives are formed from *i* and *ki*: *i-yant* *so much*: n. s. N. *íyat*, pl. *íyānti*; f. s. D. *íyatyai*; *kí-yant* *how much?*: sing. N. n. *kíyat*; f. *kíyati*. D. m. *kíyate*. L. *kíyāti* (for *kíyati*).

c. With *vant* are formed derivatives from personal pronouns with the sense of *like, attached to*; and from others in the quantitative sense of *great*; thus *tvá-vant* *like thee*, *má-vant* *like me*, *yuvá-vant* *devoted to you two* (only D. *yuvávate*); *yuṣmá-vant* *belonging to you* (only L. pl. *yuṣmávatsu*); *etá-vant* and *tá-vant* *so great*; *yá-vant* *as great*; *í-vant* *so great* (s. N. n. *ívat*. D. m. n. *ívate*. G. *ívatas*; pl. A. m. *ívatas*); *kí-vant* *how far?* (G. s. *kívatas*).

Indefinite Pronouns.

119. a. The only simple pronoun which has an undoubtedly indefinite sense is *sama* (unaccented) *any, every*. The six forms that occur are: m. s. A. *samam*. D. *samas-mai*. Ab. *samasmād*. G. *samasya*. L. *samasmin*. Pl. N. *same*.

b. Compound indefinite pronouns are formed by combining the particles *ca*, *cana*, or *cid* with the interrogative *ká*; thus *kás ca* *any*, *any one*; *kás caná* *any one soever*, *every*; *kás cid* *any*, *some*; *any one*, *some one*.

Pronominal Adjectives.

120. Several adjectives derived from or allied in meaning to pronouns, follow the pronominal declension (110) altogether or in part.

a. The adjectives that strictly adhere to the pronominal type of inflexion are *anyá* *other* and the derivatives formed with *tara* and *tama* from *ká* and *yá*. The specifically pronominal cases of the latter that have been met with are: Sing. N. n. *katará-d*, *yatará-d*; *katamá-d*, *yatamá-d*. D. *katamá-smai*. G. f. *katamá-syās*. L. f. *yatamá-syām*. Pl. N. m. *katamé*, *yatamé*, *yataré* (K.). From *ítara* occur in the Kāthaka Saṃhitā m. D. s. *itarasmai* and N. pl. *itare*. The forms of *anyá* that occur are:

m. Sing. N. *anyá-s*. A. *anyá-m*. I. *anyéna*. D. *anyá-smai*. G. *anyá-sya*. L. *anyá-smin*.—Pl. N. *anyé*. A. *anyān*. I. *anyé-bhis* and *anyáis*. D. *anyé-bhyas*. G. *anyé-ṣām*. L. *anyé-su*.

f. Sing. N. *anyá*. A. *anyām*. I. *anyá-y-ā*. D. *anyá-syai*. G. *anyá-syās*. L. *anyá-syām*.—Du. N. *anyé*.—Pl. N. *anyá-s*. A. *anyá-s*. I. *anyá-bhis*. G. *anyá-sām*. L. *anyá-su*.

n. Sing. N. *anyá-d*.—Du. I. *anyá-bhyām*.—Pl. N. *anyá*.

b. *viśva* *all*, *sārva* *whole*, *éka* *one* are partially pronominal, differing only in taking m instead of d in the N.A. s. n. Thus:

Sing. D. *viśvasmai*.¹ Ab. *viśvasmād*.¹ L. *viśvasmin*.¹

¹ The RV. has the nominal forms D. *viśvāya*, Ab. *viśvāt*, L. *viśve*, once each.

Pl. N. víśve. G. m. víśveṣām. f. víśvāsām; but
sing. N. n. víśvam.

Sing. D. m. sárvasmai. f. sárvasyai. Ab. m. sárvasmād.
Pl. m. N. sárve. G. sárveṣām. f. sárvāsām; but
sing. N. n. sárvam.

Sing. G. f. ékasyās. L. m. ékasmin.¹ Pl. N. m. éke;
but sing. N. n. ékam.

c. More than a dozen other adjectives, having pronominal affinities in form or meaning, occasionally have pronominal case-forms (but always m instead of d in the N.A. s. n.):

1. Eight adjectives formed with the comparative suffixes -tara and -ra, and the superlative suffix -ma: út-tara *higher*, later :

Sing. Ab. L. úttarasmād and úttarasmin beside úttarād and úttare. L. f. úttarasyām. Pl. N. úttare. G. úttareṣām (K.).

ápa-ra, áva-ra, úpa-ra *lower*: sing. L. aparasmin (K.).
Pl. N. m. ápare, ávare, úpare beside áparāsas, ávarāsas, úparāsas and úparās.

ava-má *lowest*: L. s. f. avamāsyām.

upa-má *highest*: L. s. f. upamāsyām.

para-má *farthest*: sing. f. G. paramāsyās. L. paramāsyām. Pl. m. N. paramé (K.).

madhya-má *middlemost*: sing. f. L. madhyamāsyām.

2. Five other adjectives with a comparative or pronominal sense:

pára *ulterior*: sing. D. m. párasmai. Ab. m. párasmād. L. m. párasmin beside páre. G. f. párasyās. Pl. m. N. páre beside párásas. G. páreṣām.

púrva *prior*: sing. D. púrvasmai. Ab. púrvasmād. L. púrvasmin (K.), f. púrvasyām. Pl. N. m. púrve (very common) beside púrvāsas (very rare). G. m. púrveṣām, f. púrvāsām.

¹ The AV. once has éke as L. sing.

néma¹ *other*: sing. L. m. **némasmin**. Pl. N. m. **néme**, but G. **nemā-nām** (unaccented).

svá *own* (116c), otherwise following the nominal declension, has once sing. G. f. **sváśyās** and once L. n. **svásmín**.

samāná *similar, common* has once sing. Ab. n. **samānásmād** beside **samānáḍ**.

3. Four adjectives, numerical in form or meaning, have occasional pronominal endings: **prathamá** *first* has the sing. G. f. **prathamáśyās**; ² **tṛtíya** *third* has sing. L. f. **tṛtíyasyām**; ² **úbhaya** *of both kinds* has pl. m. G. **úbhayeṣām** and N. **úbhaye** beside **úbhayāśas** and **úbhayās**; ³ **kévala** *exclusive* has once pl. N. m. **kévale**.

CHAPTER IV

CONJUGATION

121. Vedic verbs are inflected in two voices, active and middle. The middle forms may be employed in a passive sense, except in the present system, which has a special passive stem inflected with the middle endings. Some verbs are conjugated in both active and middle, e. g. **kr̥ṇó-ti** and **kr̥ṇu-té** *makes*; others in one voice only, e. g. **ás-ti** *is*; others partly in one, partly in the other; e. g. **várta-te** *turns*, but perfect **va-várt-a** *has turned*.

a. The Vedic verb has in each tense and mood three numbers, Singular, Dual, and Plural, all in regular use,

¹ Perhaps from **ná+ima** *not this*.

² Cp. 107, note 4.

³ **ubhá** *both* is declined in the Du. only: N.A. m. **ubhá**, f. **ubhé**. I. **ubhábhyaṃ**. G. **ubháyoḥ**.

with three persons in each (except the imperative in which the first persons are wanting).

122. There are **five** tenses in ordinary use, the present, the imperfect, the perfect, the aorist, and the future. The terms imperfect, perfect, aorist are here used in a purely formal sense, that is, as corresponding in formation to the Greek tenses bearing those names. No Vedic tense has an imperfect meaning, while the perfect sense is generally expressed by the aorist.

a. Besides the indicative there are **four** moods, the subjunctive, the injunctive, the optative, and the imperative, all of which are formed from the stems of the present, the perfect, and the aorist. The imperfect has no moods; and the only modal form occurring in the future is the unique subjunctive **karīṣyās** from **kṛ** *make*.

a. The subjunctive, very common in the RV and the AV., is three or four times as frequent as the optative; the latter, comparatively rare in the Sāmhitās, occurs far oftener than the former in the Brāhmaṇas. Both form stems with a special modal affix.

The subj. adds **a** to the indicative stem: when the latter distinguishes a strong and a weak stem, the **a** is attached to the former, while it coalesces to **ā** with the final of a stems. Thus the pr. subj. stem of **duh** *milk* is **dóh-a**, of **yuj** *join* **yunáj-a**, but of **bhū** *be* **bhāvā**.

The opt. adds **yā** or **i**, which when strong and weak stems are distinguished are attached to the latter. Stems in **a** take **i** throughout; others take **i** in the mid., **yā** in the act.; thus the pr. opt. stem of **bhū** is **bhāve** (= **bhāva-i**); of **duh** and **yuj**, act. **duh-yā**, **yuñj-yā**, mid. **duh-i**, **yuñj-i**.

The **inj.** is identical in form with an unaugmented past tense (impf., aor., plup.). It is very common in the RV., but has almost disappeared from the Brāhmaṇas, except when used with the prohibitive particle **mā**.

The **impv.** has no modal affix, adding its endings direct to the tense stem; e. g. 2. s. pr. **vid-dhi** *know*, pf. **mumug-dhi** *release*, aor. **śru-dhi** *hear*. In the 2. 3. du. and 2. pl. act. and mid. (ending in **taṁ**, **tām**; **āthām**, **atām**, **ta**; **dhivam**) it is identical with the **inj.**

b. **Participles**, active and middle, are formed from the tense stem of the present, future, aorist, and perfect. There

are also passive participles, present, perfect, and future; the first being formed from the passive stem in **ya**, the other two from the root.

c. There are also **gerunds**, which are stereotyped cases (chiefly instrumentals) of verbal nouns and having the value of indeclinable active participles with a prevailing past sense; e. g. **gatví** and **gatváya** *having gone*.

d. There are about a dozen differently formed types of **infinitives**, which are cases of verbal nouns made directly or with a suffix from the root, and hardly ever connected with a tense stem; e. g. **ídham** *to kindle*; **gán-tavái** *to go*.

The Present System.

123. While the perfect, aorist, and future tenses add the endings directly (or after inserting a sibilant) to the root, the present group (that is, the present with its moods and participles, and the imperfect) forms a special stem, which is made in eight different ways by primary verbs.

The Eight Classes.

124. These eight classes are divided into two conjugations. In the first, which comprises the first, fourth, and sixth classes, the present stem ends in **a** and remains unchanged throughout (like the **a** declension). The secondary conjugations in **a** (desideratives, intensives, causatives, denominatives) as well as the future follow this conjugation in their inflexion. The second or **graded conjugation** is characterized by shift of accent between stem and ending, accompanied by vowel gradation. It comprises the remaining five classes, in which the terminations are added directly to the final of the root or to the (graded) suffixes **no** or **na**, and the stem is **changeable**, being either **strong** or **weak**.

A. First Conjugation.

125. 1. The first or Bhū class adds **a** to the last letter of the root, which being accented takes Guṇa of a final vowel (short or long) and of a short medial vowel followed by one consonant; e. g. *ji conquer*: *jáy-a*; *bhū be*: *bháv-a*; *budh awake*: *bódh-a*.

2. The sixth or Tud class adds an accented **á** to the root, which being unaccented has no Guṇa. Before this **a** final **ř** is changed to **ir**.

3. The fourth or Div class adds **ya** to the last letter of the root, which is accented;¹ e. g. *nah bind*: *náh-ya*; *div play*: *dív-ya* (cp. 15, 1 c).

B. Second Conjugation.

126. The strong forms are:

1. The singular present and imperfect active;
2. The whole subjunctive;
3. The third person singular imperative active.

In these forms the vowel of the root or of the affix, being accented, is strengthened; while in the weak forms it is reduced because the terminations are accented.

a. In the ninth class the accented form of the affix is **ná**, the unaccented **nī** or **n**; in the seventh they are respectively **ná** and **n**.

127. 1. The second or root class adds the terminations directly to the root (in the subjunctive and optative with the intervening modal suffix). The radical vowel in the strong forms is accented² and takes Guṇa if possible (125, 1);

¹ The weak form in some instances assumed by the root points to the **ya** having originally been accented (cp. 133 B 1).

² Except in the augmented (128 c) imperfect singular because the augment is invariably accented.

e. g. from *i go*: sing. 1. é-mi, é-ṣi, é-ti; *dviṣ hate*: dvéṣ-mi, dvék-ṣi, dvéṣ-ṭi.

2. The third or reduplicating class adds the terminations directly to the reduplicated root, which in the strong forms takes Guṇa if possible. Contrary to analogy, the accent is not, in the majority of verbs belonging to this class, on the root in the strong forms, but on the reduplicative syllable (which is also accented in the 3. pl. act. and mid.).¹ Thus *hu sacrifice*: Sing. 1. ju-hó-mi, pl. 1. ju-hu-más; *bhṛ bear*: Sing. 1. bí-bhar-mi, pl. 1. bibhṛ-más, 3. bí-bhr-ati.²

3. The seventh or infixing nasal class adds the terminations directly to the final consonant, before which ná is inserted in the strong and n in the weak forms; e. g. *yuj join*: yu-ná-j-mi, yuñj-más.

4. The fifth or nu class adds in the strong forms the accented syllable nó, which in the weak forms is reduced to nu; e. g. *kṛ make*: kṛ-nó-mi, kṛn-más.³

a. Four roots ending in n have the appearance of being formed with a suffix u, but this is probably due to the an of the root being reduced to the sonant nasal; thus from *tan stretch* ta-nu (for tñ-nu). In the tenth Maṇḍala of the RV. the anomalous weak stem kur-u appears three times (beside the normal kṛ-nu) and the strong stem karo in the AV. These stems gave rise to the eighth or u class of Sanskrit grammar.

5. The ninth or nā class adds to the root in the strong forms the accented syllable ná, which in the weak forms is reduced to nī before consonants and n before vowels. The root shows a tendency to be weakened. Thus *grbh seize*: grbh-ná-mi, pl. 1. grbh-nī-mási and grbh-nī-más, 3. grbh-n-ánti.

¹ It is doubtless as a result of this accentuation that these verbs lose the n of the endings in these two forms: bibhṛ-ati, bibhṛ-ate.

² The intensives conjugated in the active (172) follow this class.

³ The u is dropped before the m of the 1. pl. ind. act. and mid.

The Augment.

128. The imperfect, pluperfect, aorist, and conditional generally prefix to the stem the accented syllable *a* which gives to those forms the sense of past time.

a. This augment sometimes appears lengthened before the *n*, *y*, *r*, *v* of seven or eight roots: aor. *á-naṣ* (*naś* attain); impf. *á-yunak*, aor. *á-yukta*, *á-yukṣātām* (*yuj* join); impf. *á-riṇak* and aor. *á-raik* (*ric* leave); aor. *á-var* (*vṛ* cover); impf. *á-vṛṇi* (*vṛ* choose); impf. *á-vṛṇak* (*vṛj* turn), impf. *á-vidhyat* (*vyadh* wound).

b. The augment contracts with the initial vowels *i*, *u*, *ṛ* to the Vṛddhi vowels *ai*, *au*, *ār*; e.g. *áichat* impf. of *iṣ* wish; *áunat* impf. of *ud* wet; *ár-ta* (Gk. ᾠρ-το) 3. s. aor. mid. of *ṛ* go.

c. The augment is very often dropped: this is doubtless a survival from the time when it was an independent particle that could be dispensed with if the past sense was clear from the context. In the RV. the unaugmented forms of past tenses are much more than half as numerous as the augmented ones. In sense the forms that drop the augment are either indicative or injunctive, these being about equal in number in the RV. About one-third of the injunctives in the RV. are used with the prohibitive particle *má* (Gk. μή). In the AV. nearly all the unaugmented forms are injunctives, of which four-fifths are used with *má*.

Reduplication.

129. Five verbal formations take reduplication: the present stem of the third conjugational class, the perfect (with the pluperfect), one kind of aorist, the desiderative, and the intensive. Each of these has certain peculiarities, which must be treated separately under the special rules of reduplication (130, 135, 149, 170, 173). Common to all are the following:

General Rules of Reduplication.

1. The first syllable of a root (i. e. that portion of it which ends with a vowel)¹ is reduplicated; e. g. *budh perceive*: *bu-budh*.

2. Aspirated letters are represented by the corresponding unaspirated; ² e. g. *bhī fear*: *bi-bhī*; *dhā put*: *da-dhā*.

3. Gutturals are represented by the corresponding palatals,³ *h* by *j*; e. g. *gam go*: *ja-gam*; *khan dig*: *ca-khan*; *han smite*: *ja-ghan*.

4. If the root begins with more than one consonant, the first only is reduplicated; e. g. *kram stride*: *ca-kram*.

5. If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated; e. g. *sthā stand*: *ta-sthā*; *skand leap*: *ca-skand*. But *svaj embrace*: *sa-svaj* (*v* is soft); *smi smile*: *si-ṣmi* (*m* is soft).

6. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable;⁴ e. g. *dā give*: *da-dā*; *rādh succeed*: *ra-rādh*.

Special Rule of Reduplication for the Third Class.

130. *ṛ* and *ṝ* are represented in reduplication by *i*; e. g. *bhr̄ bear*: *bi-bhar-ti*; *pṝ fill*: *pī-par-ti*. The root *vṛt turn* is the only exception: *va-vart(t)-i*.

a. Thirteen roots also reduplicate *ā* with *i*,⁴ while nine do so with *a*.

¹ This is not always the case in the reduplication of intensives (173 b).

² There are some exceptions to this rule in the reduplication of intensives (178, 8).

³ This rule does not apply to intensives (178), nor for the most part to the reduplicated aorist (149, 2), and in the reduplicated perfect it is subject to numerous exceptions (139, 9).

⁴ Three of these, *pā drink*, *sthā stand*, *han slay*, have permanently gone over to the *a* conjugation, while *ghrā smell* is beginning to do so.

Terminations.

131. The following table gives the terminations, which are on the whole the same for all verbs, of the present system. The chief difference is in the optative which is characterized by e^1 in the first, and $yá$ and i^2 in the second conjugation. The present indicative has the primary (mi, si, ti, &c.), and the imperfect, the optative, and (with some modifications) the imperative have the secondary terminations (m, s, t, &c.), while the subjunctive fluctuates between the two. Of the other tenses the future takes the primary, and the pluperfect and the aorist, with the benedictive and the conditional, take the secondary terminations; while the perfect has in the active (with many variations) the secondary, and in the middle the primary endings.

The following distinctions between the two conjugations should be noted. In the first or *a* conjugation (as in the *a* declension) the accent is never on the terminations, but always on the same syllable of the stem (the root in the first and fourth, the affix in the sixth class), which therefore remains unchanged. On the other hand, in the second conjugation (as in the declension of changeable stems) the accent falls on the strong stem, which is reduced in the weak forms by the shifting of the accent to the endings. In the second conjugation therefore the endings are accented except in the strong forms (126). The same applies to the unaugmented imperfect (128).

¹ That is, *i* coalescing with the final *a* of the stem; e. g. *bbáv-e* — *bháva-i*.

² That is, the modal affix shows vowel gradation (*5 b*).

ACTIVE.

PRESENT.	IMPERFECT.	OPTATIVE.		SUBJ.	IMPV.
		1st conj.	2nd conj.		
1. mi ¹	(a)-m ²	iyam ³	yám	āni, ā	—
2. si	s	is	yás	a-si, a-s	—, tát ⁹ } dhi, hi }
8. ti	t	it	yát	a-ti, a-t	tu
1. vas ¹	va ¹	iva	yáva	ā-va	—
2. thas	tam	itam	yátam	a-thas	tam
8. tas	tām	itām	yátām	a-tas	tām
1. masi, ⁴ mas ¹	ma ¹	ima	yáma	ā-ma	—
2. tha, thana ⁵	ta, tana ⁶	ita	yáta	a-tha	ta, tana ¹⁰
3. (a)-nti ⁴	(a)-n, ur ⁷	iyur	yúr	a-n	(a)-ntu ⁴

¹ The final a of the stem in the first conjugation is lengthened before m or v: bhávā-mi, bhávā-vas.

² In the RV. masi is more than five times as common as mas, but in the AV. mas is rather commoner than masi.

³ The only example of the ending thana in the a conjugation is váda-thana.

⁴ Reduplicated verbs and others treated as such drop the n in the 8. pl. ind. pr. and impv. act. In the whole second conj. the n is dropped in the 8. pl. pres. impf. impv. mid.

⁵ m in the first (ā-bhava-m), am in the second (ā-dveṣ-am).

⁶ There are no examples of this ending in the a conjugation.

⁷ The ending ur is taken by nearly all the verbs of the reduplicating class and by several of the root class.

⁸ These endings coalesce with the final a of the stem to eyam, es, et, &c.

⁹ Verbs of the a conjugation have normally no ending in the 2. s. impv.; but they not infrequently add tát, which occurs in B. also. In the graded conjugation dhi, hi, tát are added to the weak stem, and āna in some verbs of the ninth class: e.g. ad-dhi, śṛṇu-dhi; śṛṇu-hi, puni-hi; aś-āna; vit-tát, kṛṇu-tát.

¹⁰ Only two examples occur in the a conjugation: bhāja-tana and náhya-tana.

MIDDLE.

PRESENT.	IMPF.	OPTATIVE.	SUBJUNCTIVE.	IMPERATIVE.
1. e	i ²	īya ⁴	ai	—
2. se	thās	ī-thās	a-se, a-sai ⁵	sva
3. te	ta	ī-ta	a-te, a-tai ⁶	tām } ām }
1. vahe ¹	vahi ¹	ī-vahi	ā-vahai	—
2. ethe ³ (1), āthe (2)	ethām ³ (1), āthām (2)	ī-y-āthām	aithe	ethām ³ (1) āthām (2)
3. ete ³ (1), āte (2)	etām ³ (1), ātām (2)	ī-y-ātām	aite	etām ³ (1) ātām (2)
1. mahe ¹	mahi ¹	ī-mahi	ā-mahai } ā-mahe }	—
2. dhve	dhvam	ī-dhvam	a-dhvai	dhvam
3. nte (1), āte (2)	nta (1), ata (2)	ī-r-an	a-ntai ⁷ } a-nta ⁸ }	ntām (1) atām (2)

¹ The final a of the first conjugation is lengthened before m and v.

² This i combines with the final a of the first conjugation to e : bhāve.

³ In these forms e takes the place of the final a of the a conjugation.

⁴ This modal i combines with the final a of the first conjugation to e : bhāveya, &c.

⁵ The RV. has a-se only, the AV. and the Brāhmaṇas a-sai only.

⁶ The form a-te is almost exclusively used in the RV., while a-tai is the prevailing one in the AV., and the only one later.

⁷ The ending a-ntai occurs in B. only.

⁸ The form in a-nta in the a conjugation, where it is very common, e.g. bhava-nta, is an injunctive ; but in the graded conjugation a subj., e.g. kṛnav-a-nta (inj. kṛnavata).

Paradigms.

132. Since the three classes of the first conjugation, as well as all the secondary verbs the stems of which end in **a**, are inflected exactly alike,¹ one paradigm will suffice for all of them. The injunctive is not given here because its forms are identical with the unaugmented imperfect. Forms of which no examples are found in the *Samhitas* are added in square brackets.

¹ All other conjugational stems ending in **a**, the passive (154), the **a** future (151), the **a** (141 a), the **sa** (147), and the reduplicated (149) aor. are similarly inflected.

FIRST CONJUGATION.**First Class:** bhū be :**Present.****ACTIVE.**

SINGULAR.	DUAL.	PLURAL.
1. bhávā-mi	bhávā-vas	{ bhávā-masi
2. bháva-si	bháva-thas	{ bhávā-mas
3. bháva-ti	bháva-tas	bháva-tha
		bháva-nti

Imperfect.

1. á-bhava-m	[á-bhavā-va]	á-bhavā-ma
2. á-bhava-s	á-bhava-tam	á-bhava-ta
3. á-bhava-ṭ	á-bhava-tām	á-bhava-n

Imperative.

2. bháva } bháva-tāt }	bháva-tam	bháva-ta
3. bháva-tu	bháva-tām	bháva-ntu

Subjunctive.

1. bhávā-ni } bhávā }	bhávā-va	bhávā-ma
2. bhávā-si } bhávā-s }	bhávā-thas	bhávā-tha
3. { bhávā-ti bhávā-t }	bhávā-tas	bhávā-n

Optative.

1. bháv-eyam	[bháv-eva]	bháv-ema
2. bháv-es	[bháv-etam]	[bháv-eta]
3. bháv-et	bháv-etām	bháv-eyur

Participle.

bháv-ant, f. -ī

FIRST CONJUGATION.Present stem **bháv-a**.**MIDDLE.****Present.**

SINGULAR.	DUAL.	PLURAL.
bháv-e	bhávā-vahe	bhávā-mahe
bháva-se	[bháv-ethe]	bháva-dhve
bháva-te	bháv-ete	bháva-nte

Imperfect.

á-bhav-e	[á-bhavā-vahi]	[á-bhavā-mahi]
á-bhava-thās	á-bhav-ethām	[á-bhava-dhvam]
á-bhava-ta	á-bhav-etām	á-bhava-nta

Imperative.

bháva-sva	bháv-ethām	bháva-dhvam
bháva-tām	bháv-etām	bháva-ntām

Subjunctive.

bháv-ai	bhávā-vahai	bhávā-mahai
{ bhávā-se	bháv-aithe	[bhávā-dhve]
{ bhávā-sai (A V.)	bháv-aite	[bhávā-nte]
{ bhávā-te		
{ bhávā-tai		

Optative.

bháv-eya	bháv-evahi	bháv-emahi
[bháv-ethās]	[bháv-eyāthām]	[bháv-edhvam]
bháv-eta	[bháv-eyātām]	[bháv-eran]

Participle.

bháva-māna, f. ā

SECOND CONJUGATION.**Second Class:** *i go*: Present stem *é, i*.**ACTIVE.****Present.** ✓

SINGULAR.	DUAL.	PLURAL.
1. <i>é-mi</i>	[<i>i-vás</i>]	{ <i>i-mási</i>
2. <i>é-și</i>	<i>i-thás</i>	{ <i>i-más</i>
3. <i>é-ti</i>	<i>i-tás</i>	{ <i>i-thá</i>
		{ <i>i-thána</i>
		<i>y-ánti</i>

Imperfect.

1. <i>áy-am</i>	[<i>ái-va</i>]	<i>ái-ma</i>
2. <i>ái-s</i>	<i>ái-tam</i>	{ <i>ái-ta</i>
3. <i>ái-t</i>	<i>ái-tám</i>	{ <i>ái-tana</i>
		<i>áy-an</i>

Imperative.

2. { <i>i-hí,</i> <i>i-tát</i>	<i>i-tám</i>	{ <i>i-tá</i>
3. <i>é-tu</i>	<i>i-tám</i>	{ <i>i-tána</i>
		<i>y-ántu</i>

Subjunctive.

1. { <i>áy-áni</i> <i>áy-ã</i>	<i>áy-ã-va</i>	<i>áy-ã-ma</i>
2. { <i>áy-a-si</i> <i>áy-a-s</i>	<i>áy-a-thas</i>	<i>áy-a-tha</i>
3. { <i>áy-a-ti</i> <i>áy-a-t</i>	<i>áy-a-tas</i>	<i>áy-a-n</i>

Optative.

1. <i>i-yám</i>	<i>i-yá-va</i>	<i>i-yá-ma</i>
2. <i>i-yá-s</i>	<i>i-yá-tám</i>	<i>i-yá-ta</i>
3. <i>i-yá-t</i>	<i>i-yá-tám</i>	<i>i-yúr</i>

Participle.*y-ánt, f. y-at-í*

SECOND CONJUGATION.brū *speak*: Present stem bráv, brū.**MIDDLE.****Present.**

SINGULAR.	DUAL.	PLURAL.
bruv-é	[brū-váhe]	brū-máhe
brū-šé	bruv-áthe	brū-dhvé
{ brū-té bruv-é	bruv-áte	bruv-áte

Imperfect.

[á-bruv-i] á-brū-thás	{ á-brū-vahi [á-bruv-áthām]	[á-brū-mahi] á-brū-dhvām
á-brū-ta	[á-bruv-átām]	á-bruv-ata

Imperative.

brū-švá	[bruv-áthām]	brū-dhvám
brū-tám	[bruv-átām]	bruv-átām

Subjunctive.

bráv-ai	bráv-ā-vahai	bráv-ā-mahai
bráv-a-se	bráv-aithe	[bráv-a-dhve]
bráv-a-te	bráv-aite	bráv-a-nta

Optative.

bruv-ī-yá	[bruv-ī-váhi]	bruv-ī-máhi
[bruv-ī-thás]	{ [bruv-ī-yáthām]	[bruv-ī-dhvám]
bruv-ī-tá	[bruv-ī-yátām]	[bruv-ī-rán]

Participle.

bruv-āpá, f. á

Third Class : bhṛ bear :**ACTIVE.****Present.**

	SINGULAR.	DUAL.	PLURAL.
1.	bíbhar-mi	[bibhṛ-vás]	{ bibhṛ-mási bibhṛ-más
2.	bíbhar-ṣi	bibhṛ-thás	bibhṛ-thá
3.	bíbhar-ti	bibhṛ-tás	bíbhr-ati

Imperfect.

1.	á-bibhar-am	[á-bibhṛ-va]	á-bibhṛ-ma
2.	á-bibhar (28)	á-bibhṛ-tam	{ á-bibhṛ-ta á-bibhṛ-tana
3.	á-bibhar (28)	á-bibhṛ-tām	{ á-bibhr-an á-bibhar-ur

Imperative.

2.	{ bibhṛ-hí bibhṛ-tát	bibhṛ-tám	{ bibhṛ-tá bibhṛ-tána
3.	bíbhar-tu	bibhṛ-tám	bíbhr-atu

Subjunctive.

1.	bíbhar-āṇi	[bíbhar-ā-va]	bíbhar-ā-ma
2.	bíbhar-a-s	bíbhar-a-thas	[bíbhar-a-tha]
3.	bíbhar-a-t	[bíbhar-a-tas]	bíbhar-a-n

Optative.

1.	bibhṛ-yám	[bibhṛ-yá-va]	bibhṛ-yá-ma
2.	bibhṛ-yá-s	[bibhṛ-yá-tam]	[bibhṛ-yá-ta]
3.	bibhṛ-yá-f	bibhṛ-yá-tām	bibhṛ-yúr

Participle.

bíbhr-at. f. bíbhr-at-ī

Present stem *bibhar*, *bibhṛ*.

MIDDLE.

Present.

SINGULAR.	DUAL.	PLURAL.
<i>bíbhr-e</i>	<i>bibhṛ-váhe</i>	<i>bíbhr-máhe</i>
<i>bibhṛ-śé</i> <i>bibhṛ-té</i>	<i>bíbhr-āthe</i> <i>bíbhr-āte</i>	<i>bibhṛ-dhvé</i> <i>bíbhr-ate</i>

Imperfect.

[<i>á-bíbhr-i</i>] <i>á-bibhṛ-thās</i>	<i>á-bibhṛ-vahi</i> [<i>á-bibhṛ-āthām</i>]	[<i>á-bibhṛ-mahi</i>] [<i>á-bibhṛ-dhvam</i>]
<i>á-bibhṛ-ta</i>	[<i>á-bibhṛ-ātām</i>]	<i>á-bibhṛ-ata</i>

Imperative.

<i>bibhṛ-śvá</i>	<i>bíbhr-āthām</i>	<i>bibhṛ-dhvám</i>
<i>bibhṛ-tām</i>	[<i>bíbhr-ātām</i>]	<i>bíbhr-atām</i>

Subjunctive.

[<i>bíbhar-ai</i>] <i>bíbhar-a-se</i> <i>bíbhar-a-te</i>	<i>bíbhar-ā-vahai</i> [<i>bíbhar-aithe</i>] [<i>bíbhar-aite</i>]	<i>bíbhar-ā-mahai</i> [<i>bíbhar-a-dhve</i>] <i>bíbhar-a-nta</i>
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Optative.

<i>bíbhr-īya</i> [<i>bíbhr-ī-thās</i>] <i>bíbhr-ī-ta</i>	[<i>bíbhr-ī-vahi</i>] [<i>bíbhr-ī-yāthām</i>] [<i>bíbhr-ī-yātām</i>]	<i>bíbhr-ī-mahi</i> [<i>bíbhr-ī-dhvam</i>] <i>bíbhr-ī-ran</i>
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Participle.

bíbhr-āṇa, f. *ā*

Fifth Class: *kṛ make* :

ACTIVE.

Present.

	SINGULAR.	DUAL.	PLURAL.
1.	kṛ-ṇó-mi	[kṛṇ-vás]	{ kṛṇ-mási kṛṇ-más
2.	kṛ-ṇó-ṣi	kṛṇu-thás	kṛṇu-thá
3.	kṛ-ṇó-ti	kṛṇu-tás	kṛṇv-ánti

Imperfect.

1.	á-kṛṇav-am	[á-kṛṇ-va]	[á-kṛṇ-ma]
2.	á-kṛṇo-s	á-kṛṇu-tam	á-kṛṇu-ta
3.	á-kṛṇo-t	á-kṛṇu-tām	á-kṛṇv-an

Imperative.

2.	{ kṛṇu-hí kṛṇú kṛṇu-tát	kṛṇu-tám	{ kṛṇu-tá kṛṇó-ta kṛṇó-tana
3.	[kṛṇó-tu]	kṛṇu-tám	kṛṇv-ántu

Subjunctive.

1.	{ kṛṇáv-ā kṛṇáv-āni	kṛṇáv-ā-va	kṛṇáv-ā-ma
2.	kṛṇáv-a-s	[kṛṇáv-a-thas]	kṛṇáv-a-tha
3.	kṛṇáv-a-t	[kṛṇáv-a-tas]	kṛṇáv-a-n

Optative.

1.	kṛṇu-yám	[kṛṇu-yá-va]	kṛṇu-yá-ma
2.	[kṛṇu-yá-s]	[kṛṇu-yá-tam]	[kṛṇu-yá-ta]
3.	kṛṇu-yá-t	[kṛṇu-yá-tām]	[kṛṇu-yúr]

Participle.

kṛṇv-ánt, f. kṛṇv-at-ī

Present stem *kṛ-ṇó*, *kṛ-ṇu*.

MIDDLE.

Present. ✓

SINGULAR.	DUAL.	PLURAL.
<i>kṛṇv-é</i>	[<i>kṛṇ-váhe</i>]	<i>kṛṇ-máhe</i>
<i>kṛṇu-ṣé</i>	<i>kṛṇv-áthe</i>	[<i>kṛṇu-dhvé</i>]
[<i>kṛṇu-té</i>]	[<i>kṛṇv-áte</i>]	<i>kṛṇv-áte</i>
[<i>kṛṇv-é</i>]		

Imperfect.

[<i>á-kṛṇv-i</i>]	[<i>á-kṛṇ-vahi</i>]	[<i>á-kṛṇ-mahi</i>]
<i>á-kṛṇu-thás</i>	[<i>á-kṛṇv-áthām</i>]	<i>á-kṛṇu-dhvam</i>
<i>á-kṛṇu-ta</i>	[<i>á-kṛṇv-átām</i>]	<i>á-kṛṇv-ata</i>

Imperative.

<i>kṛṇu-ṣvá</i>	<i>kṛṇv-áthām</i>	<i>kṛṇu-dhvám</i>
<i>kṛṇu-tám</i>	[<i>kṛṇv-átām</i>]	<i>kṛṇv-átām</i>

Subjunctive. ✓

<i>kṛṇáv-ai</i>	<i>kṛṇáv-ā-vahai</i>	<i>kṛṇáv-ā-mahai</i>
<i>kṛṇáv-a-se</i>	<i>kṛṇáv-aithe</i>	[<i>kṛṇáv-a-dhve</i>]
<i>kṛṇáv-a-te</i>	<i>kṛṇáv-aite</i>	<i>kṛṇáv-a-nta</i>

Optative.

[<i>kṛṇv-iyá</i>]	[<i>kṛṇv-i-váhi</i>]	[<i>kṛṇv-i-máhi</i>]
[<i>kṛṇv-i-thás</i>]	[<i>kṛṇv-i-yáthām</i>]	[<i>kṛṇv-i-dhvám</i>]
<i>kṛṇv-i-tá</i>	[<i>kṛṇv-i-yátām</i>]	[<i>kṛṇv-i-rán</i>]

Participle.

kṛṇv-áná, f. *á*

Seventh Class: yuj join:**ACTIVE.****Present.**

	SINGULAR.	DUAL.	PLURAL.
1.	vu-ná-j-mi	[yuñj-vás]	yuñj-más
2.	yu-ná-k-si (63, 67)	[yuñk-thás]	[yuñk-thá]
3.	yu-ná-k-ti (63)	[yuñk-tás]	yuñj-ánti

Imperfect.

1.	[á-yunaj-am]	[á-yuñj-va]	[á-yuñj-ma]
2.	á-yunak (63, 61)	á-yuñk-tam	[á-yuñk-ta]
3.	á-yunak (63, 61)	[á-yuñk-tām]	á-yuñj-an

Imperative.

2.	yuñ-dhi (10 a)	yuñ-tám (10 a)	[yuñ-tá yunák-ta, -tana]
3.	yunák-tu	yuñ-tām	yuñj-ántu

Subjunctive.

1.	[yunáj-āni]	yunáj-ā-va	yunáj-ā-ma
2.	yunáj-a-s	[yunáj-a-thas]	[yunáj-a-tha]
3.	yunáj-a-t	yunáj-a-tas	yunáj-a-n

Optative.

1.	[yuñj-yám]	[yuñj-yā-va]	[yuñj-yá-ma]
2.	[yuñj-yá-s]	[yuñj-yá-tam]	[yuñj-yá-ta]
3.	yuñj-yá-t	[yuñj-yá-tām]	[yuñj-yúr]

Participle.

yuñj-ánt, f. yuñj-at-i

Present stem: *yu-ná-j*, *yu-ñ-j*.

MIDDLE.

Present.

SINGULAR.	DUAL.	PLURAL.
<i>yuñj-ó</i>	[<i>yuñj-váhe</i>]	[<i>yuñj-máhe</i>]
<i>yuñk-śé</i>	<i>yuñj-āthe</i>	<i>yuñg-dhvó</i>
<i>yuñk-té</i>	<i>yuñj-áte</i>	<i>yuñj-áte</i>

Imperfect.

[<i>á-yuñj-i</i>]	[<i>á-yuñj-vahi</i>]	[<i>á-yuñj-mahi</i>]
[<i>á-yuñk-thās</i>]	[<i>á-yuñj-āthām</i>]	[<i>á-yuñg-dhvām</i>]
[<i>á-yuñk-ta</i>]	[<i>á-yuñj-ātām</i>]	<i>á-yuñj-ata</i>

Imperative.

<i>yuñk-śvá</i> (63, 67)	<i>yuñj-āthām</i>	<i>yuñg-dhvām</i>
<i>yuñ-tām</i>	[<i>yuñj-ātām</i>]	<i>yuñj-ātām</i>

Subjunctive.

[<i>yunáj-ai</i>]	[<i>yunáj-ā-vahai</i>]	<i>yunáj-ā-mahai</i>
[<i>yunáj-a-se</i>]	[<i>yunáj-aithe</i>]	[<i>yunáj-a-dhve</i>]
<i>yunáj-a-te</i>	[<i>yunáj-aito</i>]	[<i>yunáj-a-nta</i>]

Optative.

[<i>yuñj-iyá</i>]	[<i>yuñj-ī-váhi</i>]	[<i>yuñj-ī-máhi</i>]
[<i>yuñj-ī-thās</i>]	[<i>yuñj-ī-yāthām</i>]	[<i>yuñj-ī-dhvām</i>]
<i>yuñj-ī-tá</i>	[<i>yuñj-ī-yātām</i>]	[<i>yuñj-ī-rán</i>]

Participle.

yuñj-āná. f. a

Ninth Class : grabh seise :**ACTIVE.****Present.**

SINGULAR.	DUAL.	PLURAL.
1. grbh-ṇá-mi	[grbh-ṇī-vás]	{ grbh-ṇī-mási grbh-ṇī-más
2. grbh-ṇá-si	grbh-ṇī-thás	{ grbh-ṇī-thá grbh-ṇī-thána
3. grbh-ṇá-ti	grbh-ṇī-tás	grbh-ṇ-ánti

Imperfect.

1. á-grbh-ṇá-m	[á-grbh-ṇī-va]	[á-grbh-ṇī-ma]
2. á-grbh-ṇá-s	á-grbh-ṇī-tám	á-grbh-ṇī-ta
3. á-grbh-ṇá-t	[á-grbh-ṇī-tām]	á-grbh-ṇ-an

Imperative.

2. { grbh-ṇī-hi grbh-ṇī-tát grbh-ṇá	grbh-ṇī-tám	{ grbh-ṇī-tá grbh-ṇī-tána
3. grbh-ṇá-tu	grbh-ṇī-tám	grbh-ṇ-ántu

Subjunctive.

1. grbh-ṇ-áni	[grbh-ṇá-va]	grbh-ṇá-ma
2. grbh-ṇá-s	[grbh-ṇá-thas]	grbh-ṇá-tha
3. { grbh-ṇá-t grbh-ṇá-ti	[grbh-ṇá-tas]	grbh-ṇá-n

Optative.

1. grbh-ṇī-yám	[grbh-ṇī-yá-va]	[grbh-ṇī-yá-ma]
2. grbh-ṇī-yá-s	[grbh-ṇī-yá-tam]	[grbh-ṇī-yá-ta]
3. grbh-ṇī-yá-t	[grbh-ṇī-yá-tām]	[grbh-ṇī-yúr]

Participle.

grbh-ṇ-ánt, f. grbh-ṇ-at-ī.

Present stem *gr̥bh-ṇá*, *gr̥bh-ṇī*, *gr̥bh-ṇ*.

MIDDLE.

Present.

SINGULAR.	DUAL.	PLURAL.
<i>gr̥bh-ṇ-é</i>	[<i>gr̥bh-ṇī-váhe</i>]	<i>gr̥bh-ṇī-máhe</i>
<i>gr̥bh-ṇī-ṣé</i>	[<i>gr̥bh-ṇ-áthe</i>]	[<i>gr̥bh-ṇī-dhvé</i>]
<i>gr̥bh-ṇī-té</i>	[<i>gr̥bh-ṇ-áte</i>]	<i>gr̥bh-ṇ-áte</i>

Imperfect.

<i>á-gr̥bh-ṇ-i</i>	[<i>á-gr̥bh-ṇī-vahi</i>]	<i>á-gr̥bh-ṇī-mahi</i>
[<i>á-gr̥bh-ṇī-thās</i>]	[<i>á-gr̥bh-ṇ-áthām</i>]	[<i>á-gr̥bh-ṇī-dhvam</i>]
<i>á-gr̥bh-ṇī-ta</i>	[<i>á-gr̥bh-ṇ-átām</i>]	<i>á-gr̥bh-ṇ-ata</i>

Imperative.

<i>gr̥bh-ṇī-ṣvá</i>	[<i>gr̥bh-ṇ-áthām</i>]	<i>gr̥bh-ṇī-dhvám</i>
<i>gr̥bh-ṇī-tám</i>	[<i>gr̥bh-ṇ-átām</i>]	<i>gr̥bh-ṇ-átām</i>

Subjunctive.

[<i>gr̥bh-ṇ-ái</i>]	<i>gr̥bh-ṇá-vahai</i>	<i>gr̥bh-ṇá-mahai</i>
[<i>gr̥bh-ṇá-se</i>]	[<i>gr̥bh-ṇ-áithe</i>]	[<i>gr̥bh-ṇá-dhve</i>]
[<i>gr̥bh-ṇá-te</i>]	[<i>gr̥bh-ṇ-áite</i>]	[<i>gr̥bh-ṇá-nta</i>]

Optative.

[<i>gr̥bh-ṇ-īyá</i>]	[<i>gr̥bh-ṇ-ī-váhi</i>]	[<i>gr̥bh-ṇ-ī-máhi</i>]
[<i>gr̥bh-ṇ-īthās</i>]	[<i>gr̥bh-ṇ-ī-yáthām</i>]	[<i>gr̥bh-ṇ-ī-dhvám</i>]
<i>gr̥bh-ṇ-ítá</i>	<i>gr̥bh-ṇ-ī-yátām</i>	[<i>gr̥bh-ṇ-ī-rán</i>]

Participle.

gr̥bh-ṇ-āná, *f. á*

Irregularities of the Present Stem.

First Conjugation.

133. A. First or Bhū Class. 1. The radical vowel is lengthened in *guh* *hide* and in *kram* *stride* (in the act. only): *gúha*,¹ *kráma-ti* (but mid. *kráma-te*); *ūh* *consider* takes *Guṇa*: *óh-a*; ² *kṛp* *lament* does not take *Guṇa*: *kṛp-a*.³

2. *gam* *go*, *yam* *restrain*, *yu* *separate* form their present stems with *cha* (Gk. *σκ*): *gá-cha* (Gk. *βά-σκω*), *yá-cha*, *yú-cha*.

3. *a*. The four roots *pā* *drink*, *sthā* *stand*, *sac* *accompany*, *sad* *sit* form present stems that originally belonged to the reduplicating class: *píba* (Lat. *bibo*); *tīṣṭha* (*ῥστημι*, Lat. *sisto*); *sásca*⁴ (for *sá-s(a)c-a*); *sída* (for *sí-s(a)d-a*; Lat. *sido*).

b. Four stems are transfers from the fifth or *nu* class, being either used beside or having entirely superseded the simpler original stems: *í-nv-a-ti* (from *i* *send*) beside *i-nó-ti*; *jí-nv-a-ti* (from *ji* *quicken*) beside *ji-nó-ṣi*; *hí-nv-a-ti* (from *hi* *impel*) beside *hi-nó-ti*; *pí-nv-a* *fatten*, doubtless originally *pí-nu* (*√pī*).

4. *damś* *bite* and *sañj* *hang* lose their nasal: *dás-a*, *sáj-a*.

5. The ending *tāt* (besides being regularly used in the 2. s. impv. by twelve verbs) is exceptionally used for the 3. s. in *gácha-tāt* and *smára-tāt*. Only one example occurs, in this class, of the 2. pl. impv. act. ending *tana*: *bhája-tana*; and one of *dhva* (for *dhvam*) in the 2. pl. mid.: *yája-dhva*.

¹ Instead of taking *Guṇa*

² But *ūh* *remove* remains unchanged (125, 1).

³ Against 125, 1.

⁴ A reminiscence of the reduplicative origin of this stem is the loss of the nasal in the 3. pl. pres. *sáśc-ati* and 3. pl. mj. mid. *sáśc-ata*.

B. Fourth or Ya Class. 1. The radical syllable is reduced in seven verbs: *spás see* loses its initial: **pás-ya**; *vyadh pierce* takes Samprasāraṇa: **vidh-ya**; *ā* is shortened in *dhā suck*: **dhá-ya**; *mā exchange*: **má-ya**; *vā weave*: **vá-ya**; *vyā envelope*: **vyá-ya**; *hvā call*: **hvá-ya**.

2. Final *ṛ* sometimes becomes both *īr* and *ūr*: *jṛ waste away*: **jūr-ya** and **jír-ya** (AV.); *tṛ cross*: **tūr-ya** and **tír-ya**; *pṛ fill* becomes **pūr-ya** only (because of its initial labial).

3. *śram be weary* lengthens its vowel: **śrám-ya**; in B. *tam faint* and *mad be exhilarated* do the same: **tám-ya**, **mád-ya**.

C. Sixth Class. 1. The radical vowel is nasalized in eight verbs: *kṛt cut*: **kṛnt-á**; *tṛp be pleased*: **tṛmp-á**; *piś adorn*: **piśá-á**; *muc release*: **muñc-á**; *lip smear*: **limp-á**; *lup break*: **lump-á**; *vid find*: **vind-á**; *sic sprinkle*: **siñc-á**. Three other roots, *tud thrust*, *drh make firm*, *śubh shine* have occasional nasalized forms.

2. Four roots form their present stem with the suffix *cha* (cp. A 2): *iṣ wish*: **i-chá**; *ṛ go*: **ṛ-chá**; *praś ask*: **pṛ-chá**; *vas shine*: **u-chá**. The root *vraśc cut*, which seems to be formed with *c*,² takes Samprasāraṇa: **vṛśc-á**.

3. Three roots in *ṛ*, *kṛ scatter*, *gṛ swallow*, *tṛ cross*, form the present stems **kir-á**, **gir-á**, **tir-á** (beside **tár-a**).

a. Beside the normal use of the imperative suffix *tāt* for the 2. s. n *mrđá-tāt*, *viśá-tāt*, *vṛhá-tāt*, *svá-tāt*, it also appears for the 3. s. n *viśá-tāt*.

134. A. Second or Root Class.

1. The root is irregularly strengthened in the following verbs:

a. *kṣṇu whet*, *yu unite*, *nu* and *stu praise* take *Vṛddh* instead of *Guṇa* in the strong forms before terminations

¹ With Samprasāraṇa and loss of *ś* Cp. Lat. *prec-on* and *po-re-sco* and Old German *frag-en* 'ask' and *for-scon* 'forschen'.

² Cp. *-vraś-ka* *cutting*, past participle *vṛk-ṇá cut*, and *vṛk-a* *wolf*

beginning with consonants; ¹ e. g. *stáu-mi*, *á-stau-t*, but *á-stav-am*.

b. *mṛj wipe* takes *Vṛddhi* in the strong forms: *márj-mi*, *máṛṣ-ṭi*, but *mṛj-más*, *mṛj-ánti*.

c. *śī lie* mid. takes *Guṇa* and accents the radical syllable throughout its weak forms: e. g. s. 1. 3. *śáy-e*, 2. *śé-ṣe* (*κεῖ-σαι*). It has the additional irregularity of inserting *r* before the endings in the 3. pl. pr., impv., impf.: *śé-r-ate*, *śé-r-atām*, *á-śe-r-an*.

a. *ī go*, *brū speak*, *stu praise*, *han slay* before the ending of the 2. pl. impv. act. have the alternative forms *é-ta* and *é-tana*, *brávi-tana*, *stó-ta*, *hán-tana*. *Brū* has the same irregularity in the 2. pl. impf. *ábravi-ta* and *ábravi-tana*.

2. The root is irregularly weakened in the following verbs:

a. *váś desire* takes *Samprasāraṇa* in the weak forms: 1. pl. *uś-mási*, part. *uś-āná*, but 1. s. *váš-mi*.

b. *as be* drops its initial *a* in the optative and all the weak forms of the pr. and impv.; e. g. opt. *s-yát would be*; pr. *s-más we are*, *s-ánti* (Lat. *sunt*) *they are*; impv. du. 2. *s-tám*, pl. 2. *s-tá*, 3. *s-ántu*. The 2. s. impv. preserves the vowel (in an altered form) in *e-dhí* (for *az-dhí*, Av. *zdi*). In the impf. it inserts *ī* before the endings of the 2. 3. s.: *ás-ī-s*, *ás-ī-t* (beside *ás* = *ás-t*).

c. *han slay* in weak forms loses its *n* before terminations beginning with consonants (except *m*, *y*, *v*), as *ha-thá*, but *hán-ti*. In the 3. pl. pr., impv., impf., and part., the *a* is syncopated and *h* reverts to the original guttural *gh*: *ghn-ánti*, *ghn-ántu*, *á-ghn-an*; *ghn-ánt*. The 2. s. impv. is *ja-hi* (for *jha-hí*), with palatalized initial instead of *gha-hí*.

¹ In *B. ru cry*, *su impel*, *sku tear*, *anu distil* have the same peculiarity: *rau-ti*, *sau-ti*, *skau-ti*, *anau-ti*.

3. A vowel or semivowel is irregularly inserted in the following verbs :

a. The roots *an breathe*, *rud weep*, *vam vomit*, *śvas blow*, *svap sleep* insert *i* before all terminations beginning with a consonant, except in the 2. 3. s. impf., where they insert *ī*; e. g. *án-i-ti*, *án-ī-t*; *a-vam-ī-t*; *śvas-i-ti*.

b. The roots *īḍ praise* and *īś rule* add *i* in some forms of the 2. s. and pl. mid.: *īḍ-i-ṣva*; *īś-i-ṣe* (beside *īk-ṣe*), *īśi-dhve*. Occasional forms (2. s. impv.) with connecting *i* from other roots also occur: *jan-i-ṣva be born*, *vas-i-ṣva clothe*, *śnath-i-hi pierce*, *stan-i-hi thunder*.

c. The root *brū speak* inserts *ī* in the strong forms before terminations beginning with consonants: *bráv-ī-mi*, *á-brav-ī-t*; *am injure* inserts *ī* before consonants; thus *am-ī-ti*, *am-ī-ṣva*, *ām-ī-t* (TS.).

4. With regard to the endings :

a. The root *śās order* loses the *n* in the 3. pl. act. and mid., and in the part. : *śās-ate*, *śās-atu*, *śās-at*.

b. The root *duh milk* is very anomalous in its endings. The irregular forms are the following: act. impf. 3. s. *á-duh-a-t* beside *á-dhok*, 3. pl. *á-duh-ran* beside *á-duh-an* and *duh-úr*; opt. 3. s. *duh-iyát* (for *duh-yát*), 3. pl. *duh-ī-yán* (for *duh-yúr*). Mid. pr. ind. 3. pl. *duh-ré* and *duh-rate* beside the regular *duh-até*; ¹ impv. 3. s. *duh-ám*, ² 3. pl. *duh-rám* and *duh-rátām*; part. *dúgh-āna*.

c. Roots ending in *ā* take *ur* instead of *an* in the 3. pl. impf. act.; e. g. *pā protect*: *á-p-ur*. A few roots ending in consonants show the same irregularity; e. g. *tviṣ be stirred*: *á-tviṣ-ur*.

a. The verbs *īś rule*, *duh milk*, *vid find*, *āi lie* frequently, and *cit observe*, *brū speak* rarely, take *e* instead of *te* ³ in the 3. s. pr. mid.: *íś-e*, *duh-é*, *vid-é*, *śáy-e*; *cit-é*, *bruv-é*.

β. In the AV. and B. subj. forms with *ā* instead of *a* are not uncommon; e. g. *áy-ā-s*, *ás-ā-t*, ⁴ *bráv-ā-thas*, *hán-ā-tha*, *ád-ā-n*.

¹ But with irregular accent, as also *rih-até they lack*.

² In the AV. the 3. s. impv. mid. is similarly formed in *śáy-ām*.

³ This irregularity occurs in B. also.

⁴ In B. subj. forms with primary endings are very rare.

B. Third or Reduplicating Class.

1. *Roots ending in ā drop the radical vowel before terminations beginning with vowels; e. g. mā measure: 1. s. mīm-e, 3. pl. mīm-ate.*

a. The ā of *mā measure*, *mā bellow*, *rā give*, *śā sharpen*, *hā go away* is in weak forms usually changed to ī before consonants (cp. 5 c): *mīmī-te*; *rārī-thās*; ¹ *śīśī-māsi*; *jīhī-te*.

b. *dā give*, *dhā place*, the two commonest verbs in this class, use *dad* and *dadh* as their stems in all weak forms: *dād-mahe*, *dadh-māsi*. When the aspiration of *dadh* is lost before t, th, s it is thrown back on the initial: *dhat-té*, *dhat-thá*, *dhat-svá*. The 2. s. impv. act. is *de-hí* (for *daz-dhí*) beside *dad-dhí* and *dat-tát*; and *dhe-hí* (for *dhaz-dhí*) beside *dhat-tát*.

2. The root *vyac* takes *Samprasāraṇa*, e. g. 3. du. pr. *vivik-tās*; *hvar be crooked* makes some forms with *Samprasāraṇa* and then reduplicates with u: e. g. *ju-hūr-thās*, 2. s. inj. mid.

3. *bhas chew*, *sac accompany*, *has laugh* syncopate the radical vowel in weak forms; thus *bá-ps-ati* 3. pl. ind. pr. (but *ba-bhas-a-t* 3. s. subj.); *sá-éc-ati* 3. pl. ind. pr., *sá-éc-ata* 3. pl. inj.; *já-kṣ-at* (for *ja-gh(a)s-at*) pr. part.

a. The roots *ṛ go*, *dā give*, *dhā put*, *pr cross*, *yu separate*, *śā sharpen*, *hu sacrifice* have several forms with a strong vowel in the 2. impv. act. s. *yu-yo-dhí*, *śi-śā-dhí* (beside *śi-śi-hí*); du. *yu-yó-tam* (beside *yu-yu-tám*); pl. *i-y-ar-ta*, *dā-dā-ta* and *dā-dā-tana*, *dā-dhā-ta* and *dā-dhā-tana*, *pí-par-tana*, *yu-yó-ta* and *yu-yó-tana*, *ju-hó-ta* and *ju-hó-tana*, *dā*, *dhā*, *hā leave*, have similar strong forms in the 2. pl. impf.: *á-da-dā-ta*, *á-dadhā-ta*, *á-jahā-tana*.

β. There are numerous transfers from this to other classes. The roots *pā drink*, *sthā stand*, *han stride* form such stems according to the a conjugation exclusively, *pāba*, *tīṭha*, *jīghna* (cp. 133 A. 3 a); while *ghrā smell*, *bhas chew*, *mā bellow*, *rā give*, *sac accompany* occasionally use the a stems *jīghra*, *bāpsa*, *māma*, *rāra*, *sāśca*. The roots *dā give* and *dhā put* also make some forms from their weak stems according to the

¹ But 2. s. impv. act. *rārā-sva* (AV.).

a conjugation, as 3. s. pr. mid. *dád-a-te*, 3. pl. act. *dád-h-a-nti*, 3. pl. impv. *dád-h-a-ntu*. The former, *dad*, has even an incipient tendency to become a root; thus it forms the past part. pass. *dat-tá givn*.

C. Fifth or Nu Class. 1. The *u* of the suffix is dropped before the *m* of the 1. pl. ind. act. and mid., as *kṛṇ-más*, *kṛṇ-máhe*.

2. When *nu* is preceded by a consonant its *u* becomes *uv* before vowel endings; e.g. 3. pl. pr. *ás-nuv-ánti* (but *su-nv-ánti*).

3. *śru* *hear* forms (by dissimilation) the stem *śṛ-ṇu*, and *vṛ* *cover* (with interchange of vowel and semivowel) *ūr-ṇu* beside the regular *vṛ-ṇu*.

4. Beside the regular and very frequent present stem *kṛ-ṇu*¹ (from *kṛ* *make*) there begins to appear in the tenth Maṇḍala of the RV. the very anomalous *kuru*.² The strong form of this stem, *karó*, which has the further anomaly of *Guṇa* in the root, first appears in the AV.³

a. The four roots ending in *n*, *tan* *stretch*, *man* *think*, *van* *win*, *san* *gain*, have the appearance of forming their stem with the suffix *u*, as *tan-u*. These (with three later roots) form a separate (eighth) class according to the Hindu grammarians. But the *a* of these present stems in reality probably represents the sonant nasal, = *tṛ-ṇu*. This group was joined by *kur-u*, the late and anomalous present stem of *kṛ* *make* (cp. C 4).

B. Five stems of this class, *i-nu*, *ṛ-ṇu*, *ji-nu*, *pi-nu*, *hi-nu*, have come to be used frequently as secondary roots forming present stems according to the *a* conjugation: *inv-a*, *ṛṇv-a*, *jinv-a*, *pinv-a*, *binv-a*.

γ. In the 3. pl. pr. mid. six verbs of this class take the ending *re*⁴ with connecting vowel *i*: *inv-i-ré*, *ṛṇv-i-ré*, *pinv-i-ré*, *śṛṇv-i-ré*, *sunv-i-ré*, *binv-i-ré*.

¹ After the preposition *pari* *around* this stem prefixes an unoriginal *s*: *pari-ṣ-kṛṇv-ánti* *they adorn*.

² Twice in the 2. s. impv. *kuru* and once in the 1. pl. pr. ind. *kur-mas*.

³ But the forms made from *kṛṇu* are still six times as common in the AV. as those from *karó*, *kuru*, which are the only stems used in B.

⁴ Like *duh-re* in the root class.

3. In the impv. the 2. s. act. has the ending *hi*, as *śṛṇu-hi*, three times as often in the RV. as the form without ending, as *śṛṇu*; in the AV. it occurs only about one-sixth as often as the latter; in B. it has almost disappeared. In the RV. the ending *dhi* also occurs in *śṛṇu-dhi*. The ending *tāt* occurs in *kṛṇu-tāt*, *hinu-tāt*, *kuru-tāt*. In the 2. du. are found the strong forms *kṛṇo-tam*, *hino-tam*; and in the 2. pl. *kṛṇó-ta* and *kṛṇó-tana*, *śṛṇó-ta* and *śṛṇó-tana*, *sunó-ta* and *sunó-tana*, *hinó-ta* and *hinó-tana*; *tanó-ta* and *karó-ta*.

D. Infixing Nasal Class. 1. *añj* *anoint*, *bhañj* *break*, *hims* *injure* drop their nasal before inserting *na*: as *a-ná-k-ti*, *bha-ná-k-ti*, *hi-ná-s-ti*.

2. *tṛh* *crush* infixes *né* in the strong forms; e.g. *tṛ-ṇé-dhi* (69 c).

E. Ninth or Nā Class. 1. The three roots *jī* *overpower*, *jū* *hasten*, *pū* *purify* shorten their vowel before the affix: *jī-ná-mi*, *ju-ná-si*, *pu-ná-ti*.

2. *grabh* *seize* and its later form *grah* take *Samprasāraṇa*: *gṛbh-ṇá-mi*, *grh-ṇá-mi* (AV.).

3. *jñā* *know* and the four roots which in forms outside the present system appear with a nasal, *bandh* *bind*, *manth* *shake*, *skambh* *make firm*, *stambh* *prop*, drop their nasal: *jā-ná-ti*, *badh-ná-ti*, *math-ná-ti*, *skabh-ná-ti*, *stabh-ná-ti*.

4. Four roots ending in consonants, *aś* *eat*, *grah* *seize*, *bandh* *bind*, *stambh* *prop*, have the peculiar ending *āna* in the 2. s. impv. act.: *aś-āná*, *grh-āná*, *badh-āná*, *stabh-āná*.

a. *pr* *fill* and *mṛ* *crush* make, beside the regular stems *prná* and *mṛná*, the transfer stems, according to the a conjugation, *prṇá* and *mṛṇá*, from which several forms occur.

The Perfect Tense.

135. This tense is formed by reduplication. Like the present, it has, besides an indicative, the subjunctive, injunctive, optative, and imperative moods, as well as participles, and an augmented form, the pluperfect. It is very common, being formed by nearly 300 verbs in the *Saṃhitās*.

Special Rules of Reduplication.

1. *r* and *r̄* (= *ar*) and *l* (= *al*) always reduplicate with *ā* (cp. 139, 9); e. g. *kr̄ do*: *ca-kr̄*; *tṝ cross*: *ta-tṝ*; *kḷp be adapted*: *oā-kḷp*; *r̄ go*: *ār* (= *a-ar*).

2. Initial *a* or *ā* becomes *ā*; e. g. *an breathe*: *ān*; *āp obtain*: *āp*. The long vowels *ī* and *ū* remain unchanged (= *i-ī* and *u-ū*); e. g. *iṣ move*: 1. s. *iṣ-é*; *ūh consider*: 3. s. *ūh-é*.

3. Roots beginning with *i* and *u* contract *i+i* to *ī* and *u+u* to *ū* except in the sing. act., where the reduplicative syllable is separated from the strong radical syllable by its own semivowel: e. g. *i go*: 2. s. *i-y-é-tha*; *uo be pleased*: 2. s. mid. *ūo-i-ṣé*, but 3. s. act. *u-v-óc-a*.

4. Roots containing *ya* or *va* and liable to Samprasāraṇa in other forms (such as the past part. pass.) reduplicate with *i* and *u* respectively. There are four such with *ya*: *tyaj forsake*, *yaj sacrifice*, *vyac extend*, *syand move on*: *ti-tyaj*, *i-yaj*, *vi-vyac*, *si-ṣyand*; and five with *va*: *vac¹ speak*, *vad speak*, *vap strew*, *vah carry*, *svap sleep*: *u-vac*, *u-vad*, *u-vap*, *u-vah*, *su-ṣvap*. On the other hand the three roots *yam stretch*, *van win*, *vas wear* have the full reduplication *ya* or *va* throughout: *ya-yam*, *va-van*, *va-vas*.

136. The singular perfect active is strong (like the sing. pr. and impf. act.), the root being accented; the remaining forms are weak, the terminations being accented. The endings are the following:

ACTIVE.			MIDDLE.		
SING.	DUAL	PLUR.	SING.	DUAL	PLUR.
1. a	[vá]	má	é	[váhe]	máhe
2. tha	áthur	á	sé	áthe	dhvé
3. a	átur	úr	é	áto	ré

¹ *vac* has two forms with the full reduplication: 3. s. act. *va-vác-a* and 2. s. mid. *va-vak-ṣé*.

a. Terminations beginning with initial consonants are as a rule added directly to the stem; *mahe* is invariably so added. The endings *tha*, *ma*, *se*, *re* are nearly always added direct to stems ending in vowels; thus from *dā* *give*: *dadā-tha*; *ji* *conquer*: *ji-gé-tha*; *nī* *lead*: *niné-tha*; *su* *press*: *suṣu-má*; *hū* *call*: *juhū-ré*; *kṛ* *make*: *cakār-tha*, *cakṛ-má*, *cakṛ-śé*, but *cakr-i-ré*.¹ The same endings *tha*, *ma*, *se*, *re* are added directly to roots ending in consonants, if the final syllable of the stem is prosodically short, but with connecting *i*² if it is long; ³ e. g. *tatán-tha*; *jagan-má*, *jagṛbh-má*, *yuyuj-má*; *vivit-sé*; *cā-kṣp-ré*, *tatas-ré*, *yuyuj-ré*, *vivid-ré*; but *uvóo-i-tha*, *úc-i-má*, *papt-i-má*; *ij-i-ré*.

b. Before terminations beginning with vowels (cp. 137, 1a)

1. *ī* preceded by one consonant become *y*, if preceded by more than one, *iy*; e. g. *bhī* *fear*: *bibhy-átur*; *śri* *resort*: *śísriy-é*.

2. *ū* ordinarily become *uv*; e. g. *yu* *join*: *yuyuv-é*; *śru* *hear*: *śúśruv-é*; *sū* *swell*: *śūsuv-é*.⁴

3. *ṛ* becomes *r*, *ṛ* becomes *ir*; e. g. *kṛ* *make*: *cakr-é*, *cakr-á*; *tṛ* *cross*: *titir-úr*; *stṛ* *strew*: *tistir-é*.

The Strong Stem.

1. Short vowels followed by a single consonant take *Guṇa* throughout the singular active; e. g. *diś* *point*: *di-dés-a*; *uo* *be wont*: *uv-óo-a*; *kṛt* *cut*: *ca-kárt-a*; but *jinv* *quicken*: *ji-jinv-áthur*.

¹ Roots in *ṛ* always add *re* with connecting *i*.

² The final radical vowel *ā* in weak forms is reduced to *i*, e. g. from *dhā* *put*, *dadhi-dhve*. This reduced vowel in the very common verbs *dā* and *dhā* was probably the starting-point for the use of *i* as a connecting vowel in other verbs.

³ This is due to the rhythmic rule that the stem may not have two prosodically short vowels in successive syllables. Cp. p. 155, note 2.

⁴ But *hū* *call*: *juhv-é*; *bhū* *be*: *babhūv-a*; *sū* *bring forth*: *as-sūv-a*.

2. Final vowels take Vṛddhi in the 3. s.;¹ e.g. *nī loud*: *ni-nāy-a*; *śru hear*: *śu-śrāv-a*; *kṛ make*: *ca-kār-a*.

3. Medial *a* followed by a single consonant takes Vṛddhi in the 3. s.;¹ e.g. *han strike*: *ja-ghān-a*, but *takṣ fashion* *ta-tākṣ-a*.

4. Roots ending in *ā* take the anomalous ending *au* in the 1. and 3. s. act.; e.g. *dhā put*: *da-dhāu*. The only exception is the root *prā fill*, which once forms the 3. s. *pa-prā* beside the regular *pa-prāu*.

The Weak Stem.

137. 1. In roots containing the vowels *ī*, *ū*, *ṛ* the radical syllable remains unchanged except by Sandhi; e.g. *yuj join*: *yu-yuj-mā*; *vid find*: *vi-vid-é*; *kṛ make*: *ca-kṛ-mā*.

a. Before terminations beginning with vowels, *ī* and *ṛ*, if preceded by one consonant become *y* and *r*, if by more than one, *iy* and *ar*; while *ū* and *ṛ* regularly become *uv* and *ir*; e.g. *ji conquer*: *ji-gy-ūr*; *bhī fear*: *bi-bhy-ūr*; *kṛ make*: *ca-kṛ-ūr*; *śri resort*: *śi-śriy-é*; *yu join*: *yu-yuv-é*; *śru hear*: *śu-śruv-é*; *śū swell*: *śū-śuv-é*; *tṛ cross*: *ti-tir-ūr*; *stṛ strew*: *ti-stir-é*.

2. In roots containing a medial *a* or final *ā* the radical syllable is weakened.

a. About a dozen roots in which *a* is preceded and followed by a single consonant (e.g. *pat*) and which reduplicate the initial consonant unchanged (this excludes roots beginning with aspirates, gutturals, and for the most part *v*) contract the two syllables to one containing the diphthong *e* (cp. Lat. *fac-io*, *fēc-i*).² They are the following:

¹ The 1. sing. never takes Vṛddhi in the RV. and AV. In an Upaniṣad and a Sūtra *ca-kāra* occurs as 1. sing. and in a Sūtra *jigāya* (√ji) also.

² This vowel spread from contracted forms like *sa-zd* (AV *hazd*, weak perfect stem of *sad sit* (*as* becoming *e*; cp. 134, 2 b and 133 A 1).

tap *heat*, **dabh** *harm*, **nam** *bend*, **pac** *cook*, **pat** *fly*, **yat**¹ *stretch*, **yam**¹ *extend*, **rabh** *grasp*, **labh** *take*, **śak** *be able*, **śap** *curse*, **sap** *serve*. Examples are: **pat** : **pet-átur**; **śak** : **śek-úr**.

The two roots **tan** *stretch* and **sac** *follow* join this class in the AV.

b. Four roots with medial **a** but initial guttural, syncopate their vowel: **khan** *dig*: **ca-khn**; **gam** *go*: **ja-gm**; **ghas** *cut*: **ja-kṣ**; **han** *smite*: **ja-ghn**.

Six other roots, though conforming to the conditions described above (2 a), syncopate the **a** instead of contracting: **jan** *beget*: **ja-jñ**; **tan** *stretch*: **ta-tñ**; **pan** *admire*: **pa-pñ**; **man** *think*: **ma-mñ**; **van** *win*: **va-vñ**; **sac** *follow*: **sa-śc**.

a. **pat** *fly* both contracts and syncopates in the RV.: **pet** and **pa-pt**.

c. Eight roots containing the syllables **ya**, **va**, **ra** take Samprasāraṇa: **yaj**² *sacrifice*, **vac** and **vad** *speak*, **vap** *strewn*, **vas** *dwelt*, **vah** *carry*, **svap** *sleep*, **grabh** and **grah** *seize*; e. g. **su-ṣup**, **ja-grbh** and **ja-grh**. In the first six, as they reduplicate with **i** or **u**, the result is a contraction to **ī** and **ū**. Thus **yaj**: **ij** (= **i-ij**); **vac**: **ūc** (= **u-uc**).

d. A few roots with medial **a** and penultimate nasal, drop the latter: **krand** *cry out*: **ca-krad**; **tams** *shake*: **ta-tas**; **skambh** *prop*: **ca-skabh** (AV.); **stambh** *prop*: **ta-stabh**.

e. Roots ending in **ā** reduce it to **i** before consonants and drop it before vowels; e. g. **dhā** *place*: **dadhi-má**; **dadh-úr**.

¹ In the wk. perfect of **yat** and **yam** the contraction is based on the combination of the full reduplicative syllable and the radical syllable with Samprasāraṇa: **yē** = **ya-it**, **yem** = **ya-im**.

² From **yaj** occurs one form according to the contracting class (2 a): **yaj-ś**.

Paradigms of the Reduplicated Perfect.

138. 1. *tud strike*: strong stem *tu-tód*; weak *tu-tud*.

ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
1.	tu-tód-a	[tu-tud-vá]	tu-tud-má
2.	tu-tód-i-tha	tu-tud-áthur	tu-tud-á
3.	tu-tód-a	tu-tud-átur	tu-tud-úr,

MIDDLE.

1.	tu-tud-é ¹	[tu-tud-váhe]	tu-tud-máhe
2.	tu-tut-sé	tu-tud-áthe	[tu-tud-dhvé] ²
3.	tu-tud-é	tu-tud-áte	tu-tud-ré

2. *kř do*: strong stem *oa-kár*, *ca-kár*; weak *oakř*, *oakr*.

ACTIVE.

1.	ca-kár-a	[oa-kř-vá]	ca-kř-má
2.	ca-kár-tha	oa-kr-áthur	ca-kr-á
3.	ca-kár-a	ca-kr-átur	ca-kr-úr

MIDDLE.

1.	ca-kr-é	[oa-kř-váhe]	ca-kř-máhe
2.	ca-kř-sé	ca-kr-áthe	oa-kř-dhvé
3.	ca-kr-é	ca-kr-áte	ca-kr-i-ré

3. *dhā place*: strong stem *da-dhā*; weak *da-dh*, *da-dhi*.

ACTIVE.

1.	[da-dhāu]	[da-dhi-vá]	da-dhi-má
2.	da-dhā-tha	da-dh-áthur	da-dh-á
3.	da-dhāu	da-dh-átur	da-dh-úr

MIDDLE.

1.	da-dh-é	[da-dhi-váhe]	da-dhi-máhe
2.	da-dhi-sé	da-dh-áthe	da-dhi-dhvé
3.	da-dh-é	da-dh-áte	da-dhi-ré

¹ Lat. *tu-tud-i*.² The only example of this form is *dadhi-dhvé*.

4. *ni lead*: strong stem *ni-né*, *ni-nái*; weak *ni-nī*.

ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
1.	ni-náy-a	[ni-nī-vá]	ni-nī-má
2.	ni-né-tha	ni-ny-áthur	ni-ny-á
3.	ni-náy-a	ni-ny-átur	ni-ny-úr

MIDDLE.

1.	ni-ny-é	[ni-nī-váhe]	ni-nī-máhe
2.	ni-nī-śé	ni-ny-áthe	ni-nī-dhvé
3.	ni-ny-é	ni-ny-áte	ni-nī-ré

5. *stu praise*: strong stem *tu-śtó*, *tu-śtáu*; weak *tu-štu*.

ACTIVE.

1.	tu-śtáv-a	[tu-štu-vá]	tu-štu-má
2.	tu-śtó-tha	tu-štuv-áthur	tu-štuv-á
3.	tu-śtáv-a	tu-štuv-átur	tu-štuv-úr

MIDDLE.

1.	tu-štuv-é	[tu-štu-váhe]	tu-štu-máhe
2.	tu-štu-śé	tu-štuv-áthe	tu-štu-dhvé
3.	tu-štuv-é	tu-štuv-áte	tu-štuv-i-ré

6. *tap heat*: strong stem *ta-táp*, *ta-táp*; weak *tep*.

ACTIVE.

1.	ta-táp-a	[tep-i-vá]	tep-i-má
2.	ta-táp-tha	tep-áthur	tep-á
3.	ta-táp-a	tep-átur	tep-úr

MIDDLE.

1.	tep-é	[tep-i-váhe]	[tep-i-máhe]
2.	tep-i-śé	tep-áthe	[tep-i-dhvé]
3.	tep-é	tep-áte	tep-i-ré

7. *gam go*: strong stem *ja-gám*, *ja-gám*; weak *ja-gm*.

ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
1.	<i>ja-gám-a</i>	[<i>ja-gan-vá</i>]	<i>ja-gan-má</i>
2.	<i>ja-gán-tha</i>	<i>ja-gm-áthur</i>	<i>ja-gm-á</i>
3.	<i>ja-gáma</i>	<i>ja-gm-átur</i>	<i>ja-gm-ür</i>

MIDDLE.

1.	<i>ja-gm-é</i>	[<i>ja-gan-váhe</i>]	<i>ja-gan-máhe</i>
2.	<i>ja-gm-i-şé</i>	<i>ja-gm-áthe</i>	<i>ja-gm-i-dhvé</i>
3.	<i>ja-gm-é</i>	<i>ja-gm-áte</i>	<i>ja-gm-i-ré</i>

8. *vac speak*: strong stem *u-vác*, *u-vác*; weak *üc*.

ACTIVE.

1.	<i>u-vác-a</i>	[<i>üc-i-vá</i>]	<i>üc-i-má</i>
2.	<i>u-vák-tha</i>	<i>üc-áthur</i>	<i>üc-á</i>
3.	<i>u-vác-a</i>	<i>üc-átur</i>	<i>üc-ür</i>

MIDDLE.

1.	<i>üc-é</i>	[<i>üc-i-váhe</i>]	[<i>üc-i-máhe</i>]
2.	<i>üc-i-şé</i>	<i>üc-áthe</i>	[<i>üc-i-dhvé</i>]
3.	<i>üc-é</i>	[<i>üc-áte</i>]	<i>üc-i-ré</i>

Irregularities.

139. 1. *bhaj share*, though beginning with an aspirate, follows the analogy of the contracting perfects with *e* (137, 2 a); e. g. *ba-bháj-a*: *bhej-é*. *bandh bind*, after dropping its nasal, does the same; e. g. *ba-bándh-a*: *bedh-ür* (AV.).

2. *yam guide*, *van win*, *vas wear* have the full reduplication throughout (135, 4); *yam* takes Samprasāraṇa of the radical syllable: *ya-yáma*: *yem-é* (= *ya-im-e*); *van* syn-copates its *a*: *va-ván-a*, *va-vn-é*; *vas* retains its radical syllable unweakened throughout: *vā-vas-e* (cp. 139, 9).

3. *vid know* forms an unreduplicated perfect with present meaning: 1. *véd-a I know* (*oīda*, German *weiss*), 2. *vét-tha* (*oīo-θα*; *weiss-t*), 3. *véd-a* (*oīde*; *weiss*); pl. 1. *vid-má* (*īd-μεν*; *wissen*), 2. *vid-á*, 3. *vid-úr*.

α. A few isolated unreduplicated forms from about six other roots occur: *takṣ-áthur*; *skambh-áthur* and *skambh-úr*; *cet-áthur*; *yam-áthur* and *yam-úr*; *nind-i-má*; *arh-i-ré*.

4. The initial of *ci gather*, *ci observe*, *cit perceive*, *ji conquer*, *han kill* reverts to the original guttural in the radical syllable: 3. s. act. *ci-káy-a*, *ci-két-a*, *ji-gáy-a*, *ja-ghán-a*. *bhr bear* almost invariably reduplicates with *j* in the RV.: *ja-bhár-tha*, *ja-bhára*, *ja-bhr-úr*; *ja-bhr-é*, *ja-bhr-i-ṣé*, *ja-bhr-i-ré*; but only once with *b*: *ba-bhr-é*.

5. *ah say* is defective, forming only the 3. s. and pl.: *áh-a* and *áh-úr*. The two additional forms 2. s. *át-tha*, 3. du. *áh-áthur* occur in the Brāhmaṇas.

6. Five roots beginning with a prosodically long *a* reduplicate with *ān*: *amé attain*, *añj anoint*, *ardh thrive*, *arc praise*, *arh deserve*. Only the first two make several forms. Here the radical nasal is repeated with the initial vowel: s. 3. *ān-ámé-a* (Gk. *ἄν-εγκ-α*); pl. 1. *ān-ás-má*, 2. *ān-aś-á*, 3. *ān-aś-úr*; mid. s. 3. *ān-aś-é*;¹ s. 3. *ān-áñja*, mid. s. 1. *ān-aj-é*, pl. 3. *ān-aj-ré*. The analogy spread from these to the roots which have no nasal: pl. 3. *ān-ṛc-úr*, *ān-ṛdh-úr*, *ān-ṛh-úr*; mid. s. 3. *ān-ṛc-é*, *ān-ṛdh-é*.

7. *bhū be* has the double irregularity of reduplicating with *a* and retaining its *ū* throughout (cp. Gk. *πε-φύ-ασι*): sing. 1. *ba-bhú-v-a* (Gk. *πέ-φν-κα*). 2. *ba-bhú-tha* and *ba-bhú-v-i-tha*. 3. *ba-bhú-v-a*. Du. 2. *ba-bhū-v-áthur*. 3. *ba-bhū-v-áthur*. Pl. 1. *ba-bhū-v-i-má*. 2. *ba-bhū-v-á*. 3. *ba-bhū-v-úr*.

¹ In a Sūtra occurs the 2. pl. mid. *ān-aś-a-dhve*.

sū bring forth has the same peculiarities¹ in *sa-sū-v-a*, the only perfect form of this root occurring.

8. *cyu* stir reduplicates *ci-cyu* (beside *cu-cyu*) and *dyut* shine similarly *di-dyut*. This was due to the vocalic pronunciation of the *y*: *ciu*, *dīut*.

9. The reduplicative vowel is lengthened in more than thirty perfect stems; e.g. *kan* be pleased: *cā-kan*; *gr* wake: *jā-gr*; *klp* be adapted: *cā-klp*; *dhī* think: *dī-dhī*; *tu* be strong: *tū-tu*; *śū* swell: *śū-śū*.²

a. In the Mantra portion of the Saṃhitās there once occurs a periphrastic perfect form with the reduplicated perfect of *kṛ* make governing the acc. of a fem. substantive in *ā* derived from a secondary (causative) verbal stem. This form is *gamayām cakāra* (AV.) he caused to go (lit. made a causing to go). In the Brāhmaṇa parts of the later Saṃhitās (TS., MS., K.) such periphrastic forms are occasionally met with, and they become more frequent in the regular Brāhmaṇas.

Moods of the Perfect.

140. Modal forms of the perfect are of rare occurrence in the Saṃhitās except the RV.

1. The subjunctive is normally formed by adding *a* to the strong perfect stem accented on the radical syllable. In the active the secondary endings are the more usual; when the primary endings are used the reduplicative syllable is in several forms accented.³ In about a dozen forms the weak stem is used. Middle forms, of which only seven or

¹ The root *śi* lie also reduplicates with *a* in the part. *śa-śay-ānā*. These three, *bhū*, *sū*, *śi*, are the only roots with an *i* or *u* vowel that reduplicate with *a*.

² Here the radical vowel itself is shortened. The quantitative form of the stem is subject to the rule that it may not contain two prosodically short vowels (except in the 1. s. act.). Hence *sah* reduplicates either as *sā-sah* or *sa-sāh* (in a weak form).

³ Cp. the accentuation of the reduplicating class in the present system.

eight occur, are almost restricted to the 3. sing. Examples are:

Act. s. 1. an-aj-ā¹ (añj *anoint*); 2. ta-tán-a-s (tan *stretch*), bu-bódh-a-s (budh *wake*), pi-práy-a-s (prī *please*); jú-joṣ-a-si (juṣ *enjoy*); ci-kit-a-s (cit *observe*), mu-muc-a-s (muc *release*). 3. ci-ket-a-t, ja-ghán-a-t (han *smite*), ta-tán-a-t, tu-ṣṭáv-a-t (√stu *praise*), pi-práy-a-t; dí-deś-a-ti (diś *point*), bú-bodh-a-ti, mú-moc-a-ti; mu-muc-a-t, vi-vid-a-t (vid *find*).

Du. 2. ci-ket-a-thas, jú-joṣ-a-thas. Pl. 1. ta-tán-ā-ma. 2. ju-joṣ-a-tha. 3. ta-tán-a-n.

Mid. s. 3. ta-táp-a-te, jú-joṣ-a-te. Pl. 1. an-ás-ā-mahai.¹

2. The injunctive² occurs in hardly a dozen forms, a few in the sing. act., the rest in the 3. pl. mid.; e.g. s. 2. śa-śās (= śa-śās-s: śās *order*). 3. dū-dho-t (dhū *shake*), su-sro-t (sru *flow*); mid. pl. 3. ta-tán-a-nta (cp. 140, 6).

3. The optative is formed by adding the accented modal suffix combined with the endings to the weak perfect stem. The active forms are much commoner than the middle. Examples are:

Act. s. 1. ān-aś-yām,³ ja-gam-yām, ri-ric-yām, va-vṛt-yām. 2. ba-bhū-yās, va-vṛt-yās. 3. an-aj-yāt,¹ ja-gam-yāt, va-vṛt-yāt, ba-bhū-yāt.

Du. 2. ja-gam-yātam. Pl. 1. va-vṛt-yā-ma. 3. ja-gam-yūr, va-vṛt-yūr.

Mid. s. 1. va-vṛt-īyā. 2. vā-vṛdh-ī-thās. 3. va-vṛt-ī-tā. Pl. 1. va-vṛt-ī-māhi.

a. There also occurs one mid. precativ form sā-sah-i-ṣ-ṭhās (sah *overcome*).

¹ In these three forms the ā of the reduplicative syllable ān is shortened as if the indicative contained an augment.

² Identical in form with the unaugmented pluperfect (140, 6).

³ From अपे *attain*, with the long reduplicative vowel retained. Cp. 139, 6.

4. The imperative perfect is formed like that of the present reduplicating class, the radical syllable being weak except in the 3. s. act., where it is strong. Nearly all the forms occurring, which number about twenty, are active. Examples are :

Act. s. 2. *oi-kid-dhí* (✓cit), *di-diḍ-ḍhí* (✓diś), *mu-mug-dhí* (✓muc), *śa-śā-dhí* (✓śās).¹ 3. *ba-bhú-tu*,² *mu-mók-tu*.

Du. 2. *mu-muk-tam*, *va-vṛk-tam* (vṛj twist). Pl. 2. *di-diṣ-ṭana* (✓diś), *va-vṛt-tana*.

Mid. s. 2. *va-vṛt-svá*. Pl. 2. *va-vṛd-dhvám*.

Participle.

5. Both active and middle forms of the perfect participle are common. It is formed from the weak perfect stem, with the accent on the suffix, as *cakṛ-vāms*, *cakṛ-āná*. If, in the active form, the stem is reduced to a monosyllable, the suffix is nearly always added with the connecting vowel *i*, but not when the stem is unreduplicated ; e.g. *papt-i-vāms* (Gk. *πεπτ-ώς*), but *vid-vāms* (Gk. *εἰδ-ώς*). Examples are :

Act. *ja-gan-vāms* (✓gam), *ja-gr̥bh-vāms* (✓grabh), *ji-gī-vāms* (✓ji), *jū-ju-vāms*³ (✓jū), *ta-sthi-vāms* (✓sthā), *ba-bhū-vāms* (Gk. *πε-φύ-ώς*), *ri-rik-vāms* (✓ric), *va-vṛt-vāms*, *vā-vṛdh-vāms*,³ *sā-sah-vāms*,³ *su-ṣup-vāms* (✓svap); *īy-i-vāms* (✓i), *ūṣ-i-vāms* (vas dwell); *dās-vāms* (dās worship), *sāh-vāms* (✓sah).

Mid. *ān-aj-āná* (✓añj), *ān-aś-āná* (✓aś), *īj-āná* (✓yaj), *ūo-āná* (✓vac), *ja-gm-āná* (✓gam), *ti-stir-āná* (✓stī), *tep-āná* (✓tap), *pa-spaś-āná* (✓spaś), *bhej-āná* (✓bhaj).

¹ Cp. Gk. *κέ-κλυ-θι*, 2. pl. *κέ-κλυ-τε* (κλυ = *śru* hear).

² With *ū* unchanged as in strong forms elsewhere (139, 7).

³ With long reduplicative vowel.

yem-āná (√yam), vā-vṛdh-āná, śa-śay-āná (√śi), śi-śriy-āná (√śri), si-śmiy-āná (√smi), su-ṣup-āná (√svap), seh-āná (√sah).

Pluperfect.

6. Corresponding to the imperfect there is an augmented form of the perfect called the pluperfect. The strong stem is used in the singular active, the weak elsewhere. The secondary endings only are used; in the 3. pl. *ur* always appears in the active and *iran*¹ in the middle. The *s* and *t* of the 2. and 3. s. are in some forms preserved by an interposed *i*. There are also several forms made with thematic *a* in this tense. The augment is often dropped, as in other past tenses. The total number of pluperfect forms occurring is about sixty. Examples are:

Act. s. 1. á-cacakṣ-am, á-jagrabh-am, á-tuṣṭav-am; cakar-am, ciket-am (√cit). 2. ā-jagan (= á-jagam-s); na-nam-a-s; á-viveś-ī-s (√viś). 3. á-jagan (= á-jagam-t), a-ciket (√cit); rā-ran (= rāran-t: ran *rejoice*); á-jagrabh-ī-t; á-cikit-a-t and á-ciket-a-t; tastambh-a-t.

Du. 2. á-mu-muk-tam; mu-muk-tam. 3. á-vāvaś-ī-tām (vaś *desire*).

Pl. 2. á-jagan-ta; á-cucyav-ī-tana. 3. á-cucyav-ur.

Mid. s. 1. á-śuśrav-i. 3. didiṣ-ṭa (√diś). Pl. 3. á-cakr-iran, á-jagm-iran, á-pec-iran; á-vavṛt-ran, á-sasṛg-ram (√sṛj).² There are also several transfer forms as from *a* stems; e. g. á-titviṣ-a-nta, cakṛp-á-nta, dá-dhṛṣ-a-nta.

Aorist.

141. This tense is of very common occurrence in the Vedas, being formed from more than 450 roots. It is an

¹ Two forms take *ran* only instead of *iran*. There are also several transfer forms in *anta*.

² With reversion of the palatal to original guttural, and ending *ram* for *ran*.

augmented tense, taking the secondary endings and forming moods and participles. It is distinguished from the imperfect by having no corresponding present and by difference of meaning. There are two types of aorist. The first or sigmatic aorist is formed by inserting *s*, with or without an added *a*, between the root and the endings. It is taken by more than 200 roots. The second aorist adds the endings to the simple or the reduplicated root either directly or with the connecting vowel *a*. It is taken by over 250 roots. There are four forms of the first Aorist, and three of the second. Upwards of 50 roots take more than one form. One verb, *budh wake*, has forms from five varieties of this tense.

First Aorist.

a. The stem of the first form is made by adding to the augmented root the suffix *sa*. It is inflected like an imperfect of the sixth or *á* class of the first conjugation, the *sá* being accented in unaugmented forms. It is taken in the Samhitās by only ten roots¹ containing one of the vowels *i*, *u*, *r*, and ending in one of the consonants *j*, *ś*, *ṣ*, or *h*, all of which phonetically become *k* before *s*.² These roots are: *mṛj wipe*, *yaj sacrifice*, *vṛj twist*; *kruś cry out*, *mṛś* and *sprś touch*; *dviṣ hate*; *guh hide*, *duh milk*, *ruh ascend*. In the indicative no dual forms are found; and in the mid. only the 3. s. and pl. are met with. The only moods occurring are the injunctive and the imperative, with altogether fewer than a dozen forms. This form of the aorist corresponds to the Greek First Aorist (e.g. *ἔ-δεδίξε*, Lat. *dixi-t*). The augment, as in other past tenses, is sometimes dropped.

¹ In B. nine additional roots take the *sa* aorist: *kṛṣ drag*, *dīś point*, *dih smear*, *drś see*, *druh be hostile*, *piṣ crush*, *mih mingle*, *viś enter*, *vṛh tear*; and in S. *liḥ lick*.

² The stem of this aorist therefore always ends in *kṣa*.

Indicative. Act. s. 1. ávrkṣam. 2. ádruḥṣas (B.), ádhukṣas. 3. ákrukṣat, ághukṣat, ádukṣat¹ and ádhukṣat, ámrkṣat (✓mrś), árukṣat, ásprkṣat. Pl. 1. ámrkṣāma (✓mrj), árukṣāma. 3. ádhukṣan; dukṣan¹ and dhukṣan.

Mid. s. 3. ádhukṣata; dukṣata¹ and dhukṣata. Pl. 3. ámrkṣanta (✓mrj).

In the injunctive only the following forms occur :

Act. s. 2. dukṣás,¹ mrkṣás (✓mrś). 3. dvikṣát. Pl. 2. mrkṣata (✓mrś).

Mid. s. 3. dukṣáta¹ and dhukṣáta, dvikṣáta. Pl. 3. dhukṣánta.

In the imperative only three forms occur :

Act. du. 2. mrkṣátam (✓mrj). 3. yakṣátām.

Mid. s. 2. dhukṣásva.

142. The other three forms of the First Aorist are made by adding to the augmented root the suffixes *s*, *iṣ*, *s-iṣ* respectively. They are inflected like imperfects of the second or graded conjugation. The *siṣ* form is used in the act. only (excepting three optative forms) and is taken by not more than six roots. The other two are very common, being formed from nearly 800 roots in V. and B. taken together.

Second or *s* form.

143. This form of the aorist is taken by at least 135 roots in V. and B. In addition to the indicative it forms all the moods and a participle.

Indicative.

1. The radical vowel as a rule takes *Vṛddhi* (a being lengthened) in the active. In the middle, excepting final *ī* and *u* (which take *Guna*) the radical vowel remains un-

¹ On these forms without initial aspiration cp. 62 a.

changed. The only point in which the inflexion differs from that of the imperfect of the graded conjugation is that the 3. pl. act. invariably ends in *ur*. In the active, the endings *s* and *t* of the 2. 3. s. disappear and the tense sign also, unless the root ends in a vowel; e.g. *á-hār* = *á-hār-s-t*, but *á-hā-s* = *á-hā-s-t*. The AV. and TS., however, less often than not, insert a connecting *i* before these endings,¹ thus preserving both the latter and the *s* of the tense stem; e.g. *á-naik-ṣ-i-t* (*nij wash*). The forms of the indicative actually occurring would, if made from *bhṛ* *bear* in the active, and from *budh* *wake* in the middle, be as follows:

ACTIVE.

SINGULAR.	DUAL.	PLURAL.
1. <i>á-bhār-ṣ-am</i>	[<i>á-bhārṣ-va</i>]	<i>á-bhārṣ-ma</i>
2. <i>á-bhār</i>	<i>á-bhārṣ-ṭam</i>	<i>á-bhārṣ-ṭa</i>
3. <i>á-bhār</i>	<i>á-bhārṣ-ṭām</i>	<i>á-bhār-ṣ-ur</i>

MIDDLE.

SINGULAR.	DUAL.	PLURAL.
1. <i>á-bhut-s-i</i> (62 <i>a</i>)	[<i>á-bhut-s-vahi</i>]	<i>á-bhut-s-mahi</i>
2. <i>á-bud-dhās</i> (62 <i>b</i>)	<i>á-bhut-s-āthām</i>	<i>á-bhud-dhvām</i> (62 <i>a</i>)
3. <i>á-bud-dha</i> (62 <i>b</i>)	<i>á-bhut-s-ātām</i>	<i>á-bhut-s-ata</i>

The middle voice, as exemplified by a root ending in *u*, *stu praise*, is inflected as follows:

Sing. 1. *á-sto-ṣ-i*. 2. *á-sto-ṣ-ṭhās*. 3. *á-sto-ṣ-ṭa*. Du. 1. [*á-sto-ṣ-vahi*]. 2. [*á-sto-ṣ-āthām*]. 3. *á-sto-ṣ-ātām*. Pl. 1. *á-sto-ṣ-mahi*. 2. *á-sto-ḍhvām* (66 B 2 *b*). 3. *á-sto-ṣ-ata*.

¹ The RV. and K. have no forms with the inserted *i*; while in B. the chief forms without it are *adrāk* (*dré see*) and *ayāt* (*yaḥ sacrifice*); also *bhais* (\sqrt{bhi}) = *bhais-s*, which while losing the *s* ending preserves the appearance of a 2. sing.

2. The **subjunctive** is common in the RV.¹ in active forms, but not in the middle. The root regularly takes Guṇa throughout (active and middle). The primary endings are frequent. The forms occurring, if made from *stu praise*, would be :

Act. sing. 1. stó-ṣ-āṇi. 2. stó-ṣ-a-si, stó-ṣ-a-s. 3. stó-ṣ-a-ti, stó-ṣ-a-t. Du. 2. stó-ṣ-a-thas. 3. stó-ṣ-a-tas. Pl. 1. stó-ṣ-ā-ma. 2. stó-ṣ-a-tha. 3. stó-ṣ-a-n.

Mid. sing. 1. stó-ṣ-ai. 2. stó-ṣ-a-se. 3. stó-ṣ-a-te. Du. 2. stó-ṣ-āthe (for stó-ṣ-aithe). Pl. 3. stó-ṣ-a-nte.

3. **Injunctive** forms are fairly common. When normal they are of course identical with the unaugmented indicative. But the sing. 1. act. is irregular in never taking Vṛddhi: all the forms of it that occur either have Guṇa, as *sto-ṣ-am*, *je-ṣ-am* (√ji); or lengthen the radical vowel, as *yū-ṣ-am* (*yu separate*),² or substitute *e* for *ā* in roots ending in *ā*, as *ye-ṣ-am* (*yā go*), *ge-ṣ-am* (*gā go*), *sthe-ṣ-am* (*sthā stand*). The latter irregularity also appears in pl. 1: *je-ṣ-ma*, *ge-ṣ-ma*, *de-ṣ-ma* (*dā give*), beside the normal *yau-ṣ-ma* (*yu separate*).

4. The **optative** occurs in the middle only, the 2. 3. s. always having the precative *s* (with one exception). The forms actually occurring are:

Sing. 1. *di-ṣ-īyá*³ (*dā cut*), *bhak-ṣ-īyá* (*bhaj divide*), *ma-s-īyá*⁴ (*man think*), *muk-ṣ-īyá* (*muc release*), *rā-s-īyá* (*rā give*), *sāk-ṣ-īyá*⁵ (AV.), *stṛ-ṣ-īyá* (*stṛ strew*). 2. *maṃ-s-ī-ṣ-ṭhās*⁶ (*man think*). 3. *dar-ṣ-ī-ṣ-ṭa* (*dṛ tear*), *bhak-ṣ-īta*⁶ (SV.), *maṃ-s-ī-ṣ-ṭa*, *mṛk-ṣ-ī-ṣ-ṭa* (*mṛc injure*). Du. 2.

¹ Subjunctives of this aor. are very rare in B. except *yakṣ-a-t* (√yaj) and *vakṣ-a-t* (√vah).

² With radical *ā* reduced to *i*: cp. 5c. Similarly *dhi-ṣ-īya* (√dhā) in B.

³ With *an* reduced to *a* (= sonant nasal).

⁴ From *sah overcome*, with radical vowel lengthened.

⁵ Anusvāra for *n* (66 A 2).

⁶ Without the precative *s*.

*trā-s-i-thām*¹ (*trā protect*). Pl. 1. *bhak-ṣ-i-māhi*, *maṃ-s-i-māhi*,² *vaṃ-s-i-māhi* and *va-s-i-māhi*³ (*van win*), *sak-ṣ-i-māhi* (*sac follow*), *dhuk-ṣ-i-māhi* (*duh milk*). 3. *maṃ-s-irata*.

5. Only six imperative forms occur, and four of these are transfers (with thematic *a*). They are: Act. s. 2. *ne-ṣ-a* (*nī lead*) and *par-ṣ-a* (*pr take across*). Mid. s. 2. *sāk-ṣ-va* (*√sah*). 3. *rā-s-a-tām*. Du. 2. *rā-s-āthām*. Pl. 3. *rā-s-a-ntām*.

6. Only two or three forms of the active participle occur: *dāk-ṣ-at*⁴ and *dhāk-ṣ-at* (*dah burn*), *sāk-ṣ-at* (*√sah*).

About a dozen stems, irregularly formed by adding *s* to the root with an intermediate *a* and taking the regular ending *āna*, may be accounted middle *s* aorist participles; e. g. *mand-a-s-ānā* *rejoicing*, *yam-a-s-ānā* *being driven*.

Irregularities of the *s* form.

144. 1. Before the suffix *s*, (*a*) final radical *n* (as well as *m*) becomes Anusvāra (66 A 2), as *á-maṃ-s-ata* (*√man*), *vaṃ-s-i-māhi* (*√van*); (*b*) *s* becomes *t* in the verb *vas dwell* and possibly also in *vas shine*: *á-vāt-s-i-s*⁵ (AV.) *thou hast dwelt* and *á-vāt* (= *á-vas-s-t*) *has shone* (AV.).

2. The RV. has one example of an incipient tendency to preserve the *s* and *t* of the 2. 3. s. in 2. s. *á-yā-s* (= *a-yaj-s-s*) beside the phonetically regular form of the 3. s. *á-yāt* (= *á-yaj-s-t*). The AV. has three or four examples of this: s. 2. *śrā-s* (= *sraj-s-s*: *√srj*); 3. *á-śrai-t* (= *á-śrai-s-t*:

¹ For *trā-s-iyāthām*.

² With Anusvāra for *n* (66 A 2).

³ With *an* reduced to *a* (= sonant nasal).

⁴ Without initial aspiration: cp. 62 *a* and 156 *a*.

⁵ See 66 B 1. In an Upaniṣad the 2. du. appears as *á-vās-tam*, the aor. suffix *s* having been lost without affecting the radical *s*.

√*śri*); á-hai-t (= á-hai-s-t: √*hi*); á-vā-t¹ (= a-vas-s-t: vas·*shine*). The later Saṃhitās here frequently preserve these endings by inserting ī before them: s. 2. á-rāt-s-ī-s (√*rādh*), á-vāt-s-ī-s (vas *dwell*); 3. á-tām-s-ī-t (√*tan*), á-naik-ṣ-ī-t (√*nij*), tāp-s-ī-t (√*tap*), bhai-ṣ-ī-t (√*bhī*), vāk-ṣ-ī-t (√*vah*), hā-s-ī-t, hvār-ṣ-ī-t (√*hvar*).

a. The ending dhvam (before which the s of the aor. is lost) becomes qhvam when the s would have been cerebralized (66 B 2): á-sto-qhvam (= á-sto-ṣ-dhvam) is the only example.

3. The roots dā *give* and dā *cut* reduce the radical vowel to i in á-di-ṣ-i, di-ṣ-īyá; gam, man, van lose their nasal in á-ga-smahi, ma-s-īyá, va-s-ī-máhi (beside vaṃ-s-ī-máhi); while sah lengthens its vowel in á-sāk-ṣ-i, sāk-ṣ-i; sāk-ṣ-āma; sāk-ṣ-īya; sāk-ṣ-va.

4. The roots sṛj *emit* and pṛc *mix* take metathesis in the act.: s. 2. srā-s (= srāk). 3. á-srāk; á-prāk. Du. 2. á-srāṣ-ṭam.

5. The following are the forms occurring in the 3. s. ind. act. in which (a) the ending t is lost: á-jai-s (√*ji*), á-prā-s, á-hā-s; (b) both the tense-sign s and the ending t are lost: á-krān (krand *cry out*), á-kṣār (kṣar *flow*), á-cait (cit *perceive*), á-ohān (chand *seem*), á-tān (tan *stretch*), á-tsār (tsar *approach stealthily*), á-dyaut (dyut *shine*), á-dhāk (dah *burn*), á-prāk (pṛc *mix*), á-prāṭ (prach *ask*), á-bhār (bhṛ), á-yāṭ (yaj *sacrifice*), á-yān (yam *guide*), á-raut (rudh *obstruct*), á-vāṭ (vah *convey*), á-vāt¹ (vas *shine*), á-śvait (śvit *be bright*), á-syān (syand *move on*), á-srāk (sṛj *emit*), á-svār (svar *sound*), á-hār (hṛ *take*), á-raik (ric *leave*).

6. After a consonant other than n, m, r the tense sign s is dropped before t, th, and dh; e. g. á-bhak-ta (beside á-bhak-ṣ-i); á-muk-thās (beside á-muk-ṣ-i).

¹ But the t may in this instance represent the changed final radical s: 144, 1 (b). There are a few additional examples in B.: ajait (beside ajais and ajait: √*ji*); acait (√*ci*); nait (√*nī*).

² And even the final consonant of the root when there are two (28).

Third or iṣ form.

145. About 145 roots take this aorist in V. and B. It differs from the s aorist merely in adding the s with the connecting vowel i, which changes it to ṣ (67).

Indicative.

1. The radical vowel as a rule takes Guṇa throughout; but in the active a final vowel takes Vṛddhi and a medial vowel is sometimes lengthened. The endings are the same as those of the s aorist except that the 2. 3. s. end in iṣ (= iṣ-s) and it (= iṣ-t). This aorist has all the moods, but no participle. Middle forms are not common and very few occur except in the 2. 3. sing.

The normal forms occurring, if made from *kram* *stride*, would be:

Act. sing. 1. á-kram-iṣ-am. 2. á-kram-iṣ. 3. á-kram-it.
Du. 3. á-kram-iṣ-ṭam. Pl. 1. á-kram-iṣ-ma. 3. á-kram-iṣ-ur.

Mid. sing. 1. á-kram-iṣ-i. 2. á-kram-iṣ-ṭhās. 3. á-kram-iṣ-ṭa. Du. 3. á-kram-iṣ-ātām. Pl. 3. á-kram-iṣ-ata.

2. Subjunctive forms are rare except in the 2. 3. s. act. Examples are:

Act. sing. 1. dá-v-iṣ-āṇi. 2. á-v-iṣ-a-s, kán-iṣ-a-s. 3. kár-iṣ-a-t, bódh-iṣ-a-t. Pl. 3. sán-iṣ-a-n.

Mid. pl. 1. yác-iṣ-ā-mahe. 3. sán-iṣ-a-nta.

3. Injunctive are commoner than subjunctive forms. They occur most frequently in the 2. 3. s. and plur. Examples are:

Act. sing. 1. śáms-iṣ-am (*śáms praise*). 2. á-v-iṣ (*av favour*), tár-iṣ (*tṛ cross*), yódh-iṣ (*yudh fight*), sáv-iṣ (*sū generate*). 3. ás-it (*aś eat*), tár-it. Du. 2. táriṣ-ṭam, márdh-iṣ-ṭam (*mṛdh neglect*). Pl. 1. śrám-iṣ-ma. 2. vádh-iṣ-ṭa and vádh-iṣ-ṭana. 3. jár-iṣ-ur (*jṛ waste away*).

Mid. sing. 1. rádh-iṣ-i (*rādh succeed*). 2. máṛṣ-iṣ-ṭhās

(mr̥s not heed). 3. pāv-iṣ-ṭa (pū purify). Pl. 1. vyāth-iṣ-māhi (vyath waver).

4. Optative forms are rare, occurring in the middle only. The 2. 3. s. take the precative s. Examples are :

Sing. 1. edh-iṣ-iyā (edh thrive). 2. mod-iṣ-i-ṣ-ṭhās (mud rejoice). 3. jan-iṣ-i-ṣ-ṭā. Du. 1. sah-iṣ-i-vāhi. Pl. tār-iṣ-i-māhi.

5. Imperative forms are rare, occurring in the active only. Sing. 2. av-iḍ-ḍhi. 3. av-iṣ-ṭu. Du. 2. av-iṣ-ṭām. 3. av-iṣ-ṭām. Pl. 2. av-iṣ-ṭāna.

a. The radical medial a is lengthened in kan enjoy, car move, das waste, mad exhilarate, stan thunder, avan sound, and optionally in vad speak, ran rejoice, san gain, sah prevail; while the radical syllable appears in a reduced or unstrengthened form in the opt. s. 1. mid. of gam and ruc shine: gm-iṣ-iyā and ruc-iṣ-iyā.

b. The root grabh seize takes the connecting vowel i (as it does in other verbal forms) instead of ī, as ā-grabh-iṣ-ma.

c. In s. 1. ind. act. the ending im appears instead of iṣ-am in the three forms ā-kram-im, ā-grabh-im, and vadh-im, doubtless owing to the analogy of the 2. 3. s. in Is, It. In B. is also found a-grah-iṣ-am (√grah).

Fourth or siṣ form.

146. This form differs from the preceding one simply in prefixing an additional s to the suffix. Only seven verbs ending in ā, n, or m, gā sing, jñā know,¹ pyā fill up, yā go, hā leave, van win, ram rejoice, take this aorist. The total number of forms occurring is under twenty; and middle forms are found in the optative only. The forms occurring are :

1. Indicative. Sing. 1. ā-yā-siṣ-am. Du. 3. ā-yā-siṣ-ṭām. Pl. 2. ā-yā-siṣ-ṭa. 3. ā-gā-siṣ-ur, ā-yā-siṣ-ur.

2. Subjunctive. Sing. 3. gā-siṣ-a-t, yā-siṣ-a-t.

¹ In B. also occurs dhyā think, besides forms in s-it from drā sleep, vā blow, hvā call.

3. Optative. Sing. 1. vaṃ-siṣ-īyá. 2. yā-siṣ-ī-ṣ-ṭhās,¹
Pl. 1. pyā-siṣ-ī-mahi.

4. Injunctive. Sing. 1. raṃ-siṣ-am. Du. 2. hā-siṣ-ṭam.
3. hā-siṣ-tām. Pl. 2. hā-siṣ-ṭa. 3. hā-siṣ-ur.

5. Imperative. Du. 2. yā-siṣ-tām. Pl. 2. yā-siṣ-ṭá.²

Second Aorist.

147. This aorist resembles an imperfect formed directly from the root, the terminations being added with or without the connecting vowel a.

The first form is like an imperfect of the accented á class (125, 2), the stem being formed by adding a to the unmodified root.³ It corresponds to the second aorist of the first conjugation in Greek. It is taken, in V. and B. together, by nearly eighty roots, chiefly with a medial vowel. Middle forms are rare.

1. Indicative. The forms actually occurring would, if made from vid find, be as follows:

Act. sing. 1. ávidam. 2. ávidas. 3. ávidat. Du. 1. ávidāva. Pl. 1. ávidāma. 2. ávidata. 3. ávidan.

Mid. sing. 1. ávide. 2. ávidathās. 3. ávidata. Du. 1. ávidāvahi. 3. ávidetām. Pl. 1. ávidāmahi. 3. ávidanta.

2. The subjunctive forms from the same root would be:

Act. sing. 2. vidási, vidás. 3. vidāti, vidát. Du. 1. vidāva. 2. vidāthas. 3. vidātas. Pl. 1. vidāma. 2. vidātha, vidāthana.

Mid. sing. 3. vidáte. Pl. 1. vidāmahe.

3. The injunctive forms from vid would be:

Act. sing. 1. vidám. 2. vidás. 3. vidát. Pl. 3. vidán.

Mid. sing. 3. vidáta. Pl. 1. vidāmahi. 3. vidánta.

4. The optative is rare in V., but not infrequent in B.

¹ With precativ e.

² With i for i.

³ Three roots with ṛ, however, show forms with Guṇa (147 a 2 and c).

It is almost restricted to the active. The forms from *vid* would be:

Act. sing. 1. *vidéyam*. 2. *vidés*. 3. *vidét*. Pl. 1. *vidéma*.

Mid. sing. 1. *vidéya*. Pl. 1. *vidémahi*. There also occurs one precativ form, s. 3. *vidéṣṭa* (AV.).

5. Imperative forms are rare and almost restricted to the active. Those made by *sad sit* are:

Sing. 2. *sadá*. 3. *sadātu*. Du. 2. *sadátam*. 3. *sadátām*. Pl. 2. *sadáta*, *sadátana*. 3. *sadántu*.

Mid. pl. 2. *sadadhvam*. 3. *sadantām*.

6. Rather more than a dozen examples of the participle, taking active and middle together, occur: e. g. *trp-ánt*, *śucánt*; *guhámāna*, *śucámāna*.

Irregularities.

a. Several roots form transfer stems according to this instead of the root form, chiefly by reducing the radical syllable.

1. *khyā see*, *vyā envelope*, *hvā call* shorten their *ā* to *a*: *á-khya-t*, *á-vya-t*, *á-hva-t*; *dā give*, *dhā put*, *sthā stand* occasionally do the same, in the forms *á-da-t*; *á-dha-t* (SV.) and *dha-t*; *á-stha-t* (AV.); *śās order* shortens *ā* to *i*; e. g. 3. s. inj. *śísat*, part. *śísánt*.

2. *kṛ make* and *gam go* form a few transfers from the root class in the AV., retaining the strong radical vowel: *á-kar-a-t*, *á-gam-a-t*, *á-gam-a-n*.

b. The root is reduced by the loss of its nasal in *krand cry out*, *taps shake*, *dhvaps scatter*, *bhṛaps fall*, *randh make subject*, *araps fall*; e. g. 3. sing. *átasat*; pl. *dhvasán*; subj. pl. 1. *radhāma*; inj. sing. 1. *radham*; 2. *kradas*; 3. *bhṛasat*.

c. The root takes *Guṇa* in *ṛ go*, *drś see*, *śṛ flow*; e. g. *ár-anta* (unaugmented 3. pl. ind. mid.); *dárś-am* (s. 1. inj., but pl. 3. inj. *drśán*, opt. 1. s. *drśéyam*, pl. *drśéma*); *sárat* (unaugmented 3. s.).

Second Form: Root Aorist.

148. This form of the simple aorist is taken by about 100 roots in V., and about 25 others in B., the commonest being those with medial *a* (about 30). It corresponds to

the second aorist of the second conjugation in Greek. It is inflected in both active and middle.

Indicative.

1. The root is strong in the sing. act., but weak elsewhere. Roots ending in vowels, however, tend to retain the strong vowel throughout the active except the 3. pl. Those ending in *ā* regularly retain that vowel throughout the ind. act. except in 3. pl. where it is dropped before *ur*, which is always the ending in these verbs. In the 3. pl. mid. the ending *ran* is more than twice as common as *ata*; *ram* as well as *ran* is taken by three roots.

a. The forms occurring from roots ending in *ā*, if made from *sthā*, would be:

Act. sing. 1. *á-sthā-m* (ἐ-στη-ν). 2. *á-sthā-s*. 3. *á-sthā-t* (ἐ-στη). Du. 2. *á-sthā-tam*. 3. *á-sthā-tām*. Pl. 1. *á-sthā-ma* (ἐ-στη-μεν). 2. *á-sthā-ta*. 3. *á-sth-ur*.

Mid. sing. 2. *á-sthi-thās* (ἐ-στά-θης). 3. *á-sthi-ta*. Pl. 1. *á-sthi-mahi*. 3. *á-sthi-ran*.

b. Roots in *ṛ* take *Guṇa* throughout the ind. act. except the 3. pl. The forms from *kṛ* would be:

Act. sing. 1. *á-kar-am*. 2. *á-kar*. 3. *á-kar*. Du. 2. *á-kar-tam*. 3. *á-kar-tām*. Pl. 1. *á-kar-ma*. 2. *á-kar-ta*. 3. *á-kr-an*.

Mid. sing. 1. *á-kr-i*. 2. *á-kṛ-thās*. 3. *á-kṛ-ta*. Du. 1. *á-kṛ-vahi*. 3. *á-kṛ-tām*. Pl. 1. *á-kṛ-mahi*. 2. *á-kṛ-dhvam*. 3. *á-kr-ata*.

c. *bhū* *be* retains its *ū* throughout (as in the perfect), interposing *v* between it and a following *a*:

Act. 1. *á-bhuv-am*.¹ 2. *á-bhū-s*. 3. *á-bhū-t* (ἐ-φῦ). Du. 2. *á-bhū-tam*. 3. *á-bhū-tām*. Pl. 1. *á-bhū-ma* (ἐ-φύ-μεν). 2. *á-bhū-ta* and *á-bhū-tana*. 3. *á-bhū-v-an*.

d. The following are forms of the 2. 3. s. act. in which

¹ With split *ū*; in the later language *a-bhūv-am*.

the endings *s* and *t* are lost: 2. *á-kar*, *á-gan* (= *á-gam-s*), *á-ghas*, *á-var* (*vṛ cover*), *á-spar* (*spr win*); with lengthened augment: *á-naṣ*¹ (*naṣ attain*), *á-var* (*vṛ cover*), *á-vas*² (*vas shine*). 3. *á-kar*, *á-kran*³ (*kram stride*), *á-gan*,⁴ *á-ghas*, *á-cet* (*oit observe*), *á-tan*, *á-dar* (*dr pierce*), *á-bhet* (*bhid pierce*), *á-bhrāt* (*bhrāj shine*), *á-mok* (*muo release*), *á-myak* (*myakṣ be situated*), *á-vart* (*vṛt turn*), *á-star*; with lengthened augment: *á-naṣ*,⁴ *á-var* (*vṛ cover*), *á-vas*² (*vas shine*); without augment: *vark*⁵ (*vṛj twist*), *skan*⁶ (*skand leap*).

e. In the 3. pl. act. and mid. roots with medial *a* are syncopated: *á-kṣ-an* (= *á-ghas-an*), *á-gm-an* (= *á-gam-an*); *á-gm-ata* (= *á-gam-ata*), *á-tn-ata* (= *á-tan-ata*); but in the 2. 3. s. mid. they lose their nasal: *á-ga-thās*, *á-ga-ta*, *á-ma-ta* (but 1. du. *gan-vahi*, pl. *á-gan-mahi*).

f. Final *ā* is in the mid. ind. reduced to *i*, and before *m* also to *ī*; e.g. 2. *á-di-thās*, *á-sthi-thās*. 3. *á-dhi-ta* (*ḍ-ḥe-to*). Pl. 1. *á-dhi-mahi* (TS.) and *á-dī-mahi* (VS.), *á-dhī-mahi*.

g. In the 3. s. ind. *ghas* is reduced to *g*: *gdha* (= *ghas-ta*)⁷; while *ṛ go* takes *Guṇa*: *ár-ta* (unaugmented) and *ár-ta* (*ṁp-to*), 3. pl. *ár-ata*.

h. The forms taking *ran* in 3. pl. mid. are: *á-kṛp-ran*, *á-grbh-ran*, *á-jus-ran*, *á-dṛś-ran*, *á-pad-ran*, *á-budh-ran*, *á-yuj-ran*, *á-vas-ran* (*vas shine*), *á-viś-ran*, *á-vṛt-ran*, *á-sṛg-ran*,⁸ *á-sthi-ran*, *á-sprdh-ran*; with *ram*: *á-dṛś-ram*, *á-budh-ram*, *á-sṛg-ram*.⁹

¹ For *á-naṣ-s*, the phonetic result of which should have been *á-nak* (63 b).

² For *á-vas-s*, *á-vas-t*. These forms have by an oversight been omitted in § 499 of my *Vedic Grammar*.

³ For *á-kram-t*, *á-gam-t*.

⁴ For *á-naṣ-t*.

⁵ For *varj-t*.

⁶ For *skand-t*.

⁷ By syncopation *gh-s-ta*; loss of *s* between consonants (66 B 2 a) *gh-ta*, and loss of aspiration, which is thrown forward on the *t* and renders it sonant (62 b).

⁸ With reversion to the original guttural.

2. The subjunctive is common, nearly 100 forms being met with. The forms occurring, if made from *kṛ*, would be:

Act. sing. 1. *kārā* and *kār-āni*. 2. *kār-a-si* and *kār-a-s*.
3. *kār-a-ti* and *kār-a-t*.¹ Du. 2. *kār-a-thas*. 3. *kār-a-tas*.
Pl. 1. *kār-ā-ma*. 3. *kār-anti*, *kār-a-n*.

Mid. sing. 2. *kār-a-se*. 3. *kār-a-te*.² Pl. 1. *kār-ā-mahe*
and *kār-ā-mahai*. 3. *kār-anta*.

3. The injunctive is fairly frequent, nearly sixty forms of it being met with. Examples are:

Act. sing. 1. *kar-am*, *darś-am*,³ *bhuv-am*, *bhoj-am*.
2. *je-s*, *bhū-s*, *bhé-s* (*bhī fear*), *dhak* ⁴ (*dagh reach*), *bhet*
(*bhid split*), *rok* (*ruj break*). 3. *bhū-t*, *śre-t* (*śri*), *nak*
and *naṭ* (*naś attain*). Pl. 1. *dagh-ma*, *bhū-ma*; *ched-ma*,⁵
ho-ma ⁶ (*hū call*). 3. *bhūv-an*, *vr-an* (*vr cover*); *kram-ur*,
dur (*dā give*), *dh-úr* (*dhā put*).

Mid. sing. 1. *naṃś-i* (*naṃś = naś attain*). 2. *nut-thās*
(*nud push*), *mṛ-thās* (*mṛ die*), *mṛṣ-ṭhās* (*mṛṣ neglect*), *rik-*
thās (*ric leave*). 3. *ar-ta* (*ṛ go*), *aṣ-ṭa* (*aś attain*), *vik-ta*
(*vij tremble*), *vṛ-ta* (*vṛ choose*). Pl. 1. *dhī-mahi* (*dhā put*).

4. More than forty optative forms are met with. Examples are:

Act. sing. 1. *aś-yām* (*aś obtain*), *vṛj-yām*, *de-yām* (*dā give*).
2. *aś-yās*, *ṛdh-yās*, *gam-yās*, *jñe-yās*, *bhū-yās*.
3. *bhū-yāt* ⁶ (AV.). Pl. 1. *aś-yāma*, *ṛdh-yāma*, *kri-yāma*,
bhū-yāma, *sṭhe-yāma*. 3. *aś-yūr* (*aś attain*), *dhe-yūr*.

Mid. sing. 1. *aś-īyā*. 3. *ar-ī-tā* (*ṛ go*). Pl. 1. *aś-ī-māhi*,
idh-ī-māhi (*idh kindle*), *naś-ī-māhi* (*naś reach*).

¹ The root is weak in the isolated forms *ṛdh-a-t*, *bhūv-a-t*, *śrūv-a-t*.

² The weak root appears once in the form *idh-a-té*. The weak root also appears once in the 2. du. form *ṛdh-āthe*.

³ This may, however, be an irregular a aorist: cp. 147 c.

⁴ For *dagh-s*.

⁵ With strong radical vowel.

⁶ The RV. has no forms of the 3. s. in *yāt*, but only precatives in *yās* (= *yās-t*).

a. There are also about thirty precative forms (made from about twenty roots in the Samhitās), all of which except two are active. Examples are :

Act. sing. 1. bhū-yāsam. 3. aś-yās (= hś-yās-t), gam-yās, dagh-yās, pe-yās (pā *drink*), bhū-yās. Du. 2. bhū-yāstam. Pl. 1. kri-yāsma. 2. bhū-yāsta.

Mid. s. 3. pad-ī-ṣ-ṭa, muc-ī-ṣ-ṭa.

5. Over ninety forms of the imperative occur, all but about twelve being active. Several forms in the 2. persons act. have a strong root, which is then usually accented. Examples are :

Act. s. 2. kṛ-dhī, ga-dhī (gam), pūr-dhī (pṛ *fill*), bo-dhī,¹ yó-dhī² (yudh *fight*), śag-dhī (śak *be able*); ga-hī (gam *go*), mā-hī (mā *measure*), sā-hī (sā *bind*). 3. gán-tu (gam *go*), dhā-tu, bhū-tu, śró-tu.

Du. 2. kṛ-tám and kar-tam (AV.), ga-tám and gan-tám, dā-tam, dhak-tam (dagh *reach*), bhū-tám, var-tam (vṛ *cover*), vo-ḥám (vah *carry*), śru-tám. 3. gan-tám, pā-tám, vo-ḥám. Pl. 2. kṛ-ta and kár-ta, ga-ta and gán-ta, bhū-tá, yán-ta, śru-ta and śró-ta; kár-tana, gán-tana, dhā-tana, bhū-tana. 3. gám-antu, dhāntu, śruv-antu.

Mid. s. 2. kṛ-ṣvā, dhi-ṣvā (dhā *put*), yuk-ṣvā (yuj *join*); accented on the root: māt-sva, yák-ṣva (yaj *sacrifice*), rá-sva, vām-sva (van *win*), sák-ṣva (sac *follow*). Pl. 2. kṛ-dhvam, vo-ḍhvam.

6. Of the participle only seven or eight examples occur in the active, but nearly forty in the middle. Examples are :

Act. ṛdh-ánt, kr-ánt, gm-ánt, sthánt.

Mid. ar-āná, idh-āná, kr-āná, dṛś-āná and dṛś-āná, budh-āná, bhiy-āná, vr-āná (vṛ *cover*), śubh-āná and śum-bhāná, suv-āná (always to be pronounced svāná) and sv-āná (SV.).

¹ Formed from both bhū *be* (for bhū-dhī) and budh *awake* (for bód-dhī instead of bud-dhī).

² For yud-dhī (through yód-dhī).

Third or Reduplicated Form.

149. This aorist is formed from nearly ninety verbs in the *Saṃhitās* and from nearly thirty more in the *Brāhmaṇas*. Though (with a few slight exceptions) unconnected in form with the causative, it has come to be connected with the causative in sense, having a causative meaning when the corresponding verb in *aya* has that meaning. The characteristic feature of this aorist is the almost invariable quantitative sequence of a long reduplicative and a short radical vowel (— ◡). In order to bring about this rhythm, the reduplicative vowel (unless it becomes long by position) is lengthened, if the radical vowel is (or is made) prosodically short. With this view the radical vowel is shortened in *vās* *bellow*, *sādh* *succeed*, *hīḍ* *be hostile* and, by dropping the nasal, in *krand* *cry out*, *jambh* *crush*, *randh* *subject*, *syand* *flow*, *sraṃs* *fall*. The stem of the great majority of forms is made with a thematic *a*. But about a dozen roots ending in vowels (*ā*, *i*, *ū*, *ṛ*) and *svap* *sleep* make occasional forms from stems without thematic *a*, the inflexion then being like that of an imperfect of the reduplicating class (127, 2). A medial radical vowel remains unchanged or is weakened, but a final vowel takes *Guṇa*. All the moods occur, but no participle.

Special Rules of Reduplication.

a. The vowels *ā*, *ī*, *ū* are represented in the reduplicative syllable by *i*.

b. The vowel of the reduplicative syllable, unless already long by position, is lengthened.

1. The forms of the indicative actually occurring would, if made from *jan* *beget*, be as follows:

Act. s. 1. *ājījanam*. 2. *ājījanas*. 3. *ājījanat*. Du. 2. *ājījanatam*. Pl. 1. *ājījanāma*. 2. *ājījanata*. 3. *ājījanan*.

Mid. s. 3. *ājījanāta*. Pl. 2. *ājījanadhvam*. 3. *ājījananta*.

The following are examples :

Act. s. 1. *áninaśam* (naś *be lost*), *ácikṛṣam* (kṛṣ *drag*), *ápiplavam* (B.), *ápiparam* (pṛ *pass*). 2. *áci-krad-as*, *ábūbhuvas*; *siṣvap*; without thematic a: *á-jīgar* (gr *swallow* and gr *waken*); *siṣvap*. 3. *ácikṛpat*, *ácucyavat* (K.), *ájihīdat* (√hīd), *ádidyutat*, *ábūbudhat*, *ávivaśat* (√vāś), *ávī-vṛdhat*, *ásiṣyadat* (√syand); *bībhayat*, *ásiñathat* (śnath *pierce*); without thematic a: *á-śísre-t* (√śri), *á-śíñat*. Pl. 3. *ávivaśan* (√vāś), *ásisrasan* (√srām), *ásiṣadan* (√sad); *ábībhajur* (B.).

Mid. s. 3. *ávivarata* (vṛ *cover*). Pl. 2. *ávīvṛdhadhvam*. 3. *ábībhayanta*, *ávivaśanta* (√vāś), *ásiṣyadanta*.

2. The subjunctive is rare, only about a dozen forms occurring, all active except one. Examples are:

Act. s. 1. *rāradhā*. 2. *tītapāsi*. 3. *ókṛpāti*, *piṣṛśati*,¹ *sīśadhāti* (√sādh). Pl. 1. *rīramāma*, *sīśadhāma*.

3. Injunctive forms are fairly common, more than fifty occurring in the active, but only five in the middle. Examples are:

Act. s. 1. *oukrudham*, *dīdharam* (dhṛ *hold*). 2. *cikṣipas*, *piṣṛśas*, *rīradhas*, *sīśadhas*. 3. *cucyavat*, *dīdharat*, *mīmayat* (mā *bellow*), *siṣvadat* (svad *sweeten*).

Du. 2. *jihvaratam*. Pl. 2. *rīradhata*. 3. *rīraman*, *śūśucan* (śuc *shine*). 3. *sīśapanta* (sap *serve*).

4. The optative forms number hardly a dozen, being made from only three roots, mostly from vac *speak*, the rest from cyu *stir* and riṣ *hurt*. They are:

Act. s. 1. *vocéyam*. 2. *rīriṣes*, *vocéś*. 3. *vocéś*.

Du. 2. *vocétam*. Pl. 1. *vocéma*. 3. *vocéyur*.

Mid. s. 1. *vocéya*. Pl. 1. *cucyuv-i-mahi*,¹ *vocémahī*. 3. *cucyav-i-rata*.¹ There is also the 3. s. mid. precative form *rīriṣ-i-ṣ-ṭa*.

¹ Without thematic a.

5. Hardly more than a dozen imperative forms occur, all of them active. These are:

Sing. 2. *vocatāt*. 3. *vocatu*.

Du. 2. *jigrtām*¹ (*gr waken*), *didhrtām*,¹ *vocatam*. Pl. 2. *jigrtā*,¹ *didhrtā*,¹ *paptata*, *vocata*, *suśūdāta* (AV.). 8. *pūpurantu* (*pr fill*), *śīsrathantu*.

Irregularities.

a. 1. The reduplicative syllable of *dyut shine* has *i*²: *á-didyutat*; that of *am injure* repeats the whole root³: *ám-am-at* (= *á-am-am-at*); while it is left short in *jigrtām*, *jigrtā* (beside *á-jigar*), *didhrtām*, *didhrtā* (beside *á-didharat*), and in the isolated inj. *didīpas* for *didīpas* (*dip shine*).

2. The radical syllable suffers contraction or syncopation (as in the weak forms of the perfect) in the three verbs *naś be lost*, *vac speak*, and *pat fall*; thus *á-neś-at* (= *á-nanaś-at*), *á-voc-at* (= *á-va-uo-at*: cp. Gk. *ἐ-ειπ-ο-ν*) and *á-papt-at*. Having all had the reduplicative vowel of the perfect (while the regular aorist reduplicative *i* appears in the alternative forms *á-ninaś-at* and *á-pīpat-at*), they were probably pluperfects in origin. But they have come to be aorists as is shown by their meaning and by the occurrence of modal forms (as *vocatu*, &c., and *paptata*).

3. The initial of the suffix is retained from the causative stems *jñā-paya*, *sthā-paya*, *hā-paya*, *bhī-ṣaya*, *ar-paya*, *jā-paya* (*√ji*). The radical vowel is reduced to *i* in the first four, while the reduplicative vowel comes after instead of before the radical vowel in the fifth: thus *á-ji-jñip-at*; *á-ti-ṣthip-at*; *ji-hip-as*; *bi-bhīṣ-as*, *bi-bhīṣ-athās*; *arp-ip-am*⁴; *á-ji-jap-a-ta*⁵ (VS.).

Benedictive or Precative.

150. This is a form of the optative which adds an *s* after the modal suffix and which is made almost exclusively from aorist stems. In the RV. it occurs in the 1. 8. s. and

¹ Without thematic *a*.

² Cp. its perfect reduplication: 139, 8.

³ Cp. the perfect reduplication of roots with *a* + nasal (139, 6).

⁴ Here the *p* of the suffix is not only retained, but reduplicated.

⁵ The causative of *ji conquer* from which this aor. is formed, would normally have been *jāy-aya*. In B. also occurs the form *á-ji-jīp-ata*.

1. pl. active, and in the 2. 3. s. mid. The endings together with the modal suffix are:

Act. s. 1. yā-s-am. 3. yā-s (= yās-s); pl. 1. yā-s-ma.

Mid. s. 2. ī-ṣ-ṭhās. 3. ī-ṣ-ṭa.

a. The only perfect precative occurring is the 2. s. mid.: sā-sah-ī-ṣ-ṭhās.

b. Of the root aorist nearly thirty precatives are met with in the Saṃhitās. They occur in the act. 1. 3. s., 2. du., 1. 2. pl.; mid. 3. s. (see 148, 4 α). The a aorist and the reduplicated aor. have one precative form each in the 3. s. mid. (147, 4 and 149, 4). In the s aorist four precative forms occur in the 2. and 3. s. mid. (see 143, 4).

Simple Future.

151. The stem is formed by adding the suffix *syá* or (rather less frequently with connecting *i*) *i-syá* to the root. As the future sense is often expressed by the subjunctive and sometimes also by the indicative, the future tense is not common in the RV., being formed from only sixteen roots, while the AV. makes it from about thirty-two others, and the TS. forms it from over sixty roots. In V. and B. taken together over one hundred form the future in *sya* and over eighty that in *iṣya*. The only derivative verbs that form the future (always with *iṣya*) are causatives, of which four stems appear, two in the RV. and two in the AV. Roots ending in *ṣ* always take *iṣya*, whereas those ending in other vowels generally take *sya*.

a. Final vowels and prosodically short medial vowels take Guṇa, final *ā* and medial *a* remaining unchanged; e. g. *ji conquer*: *je-syá*; *nī lead*: *ne-syá*; *dā give*: *dā-syá*; *mih shed water*: *mek-syá*; *yuj join*: *yok-syá*; *kṛt cut*: *kart-syá*; *dah burn*: *dhak-syá*; *bandh bind*: *bhant-syá*; *bhū be*: *bhav-iṣyá*; *sṛ flow*: *sar-iṣyá*; *vṛt turn*: *vart-iṣyá*.

a. Causatives, which always take *iṣya*, retain the present stem, dropping only the final *a*; thus *dhāray-iṣyá* (*dhṛ support*); *vāsaṃ-iṣyá* (*vās wear*); *dūṣ-ay-iṣyá* (*duṣ spoil*); *vāray-iṣyá* (*vṛ cover*).

b. The inflexion of the future is like that of the present of the first conjugation (*bhāvāmi*). Middle forms occur in the sing. only. The forms met with, if made from *kṛ do*, would be:

Act. s. 1. *kar-iṣyāmi*. 2. *kar-iṣyāsi*. 3. *kar-iṣyāti*.

Du. 2. *kar-iṣyāthas*. 3. *kar-iṣyātas*. Pl. 1. *kar-iṣyāmas*, *-masi*. 2. *kar-iṣyātha*. 3. *kar-iṣyānti*.

Mid. s. 1. *kar-iṣyé*. 2. *kar-iṣyāse*. 3. *kar-iṣyāte*.

1. Only one subjunctive, the 2. s. act. *kar-iṣyās*, has been met with in V., and one other, 1. du. mid., *not-syāvai* (*nud. push*) in B.

2. More than twenty participles occur, of which only four are mid. Examples are:

Act. *kar-iṣy-ánt*, *dhak-ṣy-ánt* ($\sqrt{\text{dah}}$); mid. *yak-ṣyá-māṇa* ($\sqrt{\text{yaj}}$), *staviṣyá-māṇa* ($\sqrt{\text{stu}}$).

Irregularities.

c. In *sū bring forth* the future stem is formed with unchanged final vowel, which is moreover accented: *sū-ṣya*; while the medial *a* of *sah* is lengthened: *sāk-ṣyá*.

Periphrastic Future.

152. There is no certain example of this form of the future in the *Samhitās*. But such a phrase as *anv-āgantā yajñápatir vo átra* (TS., VS.) *the sacrificer is following after you here* may be an example of its incipient use.¹

In B. this future is taken by nearly thirty roots. It is made by using the N. s. of an agent noun in *ṭṛ* (180), to which the present of the verb *as be* is added in the 1. 2. persons, while in the 3. persons du. and pl. the N. du. and pl. appear. The use of this tense-form is

¹ The forerunners in V. of this new tense-formation in B. are the agent nouns in *ṭṛ* which, generally accented on the root, are used participially governing an acc. and may be employed predicatively with or without the copula; e. g. *dātā yó vānītā maghám* (iii. 18^b) *who gives and wins bounty*.

almost limited to the active, only a few isolated examples being found in the middle. Forms occurring, if made from *bhū be*, would be: Act. sing. 1. *bhavitāsmi*; 3. *bhavitā*. Pl. 1. *bhavitāsmas*; 3. *bhavitāras*. Mid. sing. 1. 2. *bhavitāse*. Pl. 1. *bhavitāsamahe*.

Conditional.

153. This is a past tense of the future meaning *would have*. Only one example occurs in the *Samhitās*: *á-bhar-iṣya-t* (RV. ii. 30³) *was going to bear off*. This form is very rare in B. also, except in the SB. where it is found more than fifty times.

Passive.

154. The passive, which takes the terminations of the middle, differs from the latter only in the forms made from the present stem and in the 3. s. aor. From the middle of verbs of the fourth class it differs in accent only: *náh-ya-te binds*: *nah-yá-te is bound*.

The stem is formed by adding accented *yá* to the root, which appears in its weak form.

1. Final *ā* mostly becomes *ī*; e. g. *dā give*: *dī-yá*; but it also remains; e. g. *jñā know*: *jñā-yá*.

2. Final *i* and *u* are lengthened; e. g. *ji conquer*: *jī-yá-te*; *śru hear*: *śrū-yá-te*.

3. Final *ṛ* becomes *ri*; e. g. *kṛ make*: *kri-yá-te*.¹

4. Final *ṛ* becomes *īr*; e. g. *śṛ crush*: *śīr-yá-te*.²

5. Roots ending in a consonant preceded by a nasal, lose the nasal; e. g. *añj anoint*: *aj-yá-te*; *bandh bind*: *badh-yá-te*; *bhañj break*: *bhaj-yá-te*; *vañc move crookedly*: *vac-yá-te*; *śams praise*: *śas-yá-te*.

¹ The only two roots in which *ṛ* is preceded by two consonants and which form a passive are *str̥ strew* and *smṛ remember*. Their passives do not occur in the *Samhitās*, but in B. are found *stri-yá-te* and *smar-yá-te*.

² The passive of *pṛñu* does not occur in the *Samhitās*, but in B. it is *pūr-yá-te* (the *ṛ* being preceded by a labial).

6. Roots liable to Samprasāraṇa (17 note 1) take it; e. g. *vao speak*: *uc-yá-te*; *vad speak*: *ud-yá-te*; *vah carry*: *uh-yá-te*; *grah seize*: *grh-yá-te*.

a. Derivative verbs in *aya* (causatives) drop the suffix while retaining the strong radical vowel. Only one such stem has been noted in the Samhitās: *bhāj-yá-te* is caused to share (from *bhāj-āya* causative of *bhaj share*).

a. The forms of the present indicative passive occurring, if made from *hū call*, would be:

Sing. 1. *hū-yé*. 2. *hū-yá-se*. 3. *hū-yá-te*. Du. 3. *hū-yé-te*. Pl. 1. *hū-yá-mahe*. 3. *hū-yá-nte*.

b. As regards the moods only two certain subjunctive forms (s. 3. *uh-yá-te*, *bhri-yá-te*) and one injunctive (s. 3. *sū-ya-ta*: *sū bring forth*) occur. No optative forms occur in the RV. or AV.¹ There are, however, nearly thirty imperative forms occurring in the 2. 3. s. pl. These forms, illustrated by *hū call*, are: s. 2. *hū-yá-sva*. 3. *hū-yá-tām*. Pl. 2. *hū-yá-dhvam*. 3. *hū-yá-ntām*.

c. Of the participle over forty examples occur; e. g. *hū-yá-māna* being called. Of the imperfect only about eight forms have been noted, occurring only in the 3. s. and pl.: *á-hū-ya-ta* and *á-hū-yanta*.

Irregularities.

d. *tan stretch* forms its passive from *tā*: *tā-yá-te*². Similarly *jan beget* becomes *jā-ya-te* is born, which, however, in form belongs to the radically accented fourth class. *mri-yá-te* dies (\sqrt{mr}) and *dhri-yá-te* (\sqrt{dhr}) is *steadfast*, while passive in form, are intransitive in sense.

Aorist Passive.

155. Outside the present system the passive has no special finite form except in the 3. sing. aor. This is a peculiar middle form (made from about forty-five roots in

¹ But they are met with in the Brāhmaṇas.

² In B. *khā-yá-te* is formed from *khan dig*.

the Samhitas)¹ which is used with a predominantly passive meaning. When it is formed from verbs with a neuter sense, like *gam go*, that sense remains unchanged (as in the past passive participle). It is a 3. s. ind. in which the augmented root takes the ending *i*. The characteristic feature of this form is the strengthening of the root as compared with other middle forms; e. g. *á-kār-i* beside *á-kr-i* (1. s. mid.). Prosodically short medial *i*, *u*, *ṛ* take Guṇa, and medial *a* is normally lengthened; final *i*, *u*, *ṛ* take Vṛddhi, while final *ā* interposes a *y* before the ending. The accent of unaugmented forms is always on the root. Examples are: *á-ved-i* (*vid find*), *á-bodh-i* (*budh wake*), *á-darś-i* (*drś see*), *á-vāc-i* (*vāc speak*); *á-śrāy-i* (*śri resort*), *á-stāv-i* (*stu praise*), *á-kār-i* (*kṛ do*), *á-dhā-y-i* (*dhā put*).

More than twenty unaugmented forms are also used injunctively; e. g. *śrāv-i* *let be heard*.

Irregularities.

a. 1. The medial *a* is not lengthened in *á-jan-i*, the unaugmented *ján-i* (beside *ján-i*), and *á-vah-i*.

2. From the denominative stem *jāraya* *play the lover* the unique form *jārayā-y-i* *let him be embraced* is formed.

PARTICIPLES, GERUNDS, AND INFINITIVE.

I. Active Participles.

156. The stem of the present (except the reduplicating class), the future, and the aorist active participle is formed with the suffix *ant*.² The strong stem may be obtained by dropping the *i* of the 3. pl. ind. act.; e. g. *bhāv-ant*, *kṣip-ánt*, *ás-yant*; *duh-ánt*, *kṛṇv-ánt*, *bhind-ánt*, *pri-ṇánt*.

¹ About a dozen more are found in B.

² On the declension of participles in *ant* see 85; on the formation c 'their fem. stems, 95 a.

Stems of the reduplicating class do not distinguish strong forms because they drop the *n*: e.g. *júhv-at* (3. pl. *júhv-ati*).

The strong stem of the future participle may similarly be obtained by dropping the *i* of the 3. pl. act.: *bhaviṣyánt*, *kariṣyánt*.

The active participle is formed by the root aorist, the *a* aorist, and the *s* aorist, from the unaugmented tense stem in the latter two; e.g. *vidá-nt*, *sák-ṣ-ant* (*sah prevail*); and from the weakened or unmodified root in the former; e.g. *ṛdh-ánt*, *kr-ánt* (*kṛ make*), *gm-ánt* (*gam go*), *pánt* (*pā drink*).

a. Irregularities.—In the pres. part. the initial *a* of *as be* and the medial *a* of *han slay* are lost: *sánt* (3. pl. *sánti*), *ghn-ánt* (3. pl. *ghn-ánti*); while the *n* of the suffix is lost in *dás-at worshipping* and *śás-at*¹ (3. pl. *śás-ati*). The *n* is also lost in the *s* aor. part. of *dah burn*: *dákṣ-at* and *dhákṣ-at*. Whether it was also lost in *sákṣ-at*, the part. of the same aor. from *sah prevail*, is uncertain because it is only met with in a weak case.

157. The reduplicated perfect participle is formed from the weak (but uncontracted or unsyncopeated) stem to which the suffix *vāms* is directly added. There are more than fifty such stems. Examples are: *cakṛ-vāms*, *jagan-vāms* (*gam go*), *tastabh-vāms* (*stambh prop*), *tasthi-vāms* (*sthā stand*), *dadṛś-vāms*, *dad-vāms* (*dā give*), *ba-bhū-vāms*, *vavṛt-vāms*, *sasa-vāms* (*san gain*), *suṣup-vāms* (*svap sleep*).

a. Some half-dozen of these participles are formed by adding the suffix with connecting *i* to the reduplicated stem contracted to a single syllable: *ī-y-i-vāms* (*i go*); *ūṣ-i-vāms* (*vas dwell*); *ok-i-vāms*² (*uo be pleased*); *papt-i-vāms* (*pat fall*); *śāc-i-vāms* (*śac follow*); in the later *Saṃhitās* also

¹ Both *dás* and *śás* belong to the root, and not the reduplicating class.

² With strong radical vowel and reversion to the original guttural.

jakṣ-i-vāms (ghas eat).¹ The only certain example of a perf. part. *adding the suffix with connecting i to the fully reduplicated stem is **viviś-i-vāms** (TS.).²

b. A few perfect participles are formed by attaching **vāms** to the unreduplicated stem: **dāś-vāms** *worshipping*, **vid-vāms** *knowing*, **sāh-vāms** *prevailing*, and perhaps **khid-vāms**³ *oppressing*. Similarly formed is **mīdh-vāms** *bountiful*, though the root does not occur in independent use. Three unreduplicated roots take connecting i in the later Samhitās: **dāś-i-vāms** (SV.) *worshipping*, **viś-i-vāms** (AV.) *entering*, **varj-i-vāms**⁴ (AV.) *having twisted*.

a. Irregularities.—In seven stems the palatal reverts to the original guttural: **oikit-vāms** (√oit), **jigī-vāms** (√ji), **ririk-vāms** (√ric), **ruruk-vāms** (√ruc), **vivik-vāms** (√vic), **śuśuk-vāms** (√śuc), **ok-i-vāms** (√uc). The radical vowel is strong in **dadā-vāms** (AV.), **ok-i-vāms**, **sāh-vāms**; while the reduplicative vowel is long in **sāsaḥ-vāms** and **śūśu-vāms** (√śū).

II. Middle and Passive Participles.

158. The participles of the future middle, of the present passive, and the present middle of the a conjugation are formed by adding the suffix **māna** to the stem (which always ends in a); e.g. fut. mid. **yakṣyā-māna** (√yaj); pres. pass. **kriyā-māna** (√kr); pres. mid. **yāja-māna**.

a. Verbs of the second conjugation add the suffix **āna** to the weak stem in the pres. mid.; e.g. **bruv-āna** (√brū), **jūhv-āna** (√hu), **rundh-āna** (√rudh), **kṛṇv-āna** (√kr), **pun-āna** (√pū).

a. There are several irregularities in the formation of the middle participles of the root class. 1. The root **ās** *sit* optionally takes the anomalous suffix **ina**: **ās-ina** beside **ās-āna**. 2. The final of the root

¹ **jakṣ** syncopated for **jagh(a)s**.

² In B. are also found **dadṛś-i-vāms** and **cichid-i-vāms**.

³ Occurring only in the voc. **khidvas**.

⁴ Presupposed by the fem. **varjuṣī**.

duh *milk* optionally reverts to the original guttural : dúgh-āna beside the regular dūh-āna. 3. A few roots take Guṇa : oh-āná (√ūh), yodh-āná (√yudh), śáy-āna (√śi), stav-āná (√stu). 4. Several of these participles optionally accent the radical syllable instead of the final vowel of the suffix ; e. g. víd-āna beside vid-āná.

159. The Perfect Middle Participle is formed by adding the suffix -āná to the weak form of the stem as it appears before the ending of the 3. pl. mid. re (ire, rire). It is common, more than eighty examples occurring. The following are some of them : ānaj-āná (√añj), ānaś-āná (√amś), ār-āná (√r), ūj-āná (√yaj), ūc-āná (√vac), cakr-āná (√kr), cikit-āná (√cit), jagm-āná (√gam), tasth-āná (√sthā), tistir-āná (√stī), tep-āná (√tap), pap-āná (pā *drink*), paspaś-āná (√spaś), bhej-āná (√bhaj), yem-āná (√yam), lebh-āná (√labh), vāvas-āná (vas *wear* and *dwell*), śíśriy-āná (√śri), siṣmiy-āná (√smi), suṣup-āná (√svap).

a. Irregularities.—1. This participle of śi *lie* has the double anomaly of reduplicating with a and of strengthening the radical syllable : śáśay-āná. 2. The root sah *prevail* adds the suffix to a reduplicated as well as to a contracted stem : śāśah-āná and seh-āná. 3. The radical vowel of kam *love* and śam *labour* is not syncopated : cakam-āná and śáśam-āná. 4. Four of these participles have the intensive accent on the reduplicative syllable : tūtuj-āna², śúśuj-āna, śúśuv-āna (√śū), and śáśad-āna³ (śad *prevail*).⁴

160. The Perfect Passive Participle is formed by adding, in the great majority of instances, the suffix tá (with or without connecting i) or, far less commonly, the suffix ná (directly) to the root.

¹ Cp. a similar irregularity of śi in 134, 1 b.

² Also normally, but less frequently, accented tūtuj-āná.

³ Cp. the Gk. perf. mid. part. κεκαῖ-μένο-ς.

⁴ The first three cannot be accounted intensives because they have not the intensive reduplicative vowel (178, 1). Though the reduplicative vowel of śáśad-āna may be that of either perfect or intensive, the occurrence of the perf. form śáśadár beside it favours the view that it is a perf. participle.

1. *ná*, which is taken by primary verbs only, is attached to *thé* (unweakened) root, which ends in a long vowel or one of the consonants *d* and (rarely) *c* or *j*. Before this suffix, *ī* and *ū* remain unchanged; *ā* remains or is reduced to *ī* or *i*; *ṛ* becomes *īr* or (generally when a labial precedes) *ūr*; *d* is assimilated to *n*; *c* and *j* revert to the original guttural. Thus *lī cling*: *lī-ná*; *dū burn*: *dū-ná*; *drā sleep*: *drā-ná*; *dā divide*: *di-ná*; *hā leave*: *hī-ná*; *gṛ swallow*: *gīr-ná*; *mṛ crush*: *mūr-ná*; *jṛ waste away*: *jūr-ná*; *bhid split*: *bhin-ná*; *skand leap*: *skan-ná*; *vraśc cut up*: *vṛk-ná*; *ruj break*: *rug-ná*.

a. Several roots take alternative forms in *ta*: *nun-ná* and *nut-tá* ($\sqrt{\text{nud}}$); *vin-ná* and *vit-tá* ($\sqrt{\text{find}}$); *san-ná* and *sat-tá* (*sad sit*); *śī-ná* and *śi-tá* (*śyā coagulate*); *pṛ* *fill*: *pūr-ná* and *pūr-tá*; *śṛ* *crush*: *śīr-ná* and *śūr-tá*; *prc mix*: *-prg-na* and *prk-tá*.

b. The final palatal of *prc mix*, *vraśc cut up* and *ruj break* reverts to the guttural (cp. 160, 1).

2. When *tá* is added direct the root tends to appear in its weak form: verbs liable to Samprasāraṇa take it; a medial or final nasal is lost; *ā* is often reduced to *ī* or *i*; *yā* sometimes to *i*. Examples are: *yā-tá*, *ji-tá*, *bhī-tá*, *stu-tá*, *hū-tá*, *kṛ-tá*; *naṣ-ṭá* ($\sqrt{\text{naś be lost}}$), *sik-tá* ($\sqrt{\text{sio}}$), *yuk-tá* ($\sqrt{\text{yuj}}$), *gū-dhá* ($\sqrt{\text{guh}}$),¹ *dug-dhá* ($\sqrt{\text{duh}}$), *sṛṣ-ṭá* ($\sqrt{\text{sṛj}}$); *iṣ-ṭá* ($\sqrt{\text{yaj}}$), *vid-dhá* ($\sqrt{\text{vyadh}}$), *uk-tá* ($\sqrt{\text{vac}}$), *ū-dhá* ($\sqrt{\text{vah}}$),² *sup-tá* ($\sqrt{\text{svap}}$), *prṣ-ṭá* ($\sqrt{\text{prach}}$); *ak-tá* ($\sqrt{\text{añj}}$), *ta-tá* ($\sqrt{\text{tan}}$), *ga-tá* ($\sqrt{\text{gam}}$); *pī-tá* (*pā drink*), *sthi-tá* ($\sqrt{\text{sthā}}$); *vī-tá* ($\sqrt{\text{vyā}}$).

a. The root *dhā put* is doubly weakened in *hi-tá* beside *-dhi-ta*. Medial *ā* is reduced to *i* in *śiṣ-ṭá* (*śās order*). Syncopation and loss of *a* appear in *-g-dha eaten* ($\sqrt{\text{ghas}}$).³

b. Excepting the occurrence of the normal form *-dāta* in the compound *tvā-dāta given by thee*, *dā give* regularly uses the weak pres.

¹ With cerebralization and aspiration of the suffix, loss of the radical final and lengthening of the radical vowel (cp. 62, 69 c).

² With the same changes as in *gūdhá* after *vah-tá* has been reduced by Samprasāraṇa to *uh-tá*.

³ Cp. p. 170, note 7.

stem *dad* in forming its past passive participle: *dat-tá*. The latter is further reduced to *-tta* in *deva-ttá* given by the gods, and when combined with certain prepositions: *vy-ā-tta* opened, *pārl-tta* given away, *prāti-tta* given back. The same syncopation appears in the compound participle of *dā* divide: *āva-tta* cut off.

c. One root in *an* and three or four in *am* retain the nasal and lengthen the vowel: *dhvan* sound: *dhvān-tá*; *kram* stride: *krān-tá*; *śam* be quiet: *śān-tá*; *śram* be weary: *śrān-tá*; *dham* blow has the irregular *dhmā-tá* and *dham-i-tá*.

d. A few roots in *an* have *ā*¹: *khan* dig: *khā-tá*; *jan* be born: *jā-tá*; *van* win: *-vā-ta*; *san* gain: *sā-tá*.

3. *i-ta* is taken by a considerable number of roots ending not only in conjunct consonants or in single consonants difficult to combine with *t*, but also in simple consonants, especially sibilants, which present no such difficulty. The root is not weakened (excepting four instances of *Samprasāraṇa*). Secondary verbs (almost without exception causatives)² take *ita* exclusively (after dropping *aya*).³

Examples are: *nind-itá*, *rakṣ-itá*; *grath-itá*, *iḷ-itá*, *car-itá*, *jīv-itá*; *pat-itá*, *pan-itá*; *kup-itá*, *stabh-itá*; *muṣ-itá*; *arp-itá*⁴ (*arp-āya* cause to go), *cod-itá* (*cod-āya* set in motion).

a. The roots taking *Samprasāraṇa* are: *grabh* and *grah* seize: *gr̥bh-i-tá* and *gr̥h-i-tá* (AV.);⁵ *vakṣ* increase: *ukṣ-itá*; *vad* speak: *ud-itá*; *śrath* slacken: *śr̥th-itá*.

161. There is once found in the AV. a perfect passive participle extended with the possessive suffix *vant*, which gives it the sense of a perfect participle active: *asitá-vant* having eaten.⁶

¹ Representing the long sonant nasal.

² Only one perfect participle passive has been noted from a desiderative: *mīmāṃ-s-itá* called in question, and one from a denominative: *bhām-itá* enraged.

³ In B. *jñapaya*, causative of *jñā* know, forms its part. without connecting *i*: *jñap-tá*.

⁴ Usually (and abnormally) accented *árp-ita*.

⁵ With *i* for *ī* as in some other forms from this root.

⁶ This type of participle hardly occurs even in the *Brāhmaṇas*.

162. The Future Passive Participle is in the RV. formed with four suffixes: one with the primary-suffix *ya*, which is common, the rest with the secondary suffixes *áy-ya*, *én-ya*, and *tv-a*, each of which occurs about a dozen times. In the AV. there begin to be used two other gerundives, formed with *tavyā* and *aníya*, each occurring twice. All these participles correspond in sense to the Lat. gerundive in *-ndus*.

1. In the RV. about forty examples of the gerundive in *ya* occur, and about twenty more in the AV. The suffix is nearly always to be read as *ia*, which accounts for the treatment before it of final radical vowels. The root, being accented, appears in a strong form excepting a few examples which have the short radical vowel *i*, *u*, or *ṛ*.

a. Final *ā* coalesces with the initial of *ia* to *e*, between which and the following *a* a phonetic *y* is interposed: *dā give*: *déya* (= *dā-i-y-a*) to be given.

b. Final *i*, *ū*, *ṛ* regularly take *Guṇa* or *Vṛddhi*, the final element of which always appears as *y*, *v*, *r*, as before a vowel; e.g. *li cling*: *-lāy-ya*; *nu praise*: *nāv-ya*; *bhū be*: *bhāv-ya* and *bhāv-yā future*; *hū call*: *hāv-ya*; *vṛ choose*: *vār-ya*.

c. Medial *i*, *u*, *ṛ*, if followed by a single consonant, may take *Guṇa* and *a* may be lengthened; e.g. *dviṣ*: *dvēs-ya hateful*; *yudh*: *yódh-ya to be subdued*; *ṛdh*: *árdh-ya to be accomplished*; *mṛj*: *mārj-ya to be purified*; *vac*: *vāc-ya to be said*; but also *gūh-ya to be concealed*; *-dhr̥ṣ-ya to be assailed*; *-sād-ya to be seated*.

d. A final short vowel sometimes remains unchanged, a *t* being then interposed: *i-t-ya to be gone*; *śrū-t-ya to be heard*; *-kr̥-t-ya to be made*; *car̥kṛ-t-ya to be praised*.

2. The suffix *áyya*, nearly always to be read *áyia*, is almost restricted to the RV.; e.g. *pan-áyya to be admired*; *vid-áyya to be found*; *śrav-áyya glorious*. It is sometimes attached to secondary stems; to a causative: *panay-áyya admirable*, *spr̥hay-áyya desirable*; to a desiderative: *di-dhi-ṣ-áyya to be conciliated* ($\sqrt{\text{dhā}}$); to an intensive: *vi-tan-tas-áyya to be hastened*.

3. *énya* (generally to be read *énia*) is attached to the root,

which remains unaltered except when it ends in a vowel: thus *dviṣ-éṇya* *malignant*, *yudh-éṇya* *to be combatted*, *drś-éṇya* *worthy to be seen*; but *vár-éṇya* *choiceworthy* (√*choose*). It is once added to an aor. stem: *yam-s-éṇya* *to be guided* (√*yam*). Secondary verbs also take this suffix; desideratives: *didṛkṣ-éṇya* *worthy to be seen*, *śúsrūṣ-éṇya* *deserving to be heard*; intensives: *marmṛj-éṇya* *to be glorified*, *vāvṛdh-éṇya* *to be glorified*; denominatives: *sapar-éṇya* *to be adored*.

4. *tv-a*, almost restricted to the RV.¹ and generally to be read *tua*, is added to the strong form of the root, which is accented. Thus *kár-tva* *to be made*, *há-tva* *to be driven on* (√*hi*), *só-tva* *to be pressed* (√*su*), *vák-tva* *to be said*; with connecting *i*: *sán-i-tva* *to be won*; with connecting *ī*: *bháv-ī-tva*² *future*.

5. The only two examples in V. (both occurring in AV.) of the gerundive in *tavyā*, which in both cases is added with connecting *i*, are *jan-i-tavyā* *to be born* and *hims-i-tavyā* *to be injured*.³

6. The only examples of the gerundive in *añīya* (both appearing in the AV.) are *upa-jīv-añīya* *to be subsisted on* and *ā-mantr-añīya* *worthy to be addressed*.⁴

III. Gerund or Indeclinable Participle.

163. More than 120 examples of the gerund occur in the RV. and AV. It expresses an action which accompanies or more often precedes that of the finite verb. It is formed with the three suffixes *tvī*, *tvā*, *tvāya* (all old cases of stems

¹ A few examples occur in the Brāhmaṇas: *jé-tva* (*jī conquer*), *snā-tva* (*snā bathe*), *hán-tva* (*han slay*).

² With *ī* instead of *i*.

³ This gerundive has become not uncommon in B., where it is formed not only from the root, but from secondary stems.

⁴ In B. nearly a dozen examples have been met with.

in *tu* which is also used to form infinitives) attached to the simple root.

1. The form in *tví*, which is almost restricted to the RV.,¹ is the commonest of the three in that *Saṃhitā*, where fifteen examples occur. It probably represents an old locative of stems in *tu*. It is as a rule added directly to the root, which has the same form as in the perf. pass. participle in *ta*. Examples are: *kṛ-tvī* having made, *ga-tvī* having gone, *gū-ḍhvī* having hidden, *bhū-tvī* having become, *vṛk-tvī* having overthrown (✓*vṛj*), *hi-tvī* having abandoned (✓*hā*). There are two forms in which the suffix is added with the connecting vowel *i*: *jan-i-tvī* having produced and *skabh-i-tvī* having propped.

2. The suffix *tv-ā* (an old inst. sing. of a verbal noun in *tu*) is taken by nine roots in the RV. and about thirty more in the AV. The root has the same form as before the *ta* of the perf. pass. participle. The forms occurring in the RV. are: *pī-tvā* (*pā* drink), *bhit-tvā* having shattered, *bhū-tvā* having become, *mi-tvā* having formed (✓*mā*), *yuk-tvā* having yoked, *vṛ-tvā* having covered, *śru-tvā* having heard, *ha-tvā* having slain, *hi-tvā* having abandoned. Some of the forms from the AV. are: *iṣ-ṭvā* having sacrificed (✓*yaj*), *jag-dhvā* having devoured (✓*jakṣ*), *tīr-tvā* having crossed (✓*tṛ*), *tṛ-ḍhvā* having shattered (✓*tṛh*), *dat-tvā* having given (✓*dā*), *pak-tvā* having cooked (✓*pac*), *bad-dhvā* having bound (✓*bandh*), *bhak-tvā* having divided (✓*bhaj*), *rū-ḍhvā* having ascended (✓*ruh*), *vṛṣ-ṭvā* having cut up (✓*vraś*), *sup-tvā* having slept (✓*svap*); three take the connecting vowel *i*: *cāy-i-tvā* noting (✓*cāy*), *hims-i-tvā* having injured, *grh-i-tvā* having seized; a few also are formed from secondary stems in *aya* (which is retained); e. g. *kalpay-i-tvā* having arranged.

3. The rarest gerund is that in *tvāya*, which is formed

¹ This gerundive is not found in the AV., but it has not entirely disappeared in the *Brāhmaṇas*.

from only eight roots in the RV.¹: *ga-tvāya* having gone, *jag-dhvāya* having devoured, *dat-tvāya* having given, *dr̥ṣ-tvāya* having seen, *bhag-tvāya* having attained, *yuk-tvāya* having yoked, *ha-tvāya* having slain, *hi-tvāya* having abandoned; three more of these gerunds appear in the Yajurveda: *kṛ-tvāya* having done, *ta-tvāya* having stretched, *vṛ-tvāya* having covered.

164. When the verb is compounded the suffix is regularly either *yā* or *tyā*. In at least two-thirds of such forms the vowel of the suffix is long in the RV. The root is always accented.

1. *yā* is added (but never with *i*) to the root, which has the same form as before *tvā*, except that final *ā* and *am* remain unchanged. Nearly forty roots in the RV. and about thirty more in the AV. form these compound gerunds. Examples from the RV. are: *āc-yā* bending (= *ā-ac-*), *abhy-ūp-ya* having enveloped (*√vap*), *abhi-kram-ya* approaching, *abhi-gūr-yā* graciously accepting (*gr̥ sing*), *saṃ-gṛbh-yā* gathering, *ni-cāy-yā* fearing, *vi-tūr-yā* driving forth (*√tṛ*), *ā-dā-ya* taking, *ati-dīv-ya* playing higher, *anu-dṛś-ya* looking along, *ā-rābh-ya* grasping, *ni-śād-yā* having sat down; from a causative stem: *prārp-ya* setting in motion (*prā-arpaya*). Examples from the AV. are: *ud-ūh-ya* having carried up (*√vah*), *saṃ-gīr-ya* swallowing up (*√gṛ*), *upa-dād-ya* putting in (*√dā*), *saṃ-bhū-ya* combining, *ut-thā-ya* arising (*√sthā*), *saṃ-sīv-ya* having sewed; from a causative stem: *vi-bhāj-ya* having apportioned (*√bhaj*).

a. Three roots are found in the RV. compounded with adverbs or substantives: *punar-dā-ya* giving back, *mitha-sṛdh-ya* tying together, *karna-gṛh-ya* seizing by the ear, *pāda-gṛh-ya* grasping by the foot, *hasta-gṛh-ya* grasping by the hand.

¹ This gerund occurs twice in the AV. and about half a dozen times in B. It is once formed from a causative stem in the ŚB.: *spāś-ay-i-tvāya* (*√spāś*).

165. 2. tyā (nearly always with long vowel in the RV.) is added instead of yā to compound verbs ending in a short vowel;¹ e. g. *é-tyā* *having come* (ā-i), *abhi-jī-tya* *having conquered*, *ā-dī-tyā* *regarding*, *apa-mī-tya*² *having borrowed*, *upa-śrū-tya* *having overheard*; with adverbial or nominal prefix: *aram-kī-tyā* *having made ready*, *akhkhalī-kī-tya* *shouting*, *namas-kī-tya* (AV.) *paying homage*.

a. The analogy of these verbs is followed by some roots ending in n or m preceded by a, which drop the nasal as in the perf. pass. part.: *vi-hā-tyā* *having driven away* (√han), *ā-gā-tyā* *having come* (√gam), *ud-yā-tya* (AV.) *lifting up* (√yam).

166. The accusative in am of certain verbal nouns, though not yet construed like a gerund in the Saṃhitās, is not infrequently so construed in the Brāhmaṇas and Sūtras. Before the suffix, the root (which is almost always compounded) appears in the form it assumes before the i of the 3. s. aor. pass. (155); e. g. *śākhām sam-ā-lāmbh-am* *taking hold of a branch* (ŚB.); *mahānāgām abhi-sam-sār-am* *running together around a great snake* (ŚB.).

IV. Infinitive.

167. The infinitive, all the forms of which are old cases of verbal nouns, acc., dat., abl.-gen., or loc., is very frequent, occurring about 700 times in the RV. Only the acc. and dat. forms are common, but the datives outnumber the acc. in the proportion of 12 to 1 in the RV. and 3 to 1 in the AV. It is a remarkable fact that the infinitive in tum, the only form surviving in Sanskrit, occurs not more than five times in the RV., while the dative infinitive, which in the RV. is more than seven times as common as all the rest put together, has already for the most part disappeared in the Brāhmaṇas.

¹ Sometimes not original but reduced from a long vowel.

² Here mi is reduced from mā *measure*.

a. The infinitive is as a rule formed from the root, not being connected with any tense stems or ever showing the distinctions of voice. The forms in *dhyai*, *āse* and *sāni* are, however, not infrequently connected with a present stem; that in *dhyai* is once formed from a perfect stem, and is also in several instances taken by causative stems. The forms in *dhyai* and *tavāi* are at once recognizable as infinitives by their abnormal endings; that in *sāni*, though it has an ordinary case-ending, by its isolated stem-formation. The acc. inf. in *tum* and *am* and the abl. gen. inf. show their infinitive character by their power of combining with prepositions and their verbal construction. Some infinitives, however, cannot be distinguished from ordinary cases of verbal nouns: they are not to be regarded as genuine infinitives unless they are isolated case forms or have a verbal construction.

1. Dative Infinitive.

This infinitive¹ ends in *e*, which with the final *ā* of a root or stem combines to *ai*.² It is formed from:

a. roots, about sixty forms occurring. About a dozen are formed from roots ending in long vowels and from one in *i*, all of them (except an alternative form of *bhū*) being compounded with prefixes; e.g. *parā-dāi* to give up, *pra-hyē* to send (✓*hi*); -*miy-e* to diminish (✓*mī*), -*bhv-é* and *bhuv-é* to be; -*tir-e* to cross.

The rest are from roots ending in consonants. About a dozen are uncompounded, as *mah-é* to be glad, *mih-é* to shed water, *bhuj-é* to enjoy, *drś-é* to see. But the compounded forms are commoner; e.g. -*grābh-e* to seize, -*īdh-e* to kindle, -*nūd-e* to thrust, -*přch-e*³ to ask, -*vāc-e*⁴ to speak, -*vidh-e*⁵ to pierce, -*syād-e*⁶ to flow.⁶

¹ The only dat. inf. in ordinary use in B. is that in *tavāi*. Otherwise only five or six in *e* (see note 6); two in *tave*, *āv-i-tave* and *stār-tave*, and one in *dhyai*, *sā-dhyai* to conquer (✓*sah*) have been noted in B. Loc. infinitives have disappeared.

² Except *śrad-dhé* to trust and *pra-mé* to form, which drop the *ā*.

³ With *Samprasāraṇa*.

⁴ With lengthened vowel.

⁵ With loss of nasal (✓*syand*).

⁶ In B. have been noted half a dozen infinitives in *e* from roots

b. verbal nouns derived with nine different suffixes. These in the aggregate are more numerous.

1. Some twenty-five are datives of stems in *as*; ¹ e. g. *áy-as-e* to go, *cákṣ-as-e* to see, *car-ás-e* to fare, *puṣy-ás-e* to thrive, *bhiy-ás-e* to fear, *śriy-ás-e* to be resplendent.

2. Five or six datives of stems in *i* are found in the RV., and one or two in other Samhitās; *tuj-áye* to breed, *drś-áy-e* to see, *mah-áy-e* to rejoice, *yudh-áy-e* to fight, *san-áy-e* to win; *grh-aye* to seize (K.), *cit-áye* to understand (VS.).

3. Four or five are datives of stems in *ti*: *iṣ-táy-e* to refresh, *pī-táy-e* to drink, *vī-táy-e* to enjoy, *sā-táy-e* to win.

4. More than thirty are datives of stems in *tu* ² (added to the gunated root, sometimes with connecting *i*); e. g. *át-tav-e* to eat, *é-tav-e* to go, *ó-tav-e* to weave ($\sqrt{ū} = vā$), *kár-tav-e* to make, *gán-tav-e* to go, *pā-tav-e* to drink, *bhár-tav-e* to bear away, *yás-ṭav-e* to sacrifice, *vák-tav-e* to speak, *vás-tav-e* to shine, *vó-lhav-e* to convey (\sqrt{vah}); *áv-i-tav-e* to refresh, *cár-i-tav-e* to fare, *sáv-i-tav-e* to bring forth ($\sqrt{sū}$), *sráv-i-tav-e* to flow (\sqrt{sru}), *háv-i-tav-e* to call ($\sqrt{hū}$); *jīv-á-tav-e* to live, *stár-i-tav-e* (AV.) to lay low (\sqrt{stf}).

5. More than a dozen are datives of stems in *tavá* (which is added like *tu* to the gunated root) and have the peculiarity of being doubly accented; e. g. *é-tavái* to go, *ó-tavái* to weave, *gán-tavái* to go, *pā-tavái* to drink, *mán-tavái* to think, *sár-tavái* to flow; *yám-i-tavái* to guide, *sráv-i-tavái* to flow.

ending in consonants, all but one being compounded: *drś-é* (TS.) to see, *prati-dhṛṣ-e* to withstand (TS.), *pra-mrad-é* to crush (SB.), *ā-rábh-e* to take hold (SB.), *ā-sád-e* to sit upon (AB.), *ati-sfp-e* to glide over (MS.). All these except *pra-mrad-é* occur in the RV.

¹ Which is generally accented, but about half a dozen examples accent the root.

² The only examples of this infinitive noted in B. are *ávitave* and *stártave*.

a. This infinitive is still in regular use in B., where the following examples have been noted: *śtavái* and *yātavái* to go, *kārtavái* to do, *dédīyitavái* to fly away, *drógdhavái* to plot, *māntavái* to think, *mānthitavái* to rule, *stārtavái* to lay low, *āti-caritavái* to transgress, *ā-netavái* to bring, *nīr-astavái* to throw out, *pāri-staritavái* to strew around, *sāp-hvayitavái* to call together.

6. There is only one certain example of a dative infinitive from a stem in *tyā*: *i-tyái* to go.

7. More than thirty-five are datives (almost restricted to the RV.) of stems in *dhyā*, which is added to verbal stems ending in *a* (generally accented); e. g. *iyā-dhyai* to go (✓*i*), *gāma-dhyai* to go, *carā-dhyai* to fare, *śayā-dhyai* to lie (✓*śi*), *stavā-dhyai* to praise (✓*stu*); *pibā-dhyai* to drink (✓*pā*), *prñā-dhyai* to fill (✓*pṛ*), *huvā-dhyai* to call (✓*hū*);¹ *vāvr̥dhā-dhyai*² to strengthen; *nāśayā-dhyai*³ to cause to disappear, *vartayā-dhyai*³ to cause to turn.

a. Only one of these infinitives has been noted in B.: *sādhai* to conquer (✓*sah*). In the TS. occurs one example ending in *e* instead of *ai*: *gamā-dhye* to go.

8. Five are datives of stems in *man*: *trā-man-e* to protect, *dā-man-e* to give (Gk. *δόμειν-αι*), *dhār-man-e* to support, *bhār-man-e* to preserve, *vid-mān-e* (Gk. *ἰδ-μειν-αι*) to know.

9. Three are datives of stems in *van*: *tur-vān-e* to overcome (✓*tr*), *dā-vān-e* (Gk. *δοῦναι* = *δόφειναι*) to give, *dhūr-vaṇ-e*⁴ to injure.

2. Accusative Infinitive.

This infinitive is formed in two ways.

a. One of them (of which more than a dozen examples occur in the RV. besides several others in the AV.) is made with **am** added to the weak form of the root, which nearly

¹ The last three are made from regular present stems.

² From the reduplicated perfect stem.

³ From the causative stem, from which about ten such infinitives are formed.

⁴ With interchange of vowel and semivowel: *ūr* – *vr*. Cp. 171. 2.

always ends in a consonant (except *dhā*, *mī*, *tī*); e.g. *sam-idh-am* to kindle, *sam-pfch-am* to ask, *ā-rābh-am* to reach, *ā-rūh-am* to mount, *śūbh-am* to shine; *pra-tir-am* to prolong (✓*tī*), *prati-dhā-m* to place upon, *pra-mīy-am* to neglect (✓*mī*).

b. The second form which is made from stems in *tu* (= Lat. supine) is much less common than the datives from the same stems. Only five examples occur in the RV. and about as many others in the AV.; RV.: *ó-tum* to weave, *dā-tum* to give (Lat. *da-tum*), *prāṣ-ṭum* to ask, *prā-bhar-tum* to present, *anu-prā-voḥhum* to advance; AV.: *āt-tum* to eat, *kār-tum* to make, *drāṣ-ṭum* to see, *yāc-i-tum* to ask, *spārdh-i-tum* to contend with; K., VS.: *khān-i-tum* to dig.

a. The acc. inf. has become nearly twice as frequent as the dat. in B. The form in *am* is not unusual, while that in *tum* is quite common.

3. Ablative-Genitive Infinitive.

This infinitive is rare, fewer than twenty examples occurring in the Saṃhitās. It is rather of the nature of a verbal noun than a genuine infinitive. Like the acc. infinitive it is formed in two ways: from a radical (consonant) stem and from a verbal noun in *tu*. It thus ends either in *as* or *tos*; and as each of these endings represents both the abl. and the gen., the cases can only be distinguished syntactically.

a. The *as* form has the abl. sense almost exclusively. There are six examples of it in the RV.: *ā-tīd-as* being pierced, *ava-pād-as* falling down, *sam-pfch-as* coming in contact, *abhi-śriṣ-as* binding, *abhi-śvās-as* blowing, *ati-ṣkād-as* leaping across. There seems to be one certain example of the gen.: *ni-miṣ-as* to wink.

b. Of the *tos* form the RV. has six examples in the abl. sense: *é-tos* and *gān-tos* going, *jān-i-tos* being born, *nī-dhā-tos* put *ing* down, *śār-ī-tos* being shattered, *só-tos* pressing, *hān-tos* being struck. Three examples in the gen. sense are: *kār-tos* doing, *dā-tos* giving, *yó-tos* warding off.

a. The abl. gen. inf. has become as common as the dat. in B.

4. Locative Infinitive.

This form of the infinitive is rare; hardly more than a dozen examples occur even if several doubtful forms are included.

a. Five or six are locatives of radical stems: *vy-úṣ-i* at the dawning, *saṃ-cákṣ-i* on beholding, *drś-i* and *saṃ-drś-i* on seeing, *budh-i* at the waking. As these forms, however, have nothing distinctive of the infinitive and govern the genitive only, they are rather to be regarded as ordinary locatives of verbal nouns.

b. From a stem in *tar* are formed *dhar-tár-i* to support and *vi-dhartár-i* to bestow; it is, however, doubtful whether these forms are genuine infinitives.

c. The RV. has eight locatives from stems in *saṃ*, with a genuine infinitive sense: *ne-śaṇ-i* to lead, *par-śaṇ-i* to pass, *abhi-bhū-śaṇ-i* to aid, *śū-śaṇ-i* to swell, *sak-śaṇ-i* to abide (√*sac*); with connecting *ī*: *tar-ī-śaṇ-i*; from present stems: *gr-ṇī-śaṇ-i* to sing, *str-ṇī-śaṇ-i* to spread.

DERIVATIVE VERBS.

I. Causatives.

168. This is by far the commonest of the secondary conjugations, being formed from more than two hundred roots in the Saṃhitās and from about a hundred additional ones in the Brāhmaṇas. Of about 150 causative stems in the RV., however, at least one-third have not a causative, but an iterative sense. The whole formation may indeed originally have had an iterative meaning. This perhaps explains how an iterative formation, the reduplicated aorist, specially attached itself to the causative. The same root occasionally forms both the iterative and the causative, as *pat-āya-ti* flies about and *pāt-āya-ti* causes to fly beside the simple verb *pāta-ti* flies.

The causative is formed by adding the suffix *āya* to the root, which is usually strengthened.

1. Initial or medial *i*, *u*, *ṛ*, *ḷ* (if not long by position) take Guṇa; e.g. *vid know*: *ved-āya cause to know*; *krudh be angry*: *krodh-āya enrage*; *ṛd dissolve* (intr.): *ard-āya destroy*; *tṛp be pleased*: *tarp-āya delight*; *kṛp be adapted*: *kalp-āya arrange*.

a. Several roots, mostly lacking the causative meaning, leave the radical vowel unchanged; e.g. *ruc shine*: *ruc-āya, id.* (but *roc-āya illumine*).

b. Initial or medial *a* (if not long by position) is lengthened in about thirty roots; e.g. *am be injurious*: *ām-āya suffer injury*; *naś be lost*: *nāś-āya destroy*.

a. In the following roots the *a* optionally remains short in the causative: *gam go*, *das waste away*, *dhvan disappear*, *pat fly*, *mad be exhilarated*, *ram rest*; thus *pat fly*: *pat-āya fly about, once cause to fly*, and *pāt-āya cause to fly*.

β. In about twenty-five roots the *a* always remains short, the causative meaning being mostly absent; e.g. *dam control*: *dam-āya id.*; *jan beget*: *jan-āya id.*

c. Final *i*, *ū*, *ṛ* take Guṇa or Vṛddhi; e.g. *kṣi possess*: *kṣay-āya¹ cause to dwell securely*; *cyu waver*: *cyāv-āya shake*; *bhū be*: *bhāv-āya cause to become*; *ghṛ drip*: *ghār-āya cause to drip*; *śru hear*, *jṛ waste away*, and *śṛ flow* have Guṇa as well as Vṛddhi: *śrav-āya* and *śrāv-āya cause to hear*; *jar-āya* and *jār-āya wear out*, *sar-āya* and *sār-āya cause to flow*; *dr pierce* has Guṇa only: *dar-āya shatter*.

d. Roots ending in *ā* add *pāya*; ² e.g. *dhā put*: *dhā-pāya cause to put*.

e. The causative retains the suffix throughout the conjugation even outside the present system. Its inflexion is identical with that of the primary verbs of the first conju-

¹ The only example of a causative from a root in final *i* (except the irregular *jāpāya* from *ji conquer* and *śrāpāya* from *śri resort*).

² As to other roots taking *pāya* see 'Irregularities', 2.

gation(132). Subjunctive,¹ imperative,² injunctive, imperfect, and present participle forms are common; but the optative is very rare in the active and does not occur at all in the middle. Only four future forms occur in the RV. and the AV.: *dūṣay-iṣyāmi* *I shall spoil*, *dhāray-iṣyāti* *will support*, *vāsay-iṣyāse* *thou wilt adorn thyself*, *vāray-iṣyāte* *will shield*. In the perfect only one periphrastic form (139, 9 a) occurs: *gamayām cakāra*³ (AV.). Reduplicated aorist forms are connected with only six causative stems (p. 175, a. 3). There are also three *iṣ* aorists formed from the causative stem: *vyathay-iṣ* from *vyath-āya* *disturb*; *ailay-iṣ* from *il-āya* *quiet down*; *dhvanay-iṣ* from *dhvan-āya* *envelope*.⁴

f. Of nominal derivatives the following are examples: a pres. pass. part. *bhāj-yá-māna*; a few perf. pass. participles: *ghār-i-tá* *smeared*, *cod-i-tá* *impelled*, *veś-i-tá* *caused to enter*; a few gerundives in *āya* (162, 2): *trayay-āya* *to be guarded*; *panay-āya* *admirable*; *spṛhay-āya* *desirable*; ten infinitives in *dhyai*: *nāṣayá-dhyai* *to destroy*, &c. (p. 193, 7); four gerunds in the AV.: *arpay-i-tvá* *having delivered up*, *kalpay-i-tvá* *having arranged*, *sāday-i-tvá* *having set down*, *sraṁsay-i-tvá* *letting fall*.

Irregularities.

1. Three causatives in the AV. shorten the *ā* before *paya*: *jña-páya* *cause to know*, *śra-páya* *cook*, *śna-páya* *bathe* beside *śnā-páya* (RV.).

2. Four roots in vowels other than *ā*, that is, in *ṛ* or *i*, take *paya*; *ṛ go*: *ar-páya* *cause to go*; *kai dwell*: *kṛe-páya* *cause to dwell* (beside

¹ The only du. mid. form occurring is 3. *mādāyaite*; and the only mid. form in *ai* (except 1. du.) in the RV. is *mādayādhvai*.

² The 2. s. in *tāt* occurs in both V. and B.; and from *vṛ* *cover* occurs the unique 2. pl. *vāraya-dhvat* in K.

³ In B. such forms are still uncommon except in the SB., where they are numerous.

⁴ In B. desideratives are formed from about a dozen causative stems; e.g. *di-drāpay-iṣa* *desire to cause to run*.

kṣay-áya); *ji conquer* and *śri resort* substitute **ā** for **i**: **jā-páya** *cause to conquer*, **śrā-páya** *raise*.¹

8 The root **bhī** *fear* forms the quite anomalous causative stem **bhi-ṣ-áya** *frighten*.

4. The roots **pā** *drink* and **pyā** *swell* add **aya** with interposed **y**: **pāy-áya** *cause to drink* and **pyāy-áya** *fill up*. This is probably to be explained by the assumption that the original form of these roots was **pai** and **pyai**.

5. The vowel of **grabh** *grasp* is weakened by Sampraeāraṇa: **grbh-áya** *grasp*; while that of **duṣ** *spoil* is lengthened: **dūṣ-áya**, *id.* The root **pṛ** *fill*, owing to its initial labial, forms its causative with medial **ū** for **ā**: **pūr-áya** *fulfil*.

II. Desideratives.

169. The desiderative, which is the least common of the secondary conjugations, is formed from the root with an accented reduplicative syllable and the suffix **sa**. This **sa** is never added with a connecting **i** in the RV., nor, with the single exception of **pí-pat-i-ṣa**, in the AV., **jí-jīv-i-ṣa** in the VS., and **jí-gam-i-ṣa** in the TS.² The desiderative is formed from fewer than sixty roots in the Saṃhitās and from more than thirty additional ones in B. It is inflected like verbs of the first conjugation (132).

The accent being on the reduplicative syllable, the root as a rule remains unchanged; e.g. **dā** *give*: **dí-dā-sa** *desire to give*; **bhid** *cleave*: **bí-bhit-sa**; **nī** *lead*: **ní-nī-ṣa**; **guh** *hide*: **jú-guk-ṣa** (62 a, 69 a); **bhū** *be*: **bú-bhū-ṣa**; **dr̥ṣ** *see*: **dí-dr̥k-ṣa**. But

1. final **i** and **u** are lengthened, and **ṛ** becomes **īṛ**; e.g. *ji conquer*: **jí-gī-ṣa**; *śru hear*: **śú-śrū-ṣa**; *kṛ make*: **cí-kīṛ-ṣa**.

2. final **ā** is in three roots reduced (cp. 171, 3) to **ī** and in

¹ In B. the root **ruh** *rise*, even though ending in a consonant, takes **paya** after dropping its **h**: **ro-paya** *raise* (beside **roh-áya**).

² In B. about a dozen other roots form their desiderative stem thus; e.g. **cí-kram-i-ṣa**, **jí-grah-i-ṣa**, **vi-vid-i-ṣa** (*vid know*), &c.

one to i : gā go : jī-gī-ṣa (SV.) ; pā drink : pī-pī-ṣa (beside pī-pā-ṣa) ; hā go forth : jī-hī-ṣa ; dhā put : dī-dhi-ṣa (beside dhī-ṣa).

Special Rule of Reduplication.

170. The characteristic reduplicative vowel is i, which appears in all stems except those formed from roots containing ū (which reduplicate with u) ; e.g. jyā overpower : jī-jyā-ṣa ; mīā mix : mī-mik-ṣa ; pī love : pī-pī-ṣa ; vṛt turn : vī-vṛt-ṣa ; but guh hide : jū-guk-ṣa ; bhū be : bū-bhū-ṣa.

Irregularities.

171. 1. Five roots with medial a followed by m or n lengthen the vowel : gam go : jī-gām-ṣa ; han smile : jī-ghām-ṣa (66 A 2) ; man think lengthens the reduplicative vowel also : mī-mām-ṣa (66 A 2) ; van win and san gain drop the nasal : vī-vā-ṣa and sī-ṣā-ṣa.

2. dhv injure, after interchange of semivowel and vowel to ur, lengthens its u : dū-dhūr-ṣa. Cp. p. 193, note 4.

3. Half a dozen roots containing ā or a shorten the radical syllable by a kind of syncopation : dā give and dhā put lose their vowel : dī-t-ṣa (= dī-d[ā]-ṣa) beside dī-dā-ṣa ; dhī-t-ṣa (= dī-dh[ā]-ṣa) beside dī-dhi-ṣa ; dabh harm, labh take, śak be able, sah prevail lose their initial radical consonant and their vowel : dī-p-ṣa¹ (= dī[da]bh-ṣa), līp-ṣa² (= lī[la]bh-ṣa), śīk-ṣa (= śī[śa]k-ṣa), sīk-ṣa, with lengthened reduplicative vowel (= sī[sa]k-ṣa).³

a. āp obtain and ṛdh thrive (treated as ardh) contract the reduplicated i with the radical initial to ī : īp-ṣa (= ī-āp-ṣa) and īrt-ṣa (= ī-ardh-ṣa).

4. In ci note, oit perceive, ji conquer, han slay, the radical initial reverts to the original guttural : cī-kī-ṣa, cī-kit-ṣa, jī-gī-ṣa, jī-ghām-ṣa.

¹ Also dhīpsa in B.

² Also līpsa in B.

³ In B. are similarly formed dhīkṣa (dah burn), pītsa (pad go), rīpsa (rabh grasp).

5. *ghas eat* changes its final *s* to *t* (66 B 1): *jī-ghat-sa* (AV.) *be hungry*.

6. Three roots reduplicate with a long vowel: *tur cross* (= *tṛ*): *tū-tur-ṣa*; *bādh oppress*: *bī-bhat-sa*; ¹ *man think*: *mī-mām-sa*.² On the other hand the reduplicative syllable is reduced in the desiderative *fyaj sacrifice* and *naś attain* by loss of the initial consonant: *i-yak-ṣa* (for *yī-yak-ṣa*) and *i-nak-ṣa* (for *nī-nak-ṣa*). In one form from *āp obtain* the reduplication is dropped altogether: *ap-santa*.

a. The two roots with initial vowel *aś eat* and *edh increase* form their desiderative stem with the reduplicative vowel in the second syllable: *aś-iś-i-ṣa* (B.) and *ed-idh-i-ṣa* (VS.).

In the inflexion of the desiderative all the moods of the present system, besides the imperfect, are represented, though not fully; and of present participles more than twenty-five examples are met with. The forms occurring, if made from *vī-vā-sa desire to win*, would be:

Present ind. act. sing. 1. *vīvāsāmi*. 2. *vīvāsasi*.
8. *vīvāsati*. Du. 2. *vīvāsathas*. 3. *vīvāsatas*. Pl. 1. *vīvāsāmas*. 3. *vīvāsanti*.

Mid. sing. 1. *vīvāse*. 2. *vīvāsase*. 3. *vīvāsate*.
Pl. 1. *vīvāsāmahe*. 3. *vīvāsante*.

Subj. act. sing. 1. *vīvāsāni*. 3. *vīvāsāt*. Pl. 3. *vīvāsān*.

Inj. act. sing. 3. *vīvāsat*. Mid. pl. 3. *vīvāsanta*.

Opt. act. sing. 1. *vīvāseyam*. 3. *vīvāset*. Pl. 1. *vīvāse-ma*. Mid. sing. 1. *vīvāseya*.

Impv. act. sing. 2. *vīvāsa* and *vīvāsātāt*. 3. *vīvāsatu*.
Du. 2. *vīvāsataṁ*. 3. *vīvāsātām*. Pl. 2. *vīvāsata*.
3. *vīvāsantu*.

Part. act. *vīvāsant*. Mid. *vīvāsamāna*.

Impf. act. sing. 2. *āvivāsas*. 3. *āvivāsat*. Pl. 3. *āvivāsan*.

¹ With shortening of the radical vowel.

² With lengthening of the radical vowel.

a. Outside the present system only two desiderative verbal forms¹ have been met with, two *iṣ* aorists in the AV.: *á-cikítā-is* and *frta-ṛṣ*.² Three participial forms have also been noted: the perf. pass. part. *mimāṃs-i-tá*³ and the gerundives *didṛkṣ-énya* *worthy to be seen* and *śúśrūṣ-énya* *worthy to be heard*.⁴ Finally, over a dozen verbal adjectives formed with *u* from the desiderative stem occur in the RV., e. g. *iyakṣ-ú* *wishing to sacrifice*. They have the value of a pres. part. governing a case.

III. Intensives (Frequentatives).

172. These verbs are meant to convey intensification or frequent repetition of the action expressed by the simple root. They are common, being formed from over ninety roots in the *Saṃhitās*, and about twenty-five others in the *Brāhmaṇas*. The formation is restricted to roots with initial consonants, nor is it ever applied to derivative verbs.

The stem, of which a peculiar form of strong reduplication is characteristic, has two forms. The primary type, which is by far the commonest, adds the personal endings immediately to the reduplicated stem (accented on the first syllable in strong forms: App. III. 12 e). It is inflected, in both active and middle, like a verb of the third or reduplicated class (132); e. g. *nij wash*: 3. sing. *né-nēk-ti*. The secondary form, which is rare, adds accented *yá* in the same way as the passive (154) to the reduplicated stem. It is conjugated in the middle only, like the passive; e. g. *vij tremble*: *ve-vij-yá-te trembles violently*.

¹ In B. periphrastic perfect forms from five or six desiderative stems have been noted.

² In B. *iṣ* aorists from half a dozen desiderative stems occur; e. g. *aips-it*, *aips-iṣ-ma*, *a-jighāṃs-is*, *a-mimāṃs-iṣ-ṭhās*. One or two simple and periphrastic futures also occur in B., as *titikṣ-iṣyate* (*tij be sharp*), *didṛkṣ-i-tāras* (*drś see*).

³ In B. also *jijyúṣ-i-tá* (*jiv live*), *dhīkṣ-i-tá* (*dah burn*), *śúśrūṣ-i-tá* (*śrū hear*).

⁴ In B. also *lips-i-tavya* (*labh take*), *dīdhyās-i-tavya* (*dhyā think*), *jijñās-yā* (*jñā know*).

a. The primary intensive optionally inserts *i* between the root and terminations beginning with consonants. This *i* is found in the 1. 3. s. ind. act. and the 2. 3. s. impv. and impf. act.; e. g. ind. *cākaś-i-mi*, *cākaś-i-ti*; impv. 2. *cākaś-i-hi*. 3. *jōhav-i-tu*; impf. 3. *ā-johav-i-t*.

Special Rules of Reduplication.

173. 1. Radical *ī* and *ū* are reduplicated with the respective Guṇa vowels *e* and *o*; e. g. *diś point*: *de-diś*; *nī lead*: *ne-nī*; *śuc shine*: *śo-śuc*; *nu praise*: *no-nu*; *bhū be*: *bo-bhū*.

2. Radical *ā* and *ṛ* are reduplicated in two ways:

a. More than a dozen roots with medial *ā* (ending in mutes or sibilants, and one in *m*) as well as three with final *ṛ*, reduplicate with *ā*: *kāś shine*: *cā-kaś*; *pat fall*: *pā-pat*; *gam go*: *jā-gam*; *gr wake*: *jā-gr*; *dṛ split*: *dā-dṛ*; *dhṛ hold*: *dā-dhṛ*; also *cal stir*: *cā-cal*.

b. All other roots containing *ṛ* (*dṛ* and *dhṛ* also alternatively) and those with medial *a* followed by *r*, *l*, or a nasal, reduplicate with *ar*, *al*, *an* or *am*; e. g. *kṛ commemorate*: *car-kṛ* and *car-kir*; *kṛṣ drag*: *car-kṛṣ*; *dṛ split*: *dar-dṛ* and *dar-dir* (beside *dā-dṛ*); *dhṛ hold*: *dar-dhṛ* (beside *dā-dhṛ*); *hrṣ be excited*: *jar-hṛṣ*; *car move*: *car-car*; *phar scatter*: *par-phar*; *cal stir*: *cal-cal* (beside *cā-cal*); *gam go*: *jañ-gam* (beside *jā-gam*); *jambh chew up*: *jañ-jabh*; *daś bite*: *dan-daś*; *tan thunder*: *tañ-stan* (66 A 2).

3. Over twenty roots with final or penultimate nasal, *ṛ* or *ū*, interpose an *i* (or *i* if the vowel would be long by position) between the reduplicative syllable and the root; e. g. *gam go*: *gan-i-gam* (but *gan-i-gm-at*); *han slay*: *ghan-i-ghan*; *krand cry out*: *kan-i-krand* and *kan-i-krad*; *skand leap*: *kan-i-ṣkand* and *can-i-ṣkad*; *bhṛ bear*: *bhar-i-bhṛ*; *vṛt turn*: *var-i-vṛt*; *nu praise*: *nav-i-nu*; *dhū shake*: *dav-i-dhv*; *dyut shine*: *dav-i-dyut*.

Irregularities.

174. The radical vowel is shortened in roots with medial *ā*: *kāś* shine: *cā-kāś*; *bādh* oppress: *bā-badh*; *vāś* bellow: *vā-vāś*. In a few roots containing *ṛ* or *r* the radical syllable varies; thus *gr* scallow: *jar-gur* and *jal-gul*; *car* mote: *car-cur* beside *car-car*; *tṛ* cross: *tar-tur* beside *tar-tar*.

a. The root *ṛ* go reduplicates with *al*: *al-ar* (dissimilation); *gāh* plunge, with a nasal: *jañ-gah*; ¹ *bādh* oppress, with its final mute: ² *bad-badh* (beside *bā-badh*); *bhr* ³ bear and *bhur* quiver, with a palatal: *jar-bhr*, *jar-bhur*; *bhur* and *gur* greet reduplicate *u* with *a*: *jar-bhur*, *jar-gur*.

b. Roots with initial guttural, if interposing *i* before the root, reduplicate with the same guttural; thus *krand* cry out: *kan-i-krand*; *gam* go: *gan-i-gam*; *han* (for *ghan*) slay: *ghan-i-ghan*; *kṛ* make has both *kar-i-kṛ* ⁴ and *car-i-kṛ*; ⁵ *skand* leap has both *kan-i-ṣkand* and *can-i-ṣkad*.

A. The forms of the primary type that occur, if made from *nij* wash, would be the following:

1. Pres. ind. act. sing. 1. *nénej-mi*, *nénej-ī-mi*. 2. *né-
nek-ṣi*. 3. *nének-ti*, *nénej-ī-ti*. Du. 2. *nenik-thás*. ⁶ 3. *ne-
nik-tás*. Pl. 1. *nenij-más*, *nenij-mási*. 3. *nenij-ati*.

Mid. sing. 1. *nenij-é*. 3. *nenik-té*. Du. 3. *nenij-áte*.
Pl. 3. *nenij-ate*.

2. Subj. act. sing. 1. *nenij-āni*. ⁶ 2. *nenij-a-s*. 3. *nenij-
a-t*. Du. 1. *nenij-ā-va*. Pl. 1. *nenij-ā-ma*. 3. *nenij-a-n*.

Mid. du. 3. *nenij-aite*. Pl. 3. *nenij-a-nta*.

¹ In B. also *jañ-jap-yá-te* (*jap* mutter). Here also *vah* carry reduplicates with *n* (together with interposed *i*) though there is no trace of a nasal in the root: *van-i-vāh-yá-te*.

² This is the only example of such reduplication.

³ This root shows the same peculiarity in the perfect (189, 4).

⁴ The intensive of this root occurs only in the participle *karikr-át* and *carikr-át*.

⁵ The only form occurring in this person has the interposed *i* and strong radical syllable: *tar-tar-i-thas*.

⁶ The only form actually occurring in this person is *jañghán-āni* (accented like the subj. of the reduplicating present).

3. Opt. No certain forms occur in the RV. and only two active forms in other Saṃhitās: sing. 3. *veviṣ-yāt* (AV.), pl. 1. *jā-gr-yāma* (VS., MS., TS.), *jāgri-yāma* (TS.). The 3. s. mid. *neniṣ-īta* occurs in K.

4. Impv. About twenty active (but no middle)¹ forms occur. Made from *jāgr* these would be: sing. 2. *jāgr-hi*, *jāgar-i-hi*, *jāgr-tāt*. 3. *jāgar-tu*, *jāgar-i-tu*. Du. 2. *jāgr-tām*. 3. *jāgr-tām*. Pl. 2. *jāgr-tā*.²

5. Of the participle over forty stems occur, about two-thirds of them being active. Examples are: act. *kānikrad-at*, *cēkit-at*, *jānghan-at*, *jāgr-at*, *dādr-at*, *nānad-at*, *rōruv-at*; mid. *jārbhur-āṇa*, *dāndaś-āna*, *yōyuv-āna* (yu join), *sārsr-āṇa*.

6. Impf. Fewer than thirty forms of this tense occur, only three of them being middle. Examples of the persons occurring are:

Act. sing. 1. *a-cākaś-am*. 2. *á-jāgar*. 3. *á-dardar*, *á-var-i-var*, *á-johav-i-t*; *dāv-i-dyot*, *nāv-i-no-t*. Du. 2. *á-dardr-tam*. Pl. 1. *marmṛj-má*. 3. *á-carkṛṣ-ur*, *á-dardir-ur*, *á-nonav-ur*.

Mid. sing. 3. *á-dediṣ-ṭa*, *á-nan-na-ta*.³ Pl. 3. *mármṛj-ata*.

a. Outside the present system few intensive forms occur. There are four act. perfect intensives with present sense: sing. 1. *jāgara*. 3. *jāgr-a* (*typhōpe*), *dauidhāv-a* (*dhū shake*), *nónāv-a* (*nu praise*); also *dodrāv-a* (*dru run*: TS.), *yoyāv-a* (*yu separate*: MS.), *leláy-a* (*li be unsteady*: MS.). There is besides the perf. part. *jāgr-vāms*. A causative intensive appears once in the participial form *var-i-varj-áyant-i* *twisting about*.⁴

¹ In B. occurs the 2. s. mid. form *nenik-ṣva* ($\sqrt{niṣ}$).

² The RV. has no impv. forms with interposed *i*, but the AV. and VS. have a few in the 2. 3. s., as *cākaś-i-hi*, *johav-i-tu*. A few examples occur in B. also.

³ From *nam bend*, with loss of nasal (*a* = sonant nasal), for *á-nan-nan-ta*.

⁴ In B. also occur the causative stems from intensives *jāgar-āya* and *dādhār-āya* (*dhṛ hold*).

B. The forms of the secondary type, which is indistinguishable from a passive in form, number only about a dozen. They occur only in the 2. 3. s. and 3. pl. ind. pres., besides a few participles. They are :

Pres. ind. sing. 2. co-ṣkū-yá-se (sku *tear*). 3. dediś-yá-te, ne-nī-yá-te, marmṛj-yá-te, rerih-yá-te, vevij-yá-te, vevī-yá-te (vī *enjoy*). Pl. 3. tartūr-yánte (√tṛ), marmṛj-yánte.

Part. carcūr-yá-māṇa (√car), nenī-yá-māṇa, marmṛj-yá-māṇa.

IV. Denominatives.

175. These verbs, inflected like those of the a conjugation (132), are derived, almost exclusively with the suffix **ya**, from nouns, to which they express some such relation as 'be or act like', 'treat as', 'turn into', or 'use as', 'wish for'. More than a hundred denominative stems occur in the RV. and about fifty in the AV.¹ The suffix is normally accented, but a certain number of undoubted denominatives, such as **mantrá-ya** *utter a prayer*, **arthá-ya** *make an object of, desire*, have the causative accent, thus forming a connecting link between the regular denominatives and the causatives.

A. Before the suffix **ya** :

1. final **i**² and **u** are lengthened ;³ e. g. **kavī-yá** *be wise* (kavi), **rayī-yá** *desire wealth* (rayí); **ṛjū-yá** *be straight* (ṛjū); **vasū-yá** *desire wealth* (vásu); **śatrū-yá** *play the enemy* (śátru), *be hostile*.

2. final **a** usually remains unchanged, but is often lengthened ; it is sometimes changed to **i** ; and even dropped ;

¹ Denominatives are less common in B. ; thus the AB. has hardly twenty, and the SB. about a dozen.

² Except **arāti-yá** *act like an enemy*, *be hostile* beside **arāti-yá**, and **jani-yá** *seek a wife* beside **jani-yá** ; **gātu-yá** *set in motion* (gátú).

³ In the Pada text the **i** is usually, the **ú** is always, written short.

e. g. *jāra-yá* treat like a lover, *deva-yá* serve the gods, *ṛtá-ya*¹ act according to sacred order; *aśvā-yá* desire horses, *ṛtā-yá* observe sacred order (beside *ṛtá-ya*), *yajñā-yá* sacrifice; *adhvarī-yá* perform the sacrifice (*adhvará*), *putrī-yá*² desire a son (*putrá*), *rathī-yá*³ drive in a car (*rátha*); *adhvar-yá* perform sacrifice (beside *adhvarī-yá*), *taviṣ-yá* be mighty (*taviṣá*: beside *taviṣī-yá*).

3. final *ā* remains unchanged; e. g. *gopā-yá* act as herdsman, protect, *pṛtanā-yá*³ fight. Final *o*, in the only example occurring, becomes *av*: *gav-yá* desire cows.

4. Consonant stems, the commonest being those in *as*, nearly always remain unchanged; e. g. *bhiṣaj-yá* play the physician, heal; *ukṣaṇ-yá* act like a bull (*ukṣán*); *vadhar-yá* hurl a bolt (*vádhar*); *su-manas-yá* be gracious (*su-mánas*); *taruṣ-yá* engage in fight (*tárus*).

a. A few denominative forms are made without a suffix, direct from nominal stems, but nearly always beside regular denominatives in *yá*; e. g. *bhiṣák-ti* from *bhiṣák* act as physician beside *bhiṣaj-yá*; and the forms *taruṣa-ma*, *taruṣa-nte*, *taruṣa-nta* (from *táruṣa* conqueror) beside *taruṣ-yá*.

Inflexion.

B. All the tenses, moods, and participles of the present system are represented. If made from *namas-yá* pay homage the forms occurring would be:

1. Pres. ind. act. sing. 1. *namasyámi*. 2. *namasyási*. 3. *namasyáti*. Du. 2. *namasyáthas*. 3. *namasyátas*. Pl. 1. *namasyá-masi*, *-mas*. 2. *namasyátha*. 3. *namasyánti*.

Mid. sing. 1. *namasyé*. 2. *namasyáse*. 3. *namasyáte*.

¹ With causative accent.

² The Pada text in this and nearly every example has *l-yá*. Even the Saṃhitā text of the AV. has *putrī-yá*.

³ The *ā* may also be dropped: *pṛtan-yá* fight against.

Du. 2. **namasyéthe**. 3. **namasyéte**. Pl. 1. **namasyá-mahe**. 8. **namasyánte**.

2. Subj. act. sing. 1. **namasyá**. 2. **namasyás**. 3. **namasyát**. Du. 3. **namasyátas**. Pl. 3. **namasyán**.

Mid. sing. 2. **namasyáse**. 3. **namasyáte**.

3. Inj. act. sing. 2. **namasyás**. Pl. 3. **namasyán**.

4. Opt. act. sing. 2. **namasyés**. 3. **namasyét**. Pl. 1. **namasyéma**.

Mid. sing. 3. **namasyéta**.

5. Impv. act. sing. 2. **namasyá**. 3. **namasyátu**. Du. 2. **namasyátam**. 3. **namasyátām**. Pl. 2. **namasyáta**. 3. **namasyántu**.

Mid. sing. 2. **namasyásva**. Pl. 2. **namasyádhvam**. 3. **namasyántām**.

6. Part. act. **namasyánt**. Mid. **namasyámāna**.

7. Impf. act. sing. 2. **ánamasyas**. 3. **ánamasyat**. Du. 3. **namasyátām**. Pl. 3. **ánamasyan**.

Mid. sing. 3. **ánamasyata**. Du. 2. **ánamasyethām**. Pl. 3. **ánamasyanta**.

a. The only finite forms occurring outside the present system are four aorists. Two are injunctives: 2. s. **únay-īś** (RV.) from *únaya* *leave unfulfilled* (*ūna*); 2. pl. **pāpay-iś-ṭa** (TS.) from *pāpaya* *lead into evil* (*pāpa*); and two indicatives: 3. s. **ásaparyait** (AV.) *has worshipped* (an irregular form, probably = *á-sapary-it*); 3. pl. **á-vṛṣāy-iś-ata** (VS.) *they have accepted*.¹ The TS. has also the three fut. participles **kaṇḍūy-iśyánt** *about to scratch*, **meghāy-iśyánt** *about to be cloudy*, **śīkāy-iśyánt**² *about to drip*, with the corresponding perf. pass. part. **kaṇḍūyitá**, **meghitá**, **śīkitá**.³

¹ In B. also occurs the *iś* aor. **ásūyit** *has murmured*.

² In B. also occurs the future **gopāy-iśyati**.

³ In B. there are also a few other past pass. participles and a few gerunds.

CHAPTER V

INDECLINABLE WORDS

Prepositions.

176. Two classes of prepositions have to be distinguished. The first comprises the genuine or adverbial prepositions. These are words with a local sense which, primarily used to modify the meaning of verbs, came to be connected independently with the cases governed by the verbs thus modified. They show no signs of derivation from inflexional forms or (except *tiráś* and *purás*) forms made with adverbial suffixes. The second class has been called adnominal prepositions because they are not compounded with verbs, but govern cases of nouns only. They almost invariably end in case terminations or adverbial suffixes.

1. Adverbial Prepositions.

There are fourteen or (if *sám* is included) fifteen genuine prepositions which, when used independently of verbs, define the local meaning of cases. They are almost entirely restricted to employment with the acc., loc., and abl. As their connexion with the abl. is only secondary, the genuine prepositions appear to have been originally connected with the acc. and loc. only. As a rule these prepositions follow, but also often precede, their case.

1. The **accusative** is exclusively taken by *ácha* *towards*, *áti* *beyond*, *ánu* *after*, *abhí* *towards*, *práti* (Gk. *πρὸς*) *against*, and *tiráś* *across* (cp. Lat. *trans*).

a. *pári* (Gk. *περί*) *around* takes the acc. primarily, but secondarily and more frequently the abl. in the sense of *from* (*around*).

b. *úpa to* (with verbs of motion) takes the acc. primarily, and less frequently the loc. in the sense of *beside, upon, at*.

2. The locative is exclusively taken by *ápi* (Gk. *ἐπί*) *upon* and primarily by *ádhi upon, antár* (Lat. *inter*) *between, á on, in, at, tó, purás before*.

a. *ádhi* takes the abl. secondarily and less commonly in the sense of *from (upon)*.

b. The last three secondarily take both abl. and acc.; *purás* does so without change of meaning.

antár with abl. means *from (within)*; with acc., *between*.

á with acc. means *to*, expressing the goal with verbs of motion. With the abl., if following,¹ it means *from (on)*; if preceding, *up to*.²

3. The ablative seems to be used once or twice independently with *áva* in the sense of *down from*.

2. Adnominal Prepositions.

177. These prepositions, being adverbs in origin, govern oblique cases (except the dat.) independently. Several of them govern the genitive and the instrumental, cases that are practically never connected with the genuine prepositions in the *Saṃhitās*. In the following list these prepositions are grouped under the cases which they accompany:

1. Acc.: *adhás below* (also with abl. or gen.), *antará between, abhi-tas around, upári above, beyond, parás beyond* (also with abl., more often inst.), *pari-tas around* (AV.), *sanitúr apart from*.³

2. Instr.: *sahá with, sākám with, sumád with, smád with; avás below* (also abl.), *parás outside* (also acc. and abl.).

3. Abl.: *adhás below* (also acc. and gen.), *avás down from*

¹ It sometimes also precedes the abl. in this sense.

² This is almost the only use of *á* in B.; in C. it means both *from* and *up to*.

³ In B. several adverbial instrumentals expressing situation or direction govern the acc.: *ántareṇa between, ávareṇa below, páreṇa beyond; úttareṇa to the north of, dákṣiṇeṇa to the south of*.

(also instr.), *āré* far from (also gen.), *ṛté* without, *parás* apart from (also acc. and inst.), *purá* before, *bahir-dhā* from out, *sanutár* far from.

4. Gen.: *purás-tād* in front of.¹

5. Loc.: *sácā* (in association) with, beside, at, in.

Adverbial Case-forms.

178. Many case-forms of nominal and pronominal stems, often not otherwise in use, are employed as adverbs. Examples of all the cases appear with adverbial function.

1. Nom.: *prathamá-m* firstly, *dvitíya-m* secondly. Such adverbs were originally used in apposition to the verbal action.

2. Acc.: these adverbs find their explanation in various meanings of the case. They represent (a) the cognate acc.; e. g. *bhúyas* more, and comparatives in *taram* added to verbal prefixes, as *vi-tarám* (*kram*) (stride) more widely; (b) the appositional acc.; e. g. *náma* by name, *rúpám* in form, *satyám* truly; (c) the acc. of direction; e. g. *ágram* (i) (go) to the front of, before, *ástam* (*gam*) (go) home; (d) the acc. of distance and time; e. g. *dūrám* a long way off, far; *náktam* by night, *sāyám* in the evening, *nityám* constantly, *pūrvam* formerly.

a. There are also some acc. adverbs derived from obsolete nominal stems, as *āra-m* sufficiently, *nū-nám* now; others from pronominal stems, as *adās* there, *i-dām* here, now, *kí-m* why?, *yád* when.

8. Instr.: adverbs with the ending of this case (sometimes pl.) are formed from substantives, adjectives, and pronouns. They usually express manner or accompanying circumstances, as *sáhas-ā* forcibly, *návyas-ā* anew, *enā* in this way; also not

¹ In B. the gen. is governed by this adverb as well as by *paras-tād* after; e. g. *sūktasya purastāt* before the hymn; *samvatsarasya parastāt* after a year.

infrequently extension of space or time, as *ágreṇa in front, aktú-bhis by night, dív-ā by day.*

a. The substantive instrumentals are chiefly formed from feminines in ā not otherwise used, as *ṛtayā in the right way, naktayā by night.*

b. The adjective instrumentals are formed from stems in a and a few in o; e.g. *uccā and uccāis on high, paścā behind, madhyā in the midst, śánais slowly; prāc-ā forwards.* There are also several anomalous feminines from stems in u and one or two in i; e.g. *śū-y-ā swiftly, raghu-y-ā rapidly, sādhu-y-ā straight, urvi-y-ā far.*

c. The pronominal instrumentals are formed from stems in a and one in u; e.g. *anā thus, amā at home, ayā thus, kayā how?, ubhayā in both ways; amu-y-ā in that way.*

4. **Dat.:** the adverbial use of the dat. is rare: *aparāya for the future* (from *āpara later*), *vārāya according to wish* (*vāra choice*).

5. **Abl.:** these adverbs are seldom formed from substantives, as *ārāt from a distance, āsāt from near*; or from pronouns, *amāt from near, āt then, tāt thus, yāt as far as*; but they are fairly often formed from adjectives, as *uttarāt from the north, dūrāt from afar, paścāt from behind, sanāt from of old, sākṣāt visibly.*

6. **Gen.:** such adverbs are very rare: *aktós by night, vāstos in the morning.*

7. **Loc.:** *ágre in front, astam-iké at home, āké near, āré afar, ṛté without, dūré afar; aparīṣu in future.*

Adverbs formed with Suffixes.

179. The suffixes more or less commonly used in the formation of adverbs may be grouped under the senses expressed by the instr., abl., and loc. cases.

1. **Instr.:** *thā* forms adverbs of manner especially from pronominal stems: *á-thā* and more commonly (with shortened vowel) *á-tha then, i-t-thā thus, imá-thā in this manner, ka-thā how?, tá-thā thus, yá-thā in which manner, anyá-thā otherwise, víśvá-thā in every way; ūrdhvá-thā upwards,*

pūrvā-thā *formerly*, **pratnā-thā** *as of old*; **ṛtu-thā** *regularly*, **nāmā-thā** *by name*; **evā-thā** *just as*.

a. **tham** is similarly used in **it-thām** *thus* and **ka-thām** *how*?

dhā forms adverbs of manner from numerals or cognate words: **eka-dhā** *singly*, **dvī-dhā** *in two ways*, **kati-dhā** *how many times*, **puru-dhā** *variously*, **bahu-dhā** and **viśvā-dhā** *in many ways*, **śaśva-dhā** *again and again*. It also forms adverbs from a few nouns, adverbs, and pronouns: **priya-dhā** *kindly*, **mitra-dhā** *in a friendly way*; **bahir-dhā** *outward*; **ā-dhā** *then*, **a-d-dhā** (*thus* =) *truly*. The same suffix, with its vowel shortened, forms **sa-dha** (*in one way* =) *together*, which appears as the first member of several compounds, and as an independent word assumes the form of **sahā** *with*.

β. The suffix **ha** probably also represents original **dhā** in **i-hā** *here* (Prākṛit **i-dha**), **kū-ha** *where*? **viśvā-ha** and **viśvā-hā** *always*, **sama-ha** *in some way or other*.

va, expressing similarity of manner, forms the two adverbs **i-va** *like, as*, and **e-vā** (often **e-vā**) *thus*. **vam** appears in **e-vām** *thus*, the later form of **evā**.

vāt forms adverbs meaning *like* from substantives and adjectives; e. g. **manu-vāt** *like Manu*; **purāṇa-vāt**, **pūrva-vāt**, **pratna-vāt** *as of old*.

śas forms adverbs of manner with a distributive sense: **śata-śas** *by hundreds*, **sahasra-śas** *by thousands*, **śreṇi-śas** *in rows*; **ṛtu-śas** *season by season*, **deva-śas** *to each of the gods*, **parva-śas** *joint by joint*, **manma-śas** *each as he is minded*.

s forms two or three multiplicative adverbs: **dvī-s** *twice*, **tri-s** *thrice*. It also appears in a few other adverbs: **adhā-s** *below*, **avā-s** *downwards*; **dyū-s** (from **dyu** *day*) in **anye-dyū-s** *next day* and **ubhaya-dyū-s** *on both days*.

2. Abl.: **tas** forms adverbs in the ablative sense from pronouns, nouns, and prepositions; e. g. **ā-tas** *hence*, **amū-tas** *thence*, **i-tās** *from here*, **mat-tās** *from me*; **dakṣiṇa-tās** *from the right*, **hṛt-tās** *from the heart*; **abhi-tas** *around*, **pari-tas**

round about. These adverbs are sometimes equivalent to ablatives; e. g. *áto bhúyas more than that.*

tāt (an old abl. of *ta that*) forms adverbs with an abl. sense (sometimes merging into the loc.); e. g. *adhás-tāt below*; *ārát-tāt from afar*; *pañcā-tāt from behind*; *purás-tāt in or from the front*; *prák-tāt from the front.*

8. Loc.: *as* forms adverbs chiefly of a local or temporal sense: *tir-ás across*, *par-ás beyond*, *pur-ás before*; *sa-dív-as* and *sa-dy-ás to-day*, *śv-ás to-morrow*, *hy-ás yesterday*; also *mith-ás wrongly.*

trā or *tra* forms adverbs with a local sense, mostly from pronominal or cognate stems: *á-tra here*, *anyá-tra elsewhere*, *viśvá-tra everywhere*; *asma-trā among us*, *sa-trā in one place*, *dakṣiṇa-trā on the right*, *puru-trā in many places*, *bahu-trā amongst many*; *deva-trā among the gods*, *martya-trā among mortals*, *śayu-trā on a couch.*

a. These adverbs are sometimes used as equivalents of locatives, e. g. *hāsta á dakṣiṇatrā in the right hand.*

dā forms adverbs of time almost exclusively from pronominal roots: *i-dā now*, *ka-dā when?* *ta-dā then*, *ya-dā at what time*, *sá-dā* and *sarva-dā always.*

β. *dam* occurs beside *dā* in *sá-dam always*; and *dā-nim*, an extended form of *dā*, in *i-dā-nim now*, *ta-dā-nim then*, *viśva-dā-nim always*

γ. There are also various miscellaneous adverbs, mostly of obscure origin, formed with other suffixes of rare occurrence; e. g. *pur-á before*, *mith-u wrongly.*

Conjunctive and Adverbial Particles.

180. *aṅgá* emphasizes a preceding word (sometimes separated from it by short particles like *hí* and *im*) in such a way as to express that the action especially or exclusively applies to that word, = *just, only, else*; e. g. *yó aṅgá just he who*; *yád aṅgá just when, just because*; *tvám aṅgá thou only*; *kím aṅgá how else, why else?*

a. In B. *aṅgá* never has this meaning; but it sometimes there begins a sentence with an adhortative sense, accentuating the verb: *aṅgá no yajñám vyācákṣva pray explain the sacrifice to us* (MS.).

ātra sometimes occurs as the correlative to *yád* *when*; e. g. *viśve yád asyām raṇáyanta devāḥ, prá vo 'tra sum-nám asyām when all the gods shall rejoice in it, then may I obtain your favours.*

átha, a collateral form of *ádha*, occurs chiefly in the more recent hymns of the RV., and entirely supplants the older doublet in the later Vedas. Connecting sentences and clauses it expresses a temporal or logical sequence. It may generally be translated by (*and*) *then*, (*and*) *so*; when there is a contrast, especially after a negative, it is equivalent to *but*. It often corresponds to a *yádā when* or *hí since, as*, in the antecedent clause. With very few exceptions *átha* begins the sentence or clause. Examples are: *marúdbhir, indra, sakhyām te astu, áthemā víśvāḥ pñtanā jayāsi be friends with the Maruts, O Indra, then thou shalt win all these battles* (viii. 96⁷); *huvé vām, átha má (= mā á) gatam I call you, so come to me* (viii. 10⁵); *yádéd ádevīr ásaḥiṣṭa mājā, athábhavat kévalaḥ sómo asya when he had overcome the godless wiles, Soma became exclusively his* (vii. 98⁵); *mákir neśan, mákīm riṣan, mákīm sám áāri kévaṭe, áthāriṣṭā-bhir á gahi let none be lost, let none suffer harm, none incur fracture in a pit, but come back with them uninjured* (vi. 54⁷). From B.: *pátiṃ nú me púnaryuvāṇam kurutam, átha vām vakṣyāmi make my husband young again, then I shall tell you* (SB.); *ahám durgé hantā_ity, átha kás tvám iti I am called the slayer in danger, but who are you?* (TS.).

a. *átha* is also occasionally used after gerunds (which are equivalent to an antecedent clause): *sáubhāgyam asya dattváya_átha_ástatam ví páretana having wished her luck, then go home* (x. 85³³). This use is common in B., where it also occurs after present participles and locatives absolute.

b. *átha* in the sense of *also* connects substantives, but this use represents an abridged sentence; e. g. *imé sómāso ádhi turvāśe,*

yádau, imé kánveṣu vām átha these Somas are beside Turvaśa, beside Yadu, (they are) also beside the Kanvas for you (viii. 9¹⁴). From B.: idám hí pitá evá ágró 'tha putró 'tha páutraḥ for here first comes the father, then the son, then the grandson (ŚB.).

c. In B. átha also connects the verbs of a compound relative clause: yása pitá pitāmaháḥ pūnyaḥ ayád, átha tán ná prāpnuyát whose father and grandfather are pious, but who cannot attain to this (TS.).

átho (= átha u) generally means *and also, moreover*: arvāváto na á gahy átho, śakra, parāvataḥ come to us from near, and also, O mighty one, from afar (iii. 37¹¹). From B.: sám indha á nakhébhyo 'tho lómabhyaḥ he kindles himself completely up to his nails and also his hair (ŚB.).

a. In B. átho sometimes has the sense of *but also*, e.g. té vái dvé bhavataḥ . . . átho ápi tríṇi syuḥ there are two of them, but there may also be three (ŚB.).

ádha occurs in the RV. only, and almost exclusively, as compared with átha, in the earlier hymns. Like the latter it means *then*, expressing both a temporal and a logical sequence; when there is a contrast, *but*. ádha...ádha both... and; ádha dvitá and that particularly; ádha nú just now; now at last; and even; ádha sma especially then. Unlike átha it is never used with u.

ápi meaning *also, even* generally precedes the word it emphasizes: yó gopá ápi tám huve he who is the herdsman, him too I call (x. 19¹); oṣadhīr bāpsad agnīr ná vāyati, pūnar yān tárūṇīr ápi Agni tires not of chewing plants, returning even to the young ones (viii. 43⁷). From B.: tád dhaitád ápy ávidvāmsa āhuḥ even those who do not know say this (ŚB.); adyāpi even to-day (AB.).

áram is an adverb meaning *suitably, in readiness*. Sometimes used like an adjective, it is construed with the dative; e.g. távāñ ayám pátave sómo astu, áram mánase yuvá-bhyām such let this Soma be (for you) to drink, according to (your) mind for you two (i. 108²); sāsmai áram it is ready for him. In combination with kṛ it means *serve, prepare* (anything)

for, with gam, serve, with bhū, accrue (to any one) suitably or sufficiently, always taking the dative.

a. ālam, the form in which the preceding word appears in B., is there often similarly used; e. g. *ā nālam āhutyā āsa nālam bhakṣāya it was not fit for offering, nor fit for consuming* (ŚB.).

āha in the RV. and AV. emphasizes a preceding word whether it be verb, substantive, pronoun, adjective, adverb, or preposition. Its sense may generally be expressed by *surely, certainly, indeed, just*, or merely by stress. It also appears after other emphasizing particles such as *id, ghéd, utó, im*. Examples of its use are: *kvāha where pray?* (x. 51²); *nāha not at all* (i. 147³); *yāsyāha śakrāḥ sāvaneṣu rántyati in the pressings of whomsoever the mighty one rejoices* (x. 48¹).

In B. this use of āha is still found. But here it generally occurs in the first of two slightly antithetical sentences, the verb of the first being then nearly always accented, while the antithesis in the second sentence is either not expressed at all, or is indicated by the particles *ātha, u, or tú*; e. g. *pārācy āha devébhyo yajñām vāhaty arvāci manuṣyān avati turned away it takes the sacrifice to the gods; turned hither it advances men* (ŚB.). Sometimes (in MS. and TS.) āha is thus used with the first of two *vā's*; e. g. *kāśya vāhedām évó bhavitā kāśya vā this will to-morrow belong either to the one or the other* (MS.).

ā (otherwise a preposition) appears in V. fairly often emphasizing, in the sense of completeness, words expressive of number or degree, or sometimes even ordinary adjectives and substantives; e. g. *trír ā divāḥ three times each day* (i. 142¹); *kó vo vārṣiṣṭha ā, naraḥ who is the very mightiest of you, heroes?* (i. 37⁰); *prá bodhayā púramdhiṃ jārā ā sasatim iva awake the wise man, just as a lover a sleeping maiden* (i. 184³).

ād (originally an abl. of the pronoun *a* = *from* or *after that*) is used as an adverb expressing sequence of time = *thereupon, then*, often as a correlative to *yád, yadā* or *yádi when*, sometimes to the relative when equivalent to those conjunctions: *yadéd áyukta haritāḥ sadhāsthād ād rātri*

vāsas tanute as soon as he has yoked his steeds from their stall, then night spreads her garment (i. 115⁴); *ādhā yó víśvā bhūvanābhy āvardhata, ād ródasī jyótiṣā váhnir ātanot* now (who =) when he surpassed all beings, then the charioteer overspread the two worlds with light (ii. 17⁴).

a. It sometimes connects words and clauses in the sense of and, moreover: *asáu oa yá na urvárā ād imāṃ tauvāṃ máma* that field of ours and this my body (viii. 91⁴); *yád, indra, āhan prathamajāin āhinām, āu māyīnām āmināḥ prótā māyāḥ* when, O Indra, thou didst slay the firstborn of the serpents and then didst bring to nought the wiles of the wily (i. 82⁴).

b. It is sometimes used with interrogatives, when it means then, pray: *kīm ād āmatraṃ sakhyām* how mighty then is the friendship? (iv. 28⁴).

c. Unless used with interrogatives, *ād* almost invariably begins the Pāda.

d. *ād* is often followed by *id*, when it means just then, then at once, then more than ever.

īti thus is used with verbs of speaking and thinking, which have sometimes to be supplied. The particle generally concludes the speech and is followed by the verb: *yá indrāya sunāvāma īti āha* who says 'we will press Soma for Indra' (iv. 25⁴); *néndro asti īti néma u tva āha* 'Indra does not exist' one and another says (viii. 100⁴). Less commonly the verb precedes: *jyeṣṭhā āha camasā dvā karā īti* the eldest said 'I will make two cups' (iv. 83⁵). Very rarely both *īti* and the verb precede the speech: *ví pṛchad īti mātaram, ká ugrāḥ* he asked his mother, 'who are the strong ones?' (viii. 77¹). The verb is occasionally omitted: *tvāṣṭā duhitré vahatūṃ kṛṇoti īti idāṃ víśvaṃ bhūvanam sām eti* 'Tvāṣṭr prepares a wedding for his daughter' (thinking) thus this whole world comes together (x. 17¹). Thus a principal sentence as direct speech is used with *īti* where in other languages a subordinate sentence would be employed.

1. In B. the use of *īti* is much the same, only that *īti* regularly follows and seems seldom to be omitted; the verbs of saying and thinking, too, with which it is employed, are more numerous: *tāthā īti devā abruvan* 'yes', said the gods (SB.).

2. There are in B. also some additional uses :

a. Very often the quotation is only an appellative that may be expressed by inverted commas : *yāms tv ètād devā ādityā iti* & *cākṣate* whom they call thus : 'the divine *Ādityas*' (ŚB.).

b. Sometimes *iti* is used at the end of an enumeration to express that it forms a well-known aggregate : *etad vai śiraḥ samṛddham yasmin prāṇo vāk cakṣuḥ śrotram iti* that is a complete head in which are breath, speech, eye, ear (KB.).

c. The particle is also often used in a special sense with reference to a ritual act to indicate how it is done : *iti āgre kṛṣati ātha iti ātha iti ātha iti ātha iti* (ŚB.) so he first draws the furrow, then so, then so, then so, then so (= as you see).

d. Sometimes a conjunction is introduced before the quotation that ends with *iti*, but without changing the construction : *sā rātm abravīd yāthā sārvaśv evā samāvad vāsāni iti* (MS.) he swore (that) 'I will dwell with all equally' (= that he would).

itthā primarily means so : *gāntā nūnām . . yāthā purā*, *itthā* as before, so come ye now (i. 39⁷) ; *satyām itthā truly* so (viii. 88¹⁰). Secondly it comes to mean (just so as it should be =) *truly* : *kṛṇōti asmai vārivo yā itthā indrāya sōmam uśatē sunōti* he (Indra) gives ease to him that truly presses Soma for Indra who desires it (iv. 24⁶). In this sense the word is sometimes used like an adjective : *itthā sākhibhyaḥ* for (those who are truly =) *true friends* (iii. 82¹⁶).

id (n. of the pron. stem *i*, Lat. *i-d*) is a very common particle in the RV., is much less frequent in the AV., and is comparatively rare in B.¹ It emphasizes preceding words of all kinds, including the finite verb (which it accents), and may usually be rendered by *just* or *stress* only, sometimes by *even* ; e. g. *tād in nāktam tād id divā māhyam āhuḥ* this is what they tell me by night, this by day (i. 24¹²) ; *syāma id indrasya śārmaṇi* may we be in Indra's care (i. 4⁶) ; *ādha smā no maghavañ carkṛtād* it then especially think of us, O Bounteous One (i. 104⁵) ; *sadṛśir adyā sadṛśir id u śvāḥ* alike to-day, alike even to-morrow (i. 123⁸). When the verb is

¹ In classical Sanskrit *id* survives only in the compound particle *ced id* = *ca-id*.

compound, the particle regularly follows the preposition, not the verb itself: *ulúkhala-sutānām áva id v, indra, jalgulaḥ gulp eagerly down, O Indra, the drops shed by the mortar (i. 28¹).*

a. In B. the particle is similarly used: *ná tá it sadyò 'nyāsmāi áti diśet he should not assign (just those =) the same (coice) to another on the same day (ŚB.); táthā in nūnām tád āsa now thus it came to pass (ŚB.).*

iva is an enclitic particle with two uses :

1. It means *as if, as, like* in abbreviated similes in apposition, never introducing a clause like *yáthā*. It follows the word with which comparison is made ; if the comparison consists of several words, the particle generally follows the first, less commonly the second. The comparison is usually complete, but not infrequently it is only partially expressed. This employment of *iva* is very common in V., but comparatively rare in B. Examples of this use are: *dūré cit sán talid ivāti rocasa even though far away, thou shinest brightly as if near at hand (i. 94⁷); tát padām paśyanti diviva cákṣur átatam they see that step like an eye fixed in heaven (i. 22²⁰); sá naḥ pitá iva sūnáve ágne sūpāyanó bhava as such be accessible to us, O Agni, as a father to his son (i. 1⁹); dvīṣo no áti nāvā iva pārāya take us across our foes as [across the ocean] in a ship (i. 97⁷); tābhī rājānam parigṛhya tiṣṭhati samudra iva bhūmim with these he keeps embracing the king, as the sea the earth (AB.).*

2. It modifies a statement not intended to be understood in its strict sense, meaning *as it were*. It chiefly follows adjectives, adverbs, prepositions or verbs. This use of *iva* is rare in V., but very common in B. Examples are: *ihá iva śṛṇve I hear close at hand as it were (i. 87³); tád, indra, prá iva víryām cakārtha that heroic deed, O Indra, thou didst perform (as it were =) quite pre-eminently (i. 108⁷); yá prá iva náśyasi who (as it were =) almost lovest thyself (i. 146¹); yádi tán ná iva háryatha if ye are not quite pleased with that (i. 161⁸). From B.: tásmāt sá babhruká iva hence he (is as*

it were=) may be called brown (ŚB.) ; rebhati_{iva} he seems to chatter (AB.) ; tán na sārva iva_{abhiprá} padyeta not exactly every one should have access to that (ŚB.) ; upāri_{iva} vái tād yād ūrdhvām nābheḥ above may be called what is higher than the navel (ŚB.).

Im (an old enclitic acc. of the pron. root i) occurs in V. only, and is almost restricted to the RV.

1. It is generally employed as an acc. sing. of all genders = *him, her, it*, sometimes even as an acc. du. or pl. It either takes the place of a noun, or prepares for a following noun, or is accompanied by other pronouns (tām, yām, enam, enām) ; e. g. ā gachanti_{im} āvasā they come to him with aid (i. 85¹¹) ; ā_{im} āśúm āśāve bhara bring him, the swift, to the swift (i. 4⁷) ; tām im hinvanti dhītāyaḥ him devotions impel (i. 144⁵) ; yād im enāñ uśatō abhy āvarṣīt (vii. 108³) when it has rained upon them that longed (for rain).

2. Im also appears as a generalizing particle with relatives (*whoever*), with yād (*whenever*), with interrogatives (*who, pray?*), with kim canā (*nothing at all*) ; e. g. yā im bhāvanti ājāyaḥ whatever conflicts take place (vii. 32¹⁷) ; kā im vyāktā nāraḥ who, pray, are the radiant men? (vii. 56¹).

u is an enclitic particle, often written ū where the metre requires or favours a long syllable, especially in the second syllable of a Pāda, before a single consonant. It often appears contracted to o (cp. 24) with a preceding a or ā (mostly the final of particles or prepositions, also of the pron. eṣā, sometimes of verbal forms). It has two main uses in the RV. :

1. It is employed deictically with verbs and pronouns.

a. With verbs it expresses the immediate commencement of an action : with a present = *now, already* ; with a past tense = *just* ; with an imperative, injunctive, or optative used in an impv. sense = *at once* ; sú is here very often added, ū sú being = *instantly*. When the verb is accompanied by a preposition, the particle regularly follows the

latter. Examples of its use are: *úd u tyám jātávedasam devám vahanti ketávaḥ* his beams now bear aloft the god that knows all creatures (i. 50¹); *ábhūd u bháḥ* the light has just arisen (i. 46¹⁰); *tápa u ṣv āgne ántarañ amitrān burn instantly, O Agni, our neighbouring foes* (iii. 18²).

a. This use of *u* with verbal forms does not seem to be found in B.

b. It emphasizes deictic pronouns, which may then be rendered by stress, and interrogative pronouns, when it may be translated by *pray*; e. g. *ayám u te, sarasvati, vásiṣṭho dvārāv ṛtásya subhage vy āvaḥ* this Vasiṣṭha has opened for thee, O bountiful Sarasvati, the two doors of sacrifice (vii. 95⁶); *ká u śravat* who, pray, will hear? (iv. 48¹).

a. In B. this use is very rare with deictic pronouns, but not infrequent with interrogatives; e. g. *idám u no bhaviṣyati yádi no jeṣyānti* this at least will remain to us, if they conquer us (TS.); *kím u sá yajñéna yajeta yó gám iva yajñám ná dubhítá* what sort of sacrifice, pray, would he offer if he were not to milk out the sacrifices like a cow? (MS.).

2. The particle *u* is used anaphorically to connect sentences, when a word (usually the first) is repeated in the second, in the sense of *also*; e. g. *trír náktam yāthás, trír u, ásvinā, dívā* thrice by night ye come, thrice also, O Ásvins, by day (i. 34²); *tvám trātá tvám u no vṛdhé bhūḥ* thou be our protector, thou, too, be for our increase (i. 178⁵). The repeated word need not always have the same form: *yó no dvéṣṭy ádharah sás padīṣṭa, yám u dviṣmās tám u prāṇó jahātu* may he who hates us fall downward; whom also we hate, him too let his breath forsake (iii. 53²¹). The *u* sometimes appears in both sentences, sometimes in the first only: *vayám u tvā dívā suté, vayám náktam havāmahe* we call thee by day to the pressed Soma, we also by night (viii. 64⁶).

a. It is sometimes used without referring back definitely, but simply adding some similar quality or activity with reference to the same thing = *and also, and*; e. g. *sá devó deván prāti paprathe pṛthú, víśvéd u tá paribhūr bráhmanas pátiḥ* he, the god, has extended himself widely to the gods, and he, Lord of Prayer, embraces all this universe (ii. 24¹¹).

b. It also, in the same sentence, expresses a contrast = *on the contrary*, or, more frequently, with the demonstrative *tá* corresponding to the relative *yá* = *again, in return*; e. g. *striyaḥ satīḥ tāñ u me pumsā āhuḥ* *those who are women, them on the contrary they speak of to me (as) men* (i. 164¹⁰); *yó adhvarēṣu hótā . . tám u námobhir ā kṛṇudhvam* *him who is priest at sacrifices, in return bring hither with devotions* (i. 77²).

a. In B. the anaphoric use is common, prevailing chiefly in the ŚB.; e. g. *tásmād vá indro 'bibhet, tásmād u tváṣṭābibhet* *of that indra was afraid, of that also Tvāṣṭr was afraid* (MS.).

a. The demonstrative here often refers back with *u* to previous statements: *utó pañcāvattám evā bhavati: pāñkto yajñāḥ, pāñktaḥ paśūḥ, pañcārtavaḥ samvatsarāṣya: eṣā u pañcāvattāṣya sampāt:* *but it is also divided into five parts: the sacrifice is fivefold, cattle are fivefold, the seasons of the year are five: this is the sum of what is divided into five parts* (ŚB.). Similarly used are the phrases *tád u ha smāha* *with reference to this he used to say, tád u hovāoa* *with reference to this he said; tád u tátā ná kuryāt* *that one should not do thus*.

β. A slight contrast is expressed by *u* in the second sentence: *yádi náśnāti pitrdevatyó bhavati, yády v aśnāti devān áty aśnāti* *if he does not eat, he becomes a worshipper of the Manes, but if he does eat, he eats before the gods* (ŚB.).

γ. Used in combination with *kím*, *u* expresses a climax in the second clause = *how much more*: *manuṣyā in nvā ūpastīrṇam iohānti, kím u devā yéṣāṃ návāvasānam* *even men wish for something spread out, how much more the gods whose is a new dwelling* (TS.).

utá in the RV. means *and*, connecting two or more words or sentences.

a. The particle commonly couples two words; e. g. *yáḥ . . pṛthivīm utá dyám éko dādhāra* *who alone has supported heaven and earth* (i. 154⁴). When there is an enumeration of more than two objects, *utá* comes after the last; e. g. *ádite, mítra, váruṇa utá* *O Aditi, Mitra, and Varuṇa* (ii. 27¹⁴). When a word is repeated from the beginning of a clause, *utá* (like *u*) follows the repeated word: *trīḥ saubhagatváṃ trír utá śrávāṃsi naḥ* *thrice (grant) us prosperity and thrice fame* (i. 84⁵).

b. When *utá* connects a sentence with a preceding one, it is placed at the beginning: *eténāgne bráhmanā vāvṛdhas-va . . utá prá neṣy abhí vásyo asmán* with this prayer, O Agni, strengthen thyself, and lead us onward to greater fortune (i. 81¹⁸).

c. *utá...utá* means *both...and*; *utá vā* or; *utá vā...utá vā* either...or; e.g. *utá idānīm bhágavantaḥ syāma utá prapitvá utá mādhye áhnām* both now may we be fortunate and at eventide and at midday (i. 41⁴); *samudrād utá vā divás pári* from the ocean or from heaven (i. 47⁶); *yá ápo divyá utá vā srávanti khanitṛmāḥ* either the waters that are celestial or that flow in channels (i. 49²).

a. In B. *utá* does not mean *and*, but *also, even*, emphasizing the assertion generally and not (like *ápi*) a single notion in the sentence: *utá yádi itásur bhávati jīvaty evá* even when his breath is gone, he still lives (TS.). Even when preceding a substantive *utá* seems to refer to the whole statement: *utá mátasya evá mátasyam gilati* it is also the case that one fish devours another (SB.).

β. With the optative *utá* expresses that an action might after all take place: *utá evám oíd devān abhí bhavema* after all we might thus overcome the gods (SB.).

b. *utá...utá* in B. (as well as in V.) means *both...and*: *utá rtáva utá pásáva iti brüyāt* he should say 'both the seasons and the animals' (SB.).

γ. *utá* is regularly the first word in the sentence except that *kím* or forms of *tá* or *yá* precede it: *tásmād utá bahúr apaśúr bhavati* therefore even though rich he becomes cattleless (SB.).

utó (= *utá u*) in the RV. means *and also*: *utó no asyá uṣáso juṣéta hí* and may he also be pleased with us this morning (i. 181⁶).

a. In B. *utó* has the sense of *but also* or *also*: *āhavanīye havīṃṣi śrapayeyuḥ . . . utó gārhapatya evá śrapayanti* they should cook the oblation on the *Āhavanīya* fire, but they also cook it on the *Gārhapatya* (SB.).

evá has two uses in the RV. and the AV.:

1. At the beginning of sentences or clauses it means *thus*, referring either to what precedes or follows; e.g. *evágnír gótamebhir astoṣṭa* thus Agni has been praised by the Gotamas (i. 77⁸); *evā tám āhur: indra éko vibhaktá* thus they speak of him: 'Indra is the one dispenser' (vii. 26⁴).

It often appears as the correlative of *yáthā as*: *yáthā ná pūrvam áparo jáhāty, evá, dhātar, áyūṃṣi kalpayaiṣām* as the later abandons not the earlier, so, Creator, arrange their lives (x. 18⁵). With the impv. *evá = so, then*: *evá vandasva váruṇam bṛhántam* (viii. 42²) then praise the lofty Varuṇa (who has done these great deeds).

2. As an emphasizing particle following the word on which stress is laid, *evá* may be variously rendered *just, quite, alone, &c.*, or by stress; e.g. *tám evá him only*; *éka evá quite alone*; *átraivá just here*; *svayám evá quite spontaneously*, *játá evá scarcely born*, *ná evá not at all*.

a. In B. the first of the above uses has entirely disappeared (*evám* here taking the place of *evá*), while the second is extremely common. The particle follows all kinds of words requiring emphasis for any reason; this is especially the case when a word is repeated; e.g. *yám ágre 'gním hotráya právr̥ṇata, sá prádhanvad, yám dvitīyam právr̥ṇata, sá prá evá adhanvat* the Agni whom they first chose for the priesthood, perished; he whom they chose the second time, likewise perished (ŚB.). When two notions are connected by way of contrast or otherwise, *evá* may follow either the first or the second; e.g. *amúm evá devá upáyan, imám ásurāḥ* (ŚB.) the gods inherited that world (heaven), the Asuras this one (the earth); *sómo yuṣmákam, vág evásmákam* (let) Soma (be) yours, Vāc ours (ŚB.).

evám thus occurs only once in the RV. (as correlative to *yáthā as*) and in the AV. not at all with *yáthā*, but only as an adverb with the verb *vid know*: *yá evám vidyát* he who may possess such knowledge.

In B. *evám* is very common, having two uses:

1. It is correlative to *yáthā as*, being often accompanied by a form of the same verb as the latter; e.g. *yáthā vái parjanyaḥ súvr̥ṣṭim var̥ṣaty, evám yajñó yajamānāya var̥ṣati* as Parjanya rains heavily, so the sacrifice rains for the sacrificer (TS.). When the second verb is omitted, *yáthā...evám* is equivalent to *iva*; e.g. *tá devá abhy ārjyanta yáthā vīttim vetsyamānā evám* the gods rushed up like those wishing to obtain property (ŚB.).

2. It accompanies verbs as an adverb, especially in the very frequent phrase *yá evám véda* he who possesses such knowledge; *utá evám cin ná labheran* after all they will thus not touch it (ŚB.).

kam appears both as an accented and an unaccented particle. The former use is found in both V. and B., the latter in the RV. only.

1. *a. kām* as an adv. with the full meaning *well* (equivalent to the Vedic *śām*) appears in B. only; e. g. *kām me 'sat* *may it be well with me* (ŚB.); it also occurs in a negative form: *á-kam bhavati* *he fares not well* (TS.).

b. kām has the same meaning attenuated after datives (generally at the end of a Pāda) either of persons = *for the benefit of* (dat. commodi) or of abstract nouns (final dative); e. g. *yuvām etām cakrathuḥ sindhuḥ plavām taugryāya kām* *ye two have placed that ship in the waters for the benefit of the son of Tugra* (i. 182⁵); *tvām devāso amṛtāya kām papuḥ* *thee the gods have drunk for the love of immortality* (ix. 106⁸); *samānām añjy añjate śubhé kām* (vii. 57³) *with the same hue they adorn themselves in order to shine (well)*. From B.: *kāsmāi kām agnihotrām hūyata iti* *for whose benefit is the Agnihotra offered?* (MS.); *tējase kām pūrṇamā ijjate* *for the sake of splendour the full moon sacrifice is offered* (MS.).

2. The unaccented **kam** occurs in the RV. only excepting one independent passage of the AV. It always appears as an enclitic following the particles *nū*, *sū*, *hí*. It means *willingly, gladly, indeed*, but the sense is generally so attenuated as to be untranslatable. *nū kam* appears with the inj., impv., subj., ind., also in relative clauses; e. g. *áso nū kam ajáro vārdhās ca* *be unaging and grow* (x. 50⁵). *sū kam* appears with the imperative only: *tiṣṭhā sū kam, maghavan, mā párá gāḥ* *pray stand still, bounteous god, go not further* (iii. 53²). *hí kam* generally appears with the ind. (occasionally omitted), sometimes with impv. or subj.: *rājā hí kam bhúvanānām abhiśriḥ* *for he indeed is the king who rules over beings* (i. 98¹).

kím (n. of *kí* = *ká*) has two uses. In the first place it means *why?* e. g. *kim u śrēṣṭhaḥ kím yáviṣṭho na ájagan*

why has the best, why has the youngest come to us? (i. 161¹). It is also a simple interrogative particle (equivalent to a mark of interrogation); e. g. *kīm me havýām áhr̥nāno juṣeta would he, free from anger, enjoy an oblation of mine?* (vii. 86²); *kīm rájasa enā paró anyád ásti is there anything else beyond the welkin?* (AV. v. 11⁵).

a. In B. *kīm* is similarly used. With following *u* it here adds a climax in a second sentence = *how much more* (see *u*); with following *utá* and the optative it means *why after all*; e. g. *kīm utá tvareran why, after all, should they hasten?* (ŚB.).

kīla, an uncommon particle in V., meaning *indeed, certainly*, strongly emphasizes (in RV. and AV.) the preceding word (noun, pronoun, adjective, and the negative *ná*); e. g. *svādúṣ kīla ayám* (vi. 47¹) *sweet, indeed, is this* (Soma); *tādítñá śátrum ná kilā vivitse then thou didst find no foe at all* (i. 32¹).

a. In B. the use is similar; e. g. *kṣiprām kīla ś str̥ṇta* (ŚB.) *quickly, then, spread* (the barhis). But here *kīla* usually follows other particles, *vái* or (ha) *vává*: *osá vái kīla havíyo yámah this, indeed, is the course of the sacrifice* (ŚB.); *tava ha vāva kīla bhagava idam Sir, this belongs to you only* (AB.).

kuvíd, a pronominal interrogative particle, introduces sentences which, though apparently independent, are treated as dependent, since the verb (except twice in the RV.) is regularly accented. This use seems to have arisen from the particle's having been employed as an elliptical expression of doubt such as might be rendered by 'I wonder (whether)'; e. g. *tám, indra, mádam á gahi kuvín nv ásyā tṛpnávaḥ come, Indra, to this carouse (to see) whether you shall enjoy it* (iii. 42²); *kuvít sómasya ápām iti hare I, indeed, drunk Soma* (x. 119¹) = (I wonder) *whether I have drunk Soma*.

a. In B. *kuvíd* is similarly used; e. g. *kuvín me putrám ávadhit has he actually killed my son?* (ŚB.); *kuvít tñspīm áste does he indeed sit silent?* (ŚB.).

khálu *indeed, in truth*, does not occur at all in the AV., and only once in the RV., where it emphasizes an imperative: **mitráṃ kṛṇudhvam khálu** *pray, conclude friendship* (x. 84¹⁴).

a. In B. the particle is common. It is rarely used alone, but often with other particles.

a. It appears alone with the impv., subj., or ind.; e.g. **ātra khálu ramata** *here, pray, remain* (ŚB.); **ṛdhnávat khálu sá yó maddevatyám agním ādádhātai** *he indeed shall prosper who shall establish a fire consecrated to me* (TS.); **asmákam evā₁idám khálu bhúvanam** *to us alone indeed this world belongs* (ŚB.).

b. After the particles **u** or **átho** and before or after **vái**, it emphasizes the word preceding the combined particles; e.g. **tád u khálu mahā-yajñó bhavati** *thus, indeed, the great sacrifice arises* (ŚB.).

a. **átho khálu** is used either to express an (usually preferred) alternative = *or else, or rather, but surely rather*; or to introduce an objection; e.g. **vasásvadevám iti brūyād, átho khálu aindráṃ iti brūyāt** *'for all gods' one should say, or else one should say 'for Indra'* (TS.); **dikṣitena satyam eva vaditavyam; átho khalv āhuḥ: ko 'rhati manuṣyaḥ sarvaṃ satyam vaditum iti an initiated man should speak the truth only; now they make the objection: 'what man can speak the whole truth?' (AB.).**

B. **vái khálu** can only be distinguished from **vái** alone as an emphatic **vái**. But **khálu vái** in the TS. and AB. has the special use of introducing a second causal protasis after a first beginning with simple **vái**, the conclusion then following with **evá**; e.g. **prajāpatyó vái pūruṣaḥ; prajāpatih khálu vái tāsya veda: prajāpatim evá svéna bhāgadheyéna upa dhāvati** *now man comes from Prajāpati; again Prajāpati knows about him: so he approaches Prajāpati with the portion (of the sacrifice) belonging to him* (TS.). This use occasionally occurs even though the preceding clause does not begin with **vái**.

gha is an enclitic particle, almost restricted to the RV. Generally occupying the second place in the Pada, it is with few exceptions metrically lengthened to **ghā**. It emphasizes the preceding word, which is nearly always either the negative **ná**, or a pronoun (demonstrative or personal), or a verbal preposition, the meaning being variously rendered by *just, only, very*, or merely stress. It emphasizes a noun only twice and a verb only once in the RV.: **trītye ghā sāvane** *at least at the third Soma libation* (i. 161¹); **uśānti ghā té amṛtāsa etát** *those immortals desire this* (x. 10¹).

ca (Gk. τε, Lat. *-que*) and is an enclitic conjunction used to connect both words and sentences. It regularly follows an accented word, and when it adds a clause, the first word of that clause.

1. **ca** connects substantives (including pronouns and numerals) and adverbs; e.g. *mitráṃ huve várūṇaṃ ca I invoke Mitra and Varuṇa* (i. 27); *maghávāno vayáṃ ca the patrons and we* (i. 73⁸); *śatám ékaṃ ca a hundred and one* (i. 117¹⁶); *adyá nūnáṃ ca to-day and now* (i. 13⁶). In a few passages (but never in B.) the **ca** follows the first word instead of the second: *náktā ca . . uśásā night and morning* (i. 73⁷).

a. **ca...ca** are used much in the same way; e.g. *giráyaś ca dyáwā ca bhúmā the mountains and heaven-and-earth* (i. 61¹⁴); *divás ca gmas ca of heaven and of earth* (i. 37⁶); *asmāñ ca táṃś ca us and them* (ii. 1¹⁶); *náva ca navatīm ca nine and ninety* (i. 32¹⁴); *á ca párá ca cārantam moving hither and away* (i. 164³¹).

Similarly in B.: *devás ca ásurás ca gods and Asuras* (ŚB.); *ṣaṣṭís ca trīni ca śatāni sixty and three hundred*; *purástāc ca upáristāc ca from before and from behind*.

β. **ca...ca** sometimes also express a contrast: *náktā ca cakrúr uśásā vírūpo: kṛṇám ca várṇam aruṇám ca sám dhuḥ they have made night and morning of different aspect: they have put together the black colour and the ruddy* (i. 73⁷).

Similarly in B.: *ubháyaṃ grāmyáṃ ca āraṇyaṃ ca juhōti he sacrifices both: what is tame and what is wild* (MS.).

a. A peculiar use of **ca** in the RV. is to add a second vocative in the form of a nominative; e.g. *vāyav indrás ca . . á yātam O Vāyu and Indra, come* (i. 2⁰).

b. Another peculiar use of **ca**, both in V. and B., is to add one noun (nearly always in the nom.) to another which has to be supplied; e.g. *á yád indrás ca dádvāhe when we two, (I) and Indra, receive* (viii. 34¹⁶); *indrás ca sōmam pibatam, bṛhaspate do ye. (thou), O Bṛhaspati, and Indra, drink* (iv. 50¹⁰).

From B.: *tā bṛhaspátis ca anvávaitām they two, (he) and Bṛhaspati, followed them* (TS.): *tāt samjñām kṛṇājīnāva ca*

vadati so he pronounces harmony (between it) and the black antelope skin (SB.).

a. In B. *ca* is used to add a single word at the end of a sentence in the sense of *and* (so did); e.g. *śrámeṇa ha sma vái tát devá jayanti yád eṣāṃ jáyyam ása-ṣṣayaś ca by penance the gods were wont to win what was to be won by them, and so did the seers (SB.).*

c. *ca* following the interrogative *ká*, or the relative *yá* and the interrogative *ká* combined, gives them an indefinite sense: *kás ca* or *yáḥ kás ca* *any one, whoever* (cp. 119 b).

2. *ca* also connects both principal sentences and relative clauses: *á devébhir yāhi yákṣi ca come with the gods and sacrifice* (i. 14¹); *yá vyūṣúr yás ca nūnám vyuchān that have shone forth and that shall now shine forth* (i. 113¹⁰); *yò 'smān dvéṣṭi yám ca vayám dviṣmāḥ who hates us and whom we hate* (SB.).

a. *ca...ca* connect sentences to express a contrast by means of parallel verbal forms which are either identical or at least appear in the same number and person, the first verb being then always accented: *pārā ca yānti pūnar á ca yanti they go away and come again* (i. 123¹²).

a. In B. the use of *ca...ca* is similar; e.g. *vatsām ca upāvasrjáty ukhām ca ádhi śrayati he admits the calf and puts the pot on the fire* (TS.). The rule of accentuation applies even when the second verb is omitted: *agnáye ca havīḥ paridádāti gūptyā asyái ca prthivyái he delivers the oblation for protection to Fire and to this Earth* (SB.). This connecting use is particularly common in parallel abridged relative sentences: *sárvān paśūn ní dadhīre yé ca grāmyá yé ca áraṇyāḥ they laid down all animals, those that are tame and those that are wild* (SB.).

3. *ca* is used a few times in V. in the sense of *if* with the subjunctive or the indicative: *índraś ca mṛṣáyāti no, ná naḥ paścád aghám naśat if Indra be gracious to us, no calamity will hereafter befall us* (ii. 41¹¹); *imām ca vācam pratiháryathā, naro, víśvéd vāmá vo aśnavat if ye graciously accept this song, O heroes, it will obtain all goods from you* (i. 40⁶).

caná, properly meaning *not even*, is most usually employed

after a negative; e. g. *ṛtīyam asya nākir ā dadharṣati, váyaś caná patáyantaḥ patatrinaḥ* *no one dares approach his third (step), not even the winged birds though they fly* (i. 155^b). From its use in such supplementary clauses, where it may also be translated by *even*, the latter sense comes to be the natural or even necessary one after a negative in a single clause sentence; e. g. *yásmād ṛté ná sidhyati yajñó vipaścitaś caná* *without whom the sacrifice does not succeed [not] even of the wise man* (i. 18⁷); *índraṃ ná mahná pṛthiví caná práti* *even the earth is not equal to Indra in greatness* (i. 81^b). As one of the two negatives is superfluous in a single clause sentence, *caná* alone occasionally does duty for the negative: *mahé caná tvám párá śulkáya deyám* *not even for a great reward would I give thee away* (viii. 1⁶).

a. In a few passages, even when there is no accompanying negative, *caná* throwing off its own negative sense, means *even, also*: *ahám caná tát sūribhir ānaśyám* *I too would acquire this with the patrons* (vi. 26⁷); *ádhā caná śrād dadhati* *therefore also they believe* (i. 55^b).

a. In B. *caná* appears only after a negative in single clause sentences, in which *ná caná* means *not even*; e. g. *ná hainaṃ sapátnas tūṣṭūṣamānaś caná* *strpute* *no enemy fells him even though desiring to fell him* (ŚB.).

b. *caná* gives the interrogative an indefinite sense: *kás caná any one, ná kás caná no one* (cp. 119 b).

cid is an enclitic particle very frequently used to emphasize the preceding word. It has two senses:

1. expressing that the statement is not to be expected in regard to the word emphasized: *even*; e. g. *á dṛḍhám cid árujo gávyam ūrvám* *even the firm cowstall thou hast broken through* (iii. 82¹⁰). This sense is, however, sometimes so attenuated as to be capable of being rendered by stress only; e. g. *tvám cin naḥ śámyai bodhi svādhīḥ* *be thou attentive to our endeavour* (iv. 3⁴).

2. generalizing = *any, every, all*; e. g. *kṛtām cid énaḥ prá mumugdhy asmát* (i. 24⁹) *remove from us any (every, all) sin committed (by us)*. Similarly, with interrogatives = *any*, with relatives = *ever*; thus *kás cid any one: śṛṇóti kás cid eṣām any one (= every one) hears them* (i. 37¹⁴); *sun-vádbhyo randhayā kām cid avratām subject every impious man to those that press Soma* (i. 132⁴); *ná or mā kás cid (not any =) no one*; *kadá cid ever = at any time or always*; *yás cid whoever*; *yác cid if ever*; *yáthā cid as ever*.

a. In B. the only use that survives is the generalizing sense with interrogative pronouns = *any, some*; e. g. *átha kām cid áha then he says to some one* (ŚB.); *yát to kás cid ábravit what any one said to you* (ŚB.).

oéd (= ca íd) if occurs only three times in the RV., but later becomes commoner. In the RV. and AV. it is found with the ind. pres. and aor.; in the AV. it also occurs once with the opt. Thus: *ví oéd uchánty, ásvinā, uśásah, prá vām bráhmāṇi kárayo bharante when the Dawns shine forth, O Ásvins, the singers offer prayers to you* (vii. 72⁴); *brahmā oéd dhástam ágrahít sá evá pátir ekadhá if a Brahman has taken her hand, he alone is her husband* (AV. v. 17⁸); *íti manvita yácitáḥ vaśám céd enam yáceyuh thus one would think who has been requested, if they were to request a cow of him* (AV. xii. 4⁴⁸).

a. In B. *oéd* is used with the ind. pres., aor., fut. and with the opt.; e. g. *átaś céd evá náiti náya yajñó vyathate if he does not go away from there, his sacrifice does not fail* (MS.); *sá hovāca túriyam-túriyam oén mām ábibhajaśmé túriyam evá tárhi vān níruktam vadiṣyati he said 'if they have given me only one-fourth each time, then Vāc will speak distinctly only to the extent of one-fourth'* (ŚB.); *tām cén me ná vívákayasi, mūrdhá te ví patiṣyati if you cannot explain this (riddle) to me, your head will burst* (ŚB.); *etám oéd anyásmā anubrūyás táta evá to áśraś ohindyām if you were to tell this to another, I would strike off your head* (ŚB.).

tátas occurs in the RV. several times adverbially in the local sense of the ablative = *thence*; e. g. *táto viṣám prá vāvṛte thence the poison has turned away*. It also, but very

rarely, has the temporal sense of *thereupon, then*; e. g. **yajñáir átharvā prathamāḥ pathās tate, tátaḥ sūryo . . ājani** with sacrifices Atharvan first extended the paths, then the sun was born (i. 83⁵).

a. In B, on the other hand, the temporal sense of *thereupon* is extremely common. Here it also often appears at the beginning of a sentence connected with a preceding one in the sense of *therefore, consequently*; e. g. **sā yajñām evā, yajñapātrāṇi prā viveśa; tāto hainām nā śekatur nīrphantum** it entered into the sacrifice itself, into the sacrificial vessels; consequently those two were unable to expel it (SB.).

táthā occurs in the RV. in the sense of *so, thus*; e. g. **tátha ṛtūḥ** such is the rule (i. 83¹⁹). It also appears as a correlative (though less often than **evā**) to **yáthā**; e. g. **śyāvāśvasya sunvatās táthā śṛṇu yáthāśṛṇor átreḥ** listen to the sacrificing Śyavāśva as thou didst listen to Atri (viii. 36⁷).

a. In B. the use is similar; e. g. **táthaṇ nūnāṃ tād āsa** so, indeed, it came to pass (SB.); as correlative though less often than **evām**) to **yáthā**: **nā vāi táthā** abhūd **yáthā** āmaṃsi *it has not come about as I had thought* (SB.).

b. **tátho** (= **táthaṇ**) occurs in B., meaning *and in the same way, but so*; e. g. **tátho evóttire ni vapet** and in the same way he should assign the last two TS. **sā yád daksinā-pravaṇā syāt, ksiprē ha yájamāno 'múm lokám iyat, tátho ha yájamāno jyóg jivati** if (the altar) were sloping to the south, the sacrificer would quickly go to another world, but thus as it is the sacrificer lives a long time (SB.).

tád is often used adverbially in the RV. It then has three different senses:

1. It frequently means *then* as correlative to **yád** *when*; e. g. **yáj jáyathā vrtrahátyāya tát prthivīm aprathayaḥ** when thou wast born for the Vrtra-fight, thou didst spread out the earth (viii. 89³).

2. It is also often used in the sense of *thither* (acc. of the goal); e. g. **tád it tvā yuktā hárayo vahantu** thither let the yoked boys wayt thee (iii. 53⁴).

3. Occasionally it has the sense of *therefore*; e. g. **tád vo devā abruvan, tád va āgamam** that the gods said to you,

therefore I have come to you (i. 161²); *prā tād viṣṇuḥ stavate vīryeṇa therefore Viṣṇu is praised for his heroism* (i. 154²).

a. In B. *tād* has four different adverbial uses:

1. as a correlative to *yād* (*when, inasmuch as*) = *thereby*, and to *yātr.* (*where*) = *there*; e. g. *yān nv evā rājānam abhiṣunvānti, tāt tāṃ ghnanti now when they press the king (sona), they kill him thereby* (ŚB.); *yātrānyā ōṣadhayo mlāyanti tād ete mōdamānā vardhante where other plants wither, it (the wheat) grows merrily* (ŚB.).

2. in the sense of *thereupon, then*; e. g. *ātha citithīm sāmāṃ tād aughā āgantā, tām mā nāvam upakālpya upāsāsaḥ now in such and such a year a flood will then come, then having built a ship you shall turn to me* (ŚB.).

3. constantly with reference to a preceding statement in the sense of *as to that, thereby, thus*; e. g. *yajñām evā tād devā upāyan the gods thus obtained the sacrifice* (ŚB.); *tāt tād avakṛptām evā yād brāhmaṇo 'rājanyāḥ syāt so it is quite suitable that a Brahman should be without a king* (ŚB.); *tād āhuḥ as to that they say; tād u tāt now as to this* (ŚB.).

4. before *yād* with reference to a preceding statement to add an explanation, and may be rendered by *that is to say, now*; e. g. *tād yād eṣā etāt tāpati tēna eṣā śukrāḥ now, inasmuch as he burns here, therefore he is bright* (ŚB.). Similarly in the phrase *tād yāt tāthā that is to say, why it is so* (is as follows) = *the reason for this is as follows* (ŚB.).

tārhi at that time, then, occurs only once in the RV., but several times in the AV.: *nā mrtyūr āsīd amṛtaṃ nā tārhi there was not death nor immortality then* (x. 129²). In the AV. the word appears as correlative to *yādā when*, and in B. to *yātra, yād, yādā, yārhi when*, and *yādi if*; e. g. *rakṣāṃsi vā enaṃ tarhy ā labhante yārhi na jāyate the Rakṣases then seize him when (the fire) does not arise* (AB.); *yādi vā ṛtvijo 'lokā bhāvanty alokā u tārhi yajamānaḥ if the priest is without a place, the sacrificer is then also without a place* (ŚB.).

tāsmād therefore is not found as an adverb in the RV., but occurs several times as such in the AV., and is constantly so used in B. As correlative to *yād because* it appears once in the AV. and is very common in B.; e. g. *yād vāi tād vāruṇagrhitābhyaḥ kām ābhavat tāsmāt kāyāḥ* (MS.) *because those who were seized by Varuna felt well, therefore it is called kāya (body)*.

tú, though accented, never commences a sentence or Pada. It has two uses:

1. It is an emphasizing particle. In the RV., where it occurs nearly fifty times, it seems to be restricted to this sense.

a. In about two-thirds of its occurrences tú emphasizes an exhortation in the 2. pers. impv. (rarely the 3. pers., or the subj. in an impv. sense) = *pray, then*; e.g. *á tv étā, ní śīdata pray come, sit you down* (i. 5¹); *nā te dūrē paramā oid rájāmsy, á tú prá yāhi háribhyām even the highest spaces are not far to thee; come hither, then, with thy two bays* (iii. 80²).

b. In several passages tú emphasizes assertions (generally following the demonstrative tá) in the sense of *surely, indeed*; e.g. *tāt tv āsya that surely is his work* (iii. 30¹²).

2. It is an adversative particle meaning *but*. This is its sense in the only passage of the AV. in which it occurs, and is its only meaning in B.; e.g. *cakāra bhadram asmābhyam ātmāne tāpanam tú sáḥ he has done what is good for us, but painful to himself* (AV. iv. 18⁶); *tād evām véditor ná tv evām kártavái that one should know thus, but not do thus* (MS.). With áha or nú in the preceding clause, it expresses the sense *it is true...but*; e.g. *tād áha téśām váco, 'nyā tv evātaḥ sthitiḥ this indeed is what they say, but the established practice is different therefrom* (ŚB.).

tēna occurs in B. as an adverb correlative to yád because; e.g. *yád grāmyāsa ná śānāti tēna grāmyān āva runddhe because he does not eat any tame animal, therefore he gains tame animals for himself* (MS.).

tvāvá (compounded of tú vāvá), a particle sometimes occurring in B., does not perceptibly differ in sense from vāvá (q. v.); e.g. *trāyo ha tvāvá pasāvo 'medhyāḥ there are just three kinds of animals unfit for sacrifices* (ŚB.).

tvái (compounded of tú vái) is sometimes found in B. meaning *but indeed*.

dvitá, a particle occurring about thirty times, is restricted to the RV. There can be no doubt that it is an old instru-

mental, etymologically meaning *doubly*. This sense taken either literally = *in two ways*, or figuratively = *emphatically, especially, more than ever*, seems to suit all the passages in which the word occurs; e. g. *bharádvājāya áva dhukṣata dvitá dhenúm ca viśvádohasam iṣam ca viśvábhojasam* on *Bharadvāja do ye* (Maruts) *milk down doubly, both the all-milking cow and all-nourishing food* (vi. 48¹³); *rājā devānām utá mártvānām dvitá bhuvad rayipátī rayinām* as *king of gods and mortals may he be doubly lord of riches* (ix. 97²⁴); *dvitá yó vṛtrahántamo vidá indraḥ śatakratuḥ úpa no háribhiḥ sutám* may *he who above all is known as the best Vṛtra-slayer, Indra Śatakratu, (come) to our pressed Soma with his bays* (viii. 93³²); *gavām éṣe sakhyá kṛṇuta dvitá* (x. 48⁹) *in the search for the cows he especially concluded friendship (with me)*.

a. The word occurs several times with *ádha*, meaning *and that too doubly or especially*, e. g. *ví tád vocer ádha dvitá* *explain this, and (do so) particularly* (i. 182³).

ná has two senses in V. (but only the first of the two in B.):

1. As a negative particle meaning *not* it denies an assertion, appearing in principal sentences with the ind. of all tenses, with the subj., the opt., the inj. (in the sense of a fut.), but not with the impv.; it is also employed in relative and conjunctive clauses. It negatives either the assertion of the whole sentence (when it appears as near the beginning as possible, in V. even before the relative) or only the assertion of the verb. It can only be used in a sentence which contains a finite verb or in which one is to be supplied. There seems to be no undoubted example of its negating any word (such as a participle or adjective) other than the verb. The employment of this negative *ná* is much the same in B. as in V.

a. A verb (such as *asti* *is*) has often to be supplied with this negative in simple sentences, especially with the gerundive, the

infinitive, or a dative equivalent to an infinitive; e.g. *tán ná sū-
kṣyam* *that (is) not to be troubled about* (MS.); *ná yó várāya* *who (is) not
for hindering = who is irresistible* (i. 143⁵). Or the verb has to be
supplied in a second sentence from the first; e.g. *náktam ūpa-
tiṣṭhate, ná prātāḥ* *he worships at night, (he does) not (worship) in the
morning* (TS.).

b. Two negatives express a strong positive; e.g. *ná hí paśávo ná
bhuñjanti* *for cattle always eat* (MS.).

2. *ná* is used in V. (very commonly in RV., comparatively rarely in AV., but never in B.) as a particle of comparison, exactly like *iva* *as, like*. This meaning seems to be derived from *not* as negating the predicate of a thing to which it properly belongs; e.g. 'he (neighs), not a horse neighs' = 'he, though not a horse, neighs' = 'he neighs like a horse'. This *ná*, being in sense closely connected with the preceding word, never coalesces in pronunciation (though it does in the written Sandhi) with a following vowel, whereas *ná* *not* generally does. This *ná* always follows the word of comparison to which it belongs; or if the simile consists of several words, the *ná* generally follows the first word, less commonly the second; e.g. *arān ná nemih pári tá babbhūva* *he surrounds them as the felly the spokes* (i. 32¹⁵); *pakvā śákṣhā ná* *like a branch with ripe fruit* (i. 8¹).

a. When the object compared is addressed in the voc. (which is sometimes to be supplied), the object with which it is compared is sometimes also put in the voc. agreeing with it by attraction; e.g. *úṣo ná śubhra ā bharā* *like brilliant Dawn, (O sacrificer) bring* (i. 57²); *śáve ná citre, aruṣi* *like a brilliant mare, O ruddy Dawn* (i. 30²¹).

b. When the object compared is not expressed, *ná* means *as it were*; e.g. *śívābhīr ná smāyamānābhīr āgāt* *he has come with gracious smiling women as it were* (i. 79²).

c. *ná* sometimes interchanges with *iva*; e.g. *rātham ná tāṣṭeva tātsināya* *as a carpenter (fashions) a car for him who desires it* (i. 61⁴).

*ná-kis*¹ (*not any one*) is found in V. only, being almost restricted to the RV., where it frequently occurs. It properly

¹ N. sing. of interrogative *kí* (Lat. *qui-s*) of which the n. *kí-m* is in regular use (cp. 118).

means *no one*; e. g. *nákir indra tvád úttaraḥ no one, O Indra, is superior to thee* (iv. 30¹); *yáthā kṣmīṇām nákir uochiṣyátai that none of the worms shall be left* (AV. ii. 81³). Losing its N. sense,¹ it comes to be used, though less often, as a strong negative adverb meaning *not at all, never*; e. g. *yásya śárman nákir devá vāráyante ná mártāḥ in whose protection gods never hinder him nor mortals* (iv. 17¹⁰). Cp. *mákis*.

*ná-kīm*² occurs only twice in one hymn of the RV. in the sense of a strong negative adverb = *not at all, never*: *nákim índro níkartave Indra can never be subdued* (viii. 78³).

ná-nu occurs only twice in the RV. where it has the sense of a strong negative = *by no means, never*. In B. it occurs a few times as an interrogative expecting assent (= *nonne*). *not?*; e. g. *nánu śúsruma have we not heard?* (SB.).

na-hí, as the compounded form of *ná hí*, occurs only in V., where it sometimes has the sense of *for not*; e. g. *nahí tvā śátruh starate for no foe strikes thee down* (i. 129⁴). More commonly it emphatically negatives a statement as something well known = *certainly not, by no means*, as appears most clearly at the beginning of a hymn; e. g. *nahí vo ásty arbhakó, dévāsaḥ not one of you, O gods, is small* (viii. 80¹).

a. This compounded form never occurs in B., where *ná hí* alone is found. On the other hand, *ná hí* seems never to occur in V.

nāma is used adverbially in the following two senses:

1. *by name*; e. g. *sá ha śrutá índro nāma devāḥ that god famous as Indra by name* (ii. 20⁶); *kó nāma asi who art thou by name?* (VS. vii. 29). 2. *namely, indeed, verily*; e. g. *ájasro għarmó havír asmi nāma I am constant heat, namely the oblation* (iii. 26⁷); *mám dhur índraṃ nāma devátā they have placed me among the gods verily as Indra* (x. 49²).

¹ Probably because the N. has no longer an independent existence coupled with the fact that the pronoun *kí* has gone out of use except in the one form *kí-m*.

² Probably A. n. of *ná-kis* with lengthened vowel.

*nú*¹ or *nú*² means 1. *now*; e. g. *sá nv tyate he is now implored* (i. 145¹); *indrasya nú víryāni prá vocam I will now proclaim the heroic deeds of Indra* (i. 32¹); *yójá nv, indra, te hári yoke now (= at once), O Indra, thy two bays* (i. 82¹); *uvásosā uchác ca nú* (i. 48³) *Dawn has shone (in the past) and she shall shine now (= henceforth)*; *asmábhír ū nú praticákṣyā abhūt to us she has just now become visible* (i. 118¹¹). 2. *still*: *pásyema nú sūryam uccárantam we would still see the sun rising* (vi. 52⁵); *mahāñ indraḥ parás ca nú great is Indra and still more* (i. 8⁵). 3. *pray* with interrogatives: *kadá nv ántár várune bhuvāni when, pray (= at last), shall I be in (communion with) Varuṇa* (vii. 86²). 4. *ever* with relatives: *yá nú kṛṇávai whatever (deeds) I shall accomplish* (i. 165¹⁰). 5. *ever, at all* with negatives: *ná asya vartá ná tarutá nv ásti there is none at all to obstruct, none to overcome him* (vi. 66⁸). 6. with *cid* it means (a) *even now, still*; e. g. *nú cid dadhiṣva me girāḥ even now take to thyself my songs* (i. 10⁷); *daśasyá no, maghavan, nú oit favour us still, Bountiful one* (viii. 46¹¹); (b) *never*; e. g. *nú oid dhí parimamnáthe asmán for never have ye despised us* (vii. 93⁶).

a. The senses of *nú* found in B. are the following :

1. *Now actually* in affirmative sentences, often correcting a previous statement; e. g. *nirdaśo nv abhūd, yajasva mā anena now he is actually more than ten days old : sacrifice him to me* (AB.). 2. *then, pray*, in exhortations with the subj., the impv., or *má* with the inj., e. g. *śraddhádevo vái mánur : ávāṃ nú vedāva Manu is godfearing; let us two then try him* (ŚB.); *má nu me prá hársiḥ pray, do not strike at me* (ŚB.). When *átha* follows such sentences, *nú* may be translated by *first*: *nirdaśo nv astv, atha tvá yajai let him (the victim) first be more than ten days old, then I will sacrifice him to you* (AB.). 3. *pray*, in questions with or without an interrogative; e. g. *kvā nu víṣṇur abhūt what, pray, has become of Viṣṇu?* (ŚB.); *tvāṃ nú khálu no bráhmistho 'si are you, pray, indeed the wisest of us?* (ŚB.). 4. *now*, after *iti* followed by *átha* next: *iti nu pūrvam paṭalam, athottaram this now is the first section; next follows the*

¹ Never begins a sentence.

² Often begins a sentence.

second (AB.). 5. *indeed*, in the first of two antithetical clauses, when the second is introduced with *tú* or *kím u*; e.g. *yó nv évá jñátás tásmāi brūyād, ná tv évá sárvasmā iva* *he may indeed tell it to him who is known to him, but not to any and every one* (ŚB.).

nūnām now has three uses in the RV. :

1. With the ind. pres. it means *now* as opposed to *formerly* or *in future* (an opposition often expressed by *purā* *before* and *aparām* *after*); e.g. *ná nūnām ásti nó éváñ* *there is no now and no to-morrow* (i. 170¹).

It is a few times used with the perfect in combination with *purā* to express that an action has taken place in the past and still takes place; e.g. *purā nūnām oa stutáya řṣīñām paspṛdhra indre* *formerly and now the praises of seers have striven to Indra* (vi. 34¹).

2. With the subj., impv., opt., or inj., it expresses that an action is to take place at once; e.g. *ví nūnām uchāt* *she shall now shine forth* (i. 124¹¹); *prá nūnām pūrñāvandhuras stutó yāhi* *praised advance now with laden car* (i. 82¹).

With the perfect it is a few times used in the RV. to express that an action has just been completed; e.g. *upa nūnām yuyuje hārī* *he has just yoked his two bay steeds* (viii. 4¹¹).

3. It occurs sometimes with interrogatives = *pray*; e.g. *kadā nūnām te dāśema* *when, pray, may we serve thee?* (vii. 29³).

a. In B. none of these uses seem to survive, while the new sense of *certainly, assuredly* (perhaps once already in the AV.) has appeared, e.g. *tathā in nūnām tād āsa* *just so assuredly it came to pass* (ŚB.).

néd (= *ná id* and not treated as a compound by the Padapāṭha) has two uses in both V. and B. : 1. sometimes as an emphatic negative, *certainly not*; e.g. *anyó nét sūrīr óhate bhūridāvattarah* *no other patron indeed is accounted more liberal* (viii. 5³¹); *āham vadāmi nét tvám* *I am speaking, not thou* (vii. 38⁴); *néd ánuhūtam práśnām* *I certainly do not eat it before it is invoked* (ŚB.). 2. much more commonly as introducing a final clause *in order that not* with the subj.

(= Lat. *ne*); e. g. *vy ùchā, duhitar divo, nēt tvā tāpātī sūrah shine forth, daughter of the sky, lest the sun scorch thee* (v. 79¹); *nén mā rudrō hināsat lest Rudra injure me* (ŚB.). In B. the verb may also be in the inj.: *néd idām bahirdhā yajñād bhavat lest it be outside the sacrifice* (ŚB.).

a. nvār = *nū vār* as analysed by the Padapāṭha of the TS. occurs not infrequently in B. in the sense of *indeed*; e. g. *iti nvā etād brāhmaṇam udyato such indeed is the Brāhmaṇa that is to'd* (ŚB.).

mā is the prohibitive negative (Gk. *μή*) regularly used with the injunctive. It is never used with the impv.; with the opt. only in the single form *bhujema* (RV.); and with the subj. only once (ŚB.); e. g. *mā no vadhīh slay us not* (i. 104¹); *mā hrñītha abhy asmān be not enraged against us* (viii. 2¹⁹).

a. An interrogative following *mā* in a few cases receives an indefinite sense in the RV.; e. g. *mā kāsmaī dhātām abhy amitrīne nah deliver us, of to whom for* (i. 120⁸).

mā-kis (*not any one*, Gk. *μή-τις*), occurring about a dozen times in the RV., to which it is restricted, is used in prohibitive sentences with the injunctive in two senses:

1. *no one*: *mākis tokāsyā no riṣat may no one of our offspring be injured* (viii. 67¹¹).

2. more often an emphatic negative = *by no means, never*. *mākir devanām āpa bhūh be not at all away from the gods* (x. 11¹⁹). Cp. *nā-kis*.

mā-kim, used as an emphatic prohibitive particle with the injunctive, occurs only in two passages of the RV.: *mākim sām śari kōvaṭo let none suffer fracture in a pit* (vi. 54⁷).

yātra is employed in two main senses. 1. usually as a relative adverb, meaning *where*, but sometimes *whither*, e. g. *yajñō . . nāro yātra dovayāvo mādanti where pious men rejoice in sacrifice* (vii. 97¹); *yātrā rāthēna gāchathah whither ye go with your car* (i. 22⁴). The correlative is generally *tātra*, sometimes *ātra* or *tād*.

a. Occasionally as equivalent to the locative of the relative, e.g. **ā gha tā gachān ūttarā yugāni yātra jāmāyah kṛnāvann ājāni** *those later generations will come in which those who are akin will do that* (TS. i. 10¹⁰).

2. not infrequently as a temporal conjunction, *when*, in both V. and B.; e.g. **yātra prā sudāsam āvatam** *when ye helped Sudās* (vii. 83⁶). In V. **ādha**, **ātra**, **tād** appear as correlatives; e.g. **yātra śūrāsas tanvò vitanvaté . adha smā yacha tanvè tāne ca chardiḥ** *when the heroes strain themselves (in battle) . . then especially bestow protection on us and our sons* (vi. 46¹²). In B. **tād** is generally the correlative, sometimes **tātas**; e.g. **tām yātra devā āghnamṣ, tām mitrām abruvan** *when the gods killed him, they said to Mitra* (ŚB.).

yāthā has two distinct uses in both V. and B.:

1. as a relative adverb meaning *as*, e.g. **nūnām yāthā purā** *now as before* (i. 39⁷); **yāthā vayām uśmāsi tat krdhi** *as we wish that do* (x. 38²); **yāthā vāi puruṣo jīryaty evām agnir āhito jīryati** *as a man grows old, so fire when it has been laid grows old* (TS.). When there is a correlative in the RV., it is usually **evā**, sometimes **tāthā**; in B. usually **evām**, sometimes **tāthā**.

2. as a conjunction meaning *in order that, so that*, introducing a posterior clause, generally with the subj., rarely the opt.; e.g. **haviṣ kṛṇuṣva subhāgo yāthā āsasi** *prepare the oblation that thou mayest be successful* (ii. 26²); **a daivyā vṛṇīmahé 'vāṃsi, yāthā bhāvema miḥhuṣe ānāgāh** (vii. 97²) *we crave divine aids that we may appear sinless to the gracious god*; **tathā me kuru yathā aham imām senam jayāni** *arrange it so for me that I may conquer this army* (AB.); **tāthaivā hotavyām yāthā agnīm vyaveyat** *it must be poured so that it should divide the fire* (ŚB.).

a. In the RV. after verbs of knowing or saying **yāthā** introduces an explanation - *how*, e.g. **kās tād brūyad anudēyī yāthā ābhavit** *who could tell us this, viz. how he appeared* (x. 135⁷). Occasionally it is used thus even without such verbs - *na pramīye savitūḥ dāivavāya*

tád yáthā víśvaṃ bhūvanam dhārayiṣyāti *that (power) of the divine Savitr (is not to =) will not decay, (viz.) that he will support the whole world (lv. 54¹).*

yád (n. of the relative yá) is used in four distinct senses:

1. *that*, expanding the meaning of a word in the preceding principal clause; e.g. grṇé tád, indra, te śávo yád dhāmsi vṛtrám *I praise this mighty deed of thine that thou slayest Vṛtra (viii. 62⁸)*; kím ága āsa, varuṇa, jyéṣṭham yát stotāram jighāmsasi sákhāyam, *what has been the chief guilt, O Varuṇa, that thou wishest to slay thy praiser (who is) thy friend? (vii. 86¹).* This use is not common in V.

a. yad is similarly employed in B. with reference to a preceding tád (often omitted); e.g. tád yát páyasā śrīṇāti: vṛtró vái sóma āsit *that (= the reason why) he mixes Soma with milk (is) this: Vṛtra was Soma (ŚB.)*. This use is also found in B. after certain verbs: áva kalpate *it is suitable, út sahate is able, lohāti desires, yuktó bhavati is intent on, véda knows, and ívará it is possible*; e.g. ná hí tád avakál-pate yád brūyát *for it is not suitable that he should say (ŚB.)*.

2. *when* with the ind. pres., imp., perf., aor., fut., and with the subj.; e.g. yád dha yānti mārutaḥ sām ha bruvate *when the Maruts go along, they speak together (i. 37¹³)*; kám apaśyo yát te bhír ágachat *whom didst thou see when fear came upon thee? (i. 32¹⁴)*; índraś ca yád yuyudháte áhiś ca, maghávā ví jigye *when Indra and the serpent fought, the bountiful god conquered (i. 32¹³)*; citró yád ábhrāt *bright when he has shone forth (i. 66⁶)*; tigmá yád asánir pátāti, ádha no bodhi gopāḥ *when the sharp bolt shall fly, then be our protector (iv. 16¹⁷)*. It also occurs rarely in anacolutha with the pres. part. and the past pass. part. much as in English; e.g. pácanti te vṛṣabhāñ, átsi téṣāṃ yán, maghavan, hūyámānaḥ *they roast bulls for thee, thou eatest of them, O bounteous one, when being called (x. 28³)*.

a. In B yád occurs with the sense of *when* with the pres., fut., and aor. and in the sense of *whenever* or *while* with the impf.

3. *if* used with the ind. pres., the subj., or the opt.; e.g.

yáu, indra, údañ nyàg vā hūyāse, á yāhi tuyam *if, O Indra, thou art called above or below, come quickly* (viii. 65¹); **yád ūrdhvas tīṣṭhā dráviṇā ihá dhattád yád vā kṣáyah** *if thou shalt stand upright, bestow treasures here, or if thou shalt lie* (iii. 8¹). The opt. is used when it is assumed that the condition will not be fulfilled; e. g. **yád, agne, syām ahám tvám, tvám vā ghā syā ahám, syūṣ te satyā ihá āśīṣah** *if, O Agni, I were thou, or if thou wert I, thy prayers here would be fulfilled* (viii. 44²³).

a. In B. **yád** is used with the opt. as in V. while with **yádi** the fulfilment of the condition is usually assumed; and with the conditional; **ná yád bhidyeta ártim árohet yájamānah** *if it were to break, the sacrificer would fall into misfortune* (TS.), **yád evám ná ávakṣyo mūrdhá te vy ápatīṣyat** *if thou hadst not spoken thus, thy head would have fallen to pieces* (ŚB.).

4. *in order that*, in posterior clauses, with the subj., very rarely with the opt. in V.; e. g. **á vaha devátātim áardho yád adyá divyām yájāsi** *bring hither the host of the gods that thou mayest adore the divine throng* (iii. 19⁴); **yán nūnám aáyām gátim, mitráśya yāyām pathá** *that I may now obtain refuge, I would go on Mitra's path* (v. 64¹).

a. In B. this use of **yád** is very rare, occurring only a few times with the subj.; e. g. **tát prāpnuhi yát te prāṇó vátam apipādyātai** *obtain thou this, that thy breath may pass into the wind* (ŚB.).

yadā *when* is used in V. and B. with the ind. perf., impf., pres., and with the subj.; with the aor. ind. and the inj. in V. only; and with the fut. and opt. in B. only. The correlative word (when there is one) is in V. **ád, átha, ádha, tád, tárhi**; in B. **átha** and **tárhi**.

1. **yadā** is most commonly used in the RV. with the aor. ind., when as the beginning of the action is emphasized, the sense is *as soon as*; e. g. **yadéd ádevīr ásaḥiṣṭa māyá, átha abhavat kévalah sómo asya** *as soon as he had overcome the ungodly wiles, then Soma became his exclusively* (vii. 98⁶); **abhí grṇanti rádho yadā te mārto ánu bhógam ánaṣ they**

praise thy wealth as soon as the mortal has obtained thy reward (x. 7²). When the principal clause contains a historical tense, the aor. with *yadā* has the value of a pluperfect.

a. The injunctive is found only once with *yadā* in the RV. : *yadā māhyam dīdharo bhāgām, indra, ād in māyā kṛṇavo vīryāni* when thou shalt have secured for me my share, O Indra, then thou shalt perform heroic deeds with my help (viii. 100¹).

2. a. with the impf. and perf. ; e.g. *yadā viṣṇus trīṇi padā vicakramé, yadā sūryam divī . . ādhāraya, ād it te hārī vavakṣatuḥ* when Viṣṇu took his three steps, when thou didst fix the sun in the sky, then thy two bays grew in strength (viii. 12²⁷⁻³⁰) ; *tāsya yadā mārma āgachann ātha aceṣṭat* as soon as they touched his weak spot, he quivered (MS.) ; *sā yadā ābhyām anūvāca ātha asya tād indraḥ śiraś oi-cheda* as soon as he had told them, Indra cut his head off (ŚB.).

b. with the pres. ind. : *yadā satyām kṛṇuté manyūm indro, viśvaṃ dṛḥhām bhayate éjad asmāt* when Indra shows his true anger, all that is firm, trembling, is afraid of him (iv. 17¹⁰) ; *yadā vai paśur nirdaśo bhavaty atha sa medhyo bhavati* as soon as the victim is more than ten days old, it becomes fit for sacrifice (AB.) ; *sā yadā keśaśmaśrū vāpaty ātha snāti* when he has cut off his hair and beard, he bathes (ŚB.).

c. with the subj. (here = future perfect) : *yadā śṛtām kṛṇavo 'tha im enam prā hiṇutāt pitṛbhyah* when thou shalt have made him done, then deliver him to the fathers (x. 16¹) ; *yadā tām ativārdhā, ātha karṣūṃ khātvā tāsyaṃ mā bibharāsi* when I shall have grown too big for it, you shall, having dug a pit, keep me in it (ŚB.).

8. a. with the fut. : *yadaiva hotā paridhāsyaty atha pāśān prati mokṣyāmi* when the Holy shall have concluded, I shall tighten the cords (AB.).

b. with the opt. : *sā yadā saṃgrāmām jāyey ātha āindrāgnām nirvāpet* as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

yādi if (sometimes *when* with a past tense) is found with perf. and impf. in V. only ; with the ind., pres., aor., fut.,

and with the subj. in V. and B. ; and with the opt. in B. only.

1. With the perf. used historically and with the impf. **yádi** means *when*, the verb then having the force of a pluperfect ; e. g. **úd astambhīt samīdhā nākam agnīr yádi bhṛgubhyaḥ pári mātariśvā havyavāhaṃ samīdhé Agniḥ supported the vault with fuel when Mātariśvan from the Bhṛguś had kindled the oblation-bearer** (iii. 5¹⁰) ; **yádi sahasraṃ mahiṣāñ ághaḥ, ád it ta indriyáṃ máhi prá vāvṛdhe when thou hadst eaten a thousand bulls, thy might grew great** (viii. 12⁸). But when the perf. has the pres. perf. sense, **yádi** has its ordinary meaning of *if*: **gráhir jagráha yádi vaitád enaṃ, tásyā, indrāgnī, prá mumuktaṃ enaṃ or if illness has seized him, from that release him, Indra and Agni** (x. 161¹).

2. a. with the pres.: **yádi mánthanti bāhūbhir ví rocate when they rub with their arms, he shines** (iii. 29⁰) ; **adyā muriya yádi yātudhāno ásmi to-day I would die, if I am a sorcerer** (vii. 104¹) ; **yádi ná ásnāti pitṛdevatyò bhavati if he does not eat, he becomes dedicated to the Manes** (ŚB.).

b. with the aor.: **yádi mātūr upa svāsū . . ásthita, adhvaryūr modate if the sister (coming) from the mother has approached, the priest rejoices** (ii. 5⁶) ; **yady áha enaṃ práñcam ácaisīr, yáthā pārāca ásināya prṣṭhatò 'unādyam upāhāret if you have piled it frontways, it is as if one handed food from behind to one sitting with averted face** (ŚB.).

c. with the fut.: **yady evā kariṣyátha, sākāṃ deváir yajñīyāso bhaviṣyatha if ye will act thus, ye shall become objects of worship together with the gods** (i. 161²) ; **yádi vā imám abhimamṣyé kánīyó 'nnaṃ kariṣye if I shall plot against him, I shall procure less food** (ŚB.).

d. with the subj.: **yájāma de ān yádi śaknāvāma we will worship the gods, if we shall be able** (i. 27¹³) ; **yádi stómaṃ máma śrávad, asmākam índram índavaḥ . . mandantu**

if he shall hear my song of praise, let our drops gladden Indra (viii. 1¹⁵); *yádi tvā etát púnar brávasas, tvám brūtāt* *if they two shall say that to thee again, do thou say* (ŚB.).

a. With the opt. *yádi* is (excepting one occurrence in the SV.) found in B. only, where this use is very common. Here a case is usually supposed with a rule applicable to it in the principal clause; e. g. *yádi na śaknuyāt*, so 'gnaye puroḷāsam nir vapet *if he should not be able to do it, he should offer a cake to Agni* (AB.).

3. after the verb *vid* know, *yádi* is used in the sense of *whether* in one passage of the RV. (x. 129⁷) and often in B.; e. g. *hánta na éko véttu yádi ható vā vṛtró jīvati vā come, let one of us find out whether Vṛtra is dead or whether he is alive* (ŚB.).

a. *yádi vā* is not only used after a preceding *yádi* in the sense of *or if*, but also alone in the sense of *or*, nearly always without a verb; e. g. *só aṅgá veda yádi vā ná véda he alone knows or he does not know* (x. 129⁷); *yám váhanti śatám ásvā yádi vā sapṭá whom a hundred horses draw, or seven* (AV. xiii. 2⁷); *yádi vā itáráthā or conversely* (ŚB.).

yáři (at the time) when occurs only in B., where it is used with the pres. or past ind., and with the opt. It has almost invariably *táři* or *etáři* then as a correlative; e. g. *sá táři evá jāyate yáři agním ádhatté he is born at the moment when he lays his fire* (MS.); *yáři prajāḥ kṣúdhām nigáচেয়স তáři নাবারাত্রীনা যাজেত when his people should suffer from hunger, he should sacrifice with the rite of nine nights* (TS.).

yásmād does not occur as a conjunction in V., but it sometimes appears as such in B. meaning *why*; e. g. *átha yásmāt samiṣṭa-yajūṃṣi náma now (follows the reason) why they are called Samiṣṭayajus* (ŚB.).

yád (an old abl. of *yá*) is found in V. only. It is used with the indicative pres. or past, and with the subj. With the ind. it means *as far as* in the RV.; e. g. *ároāmesi yád evá vidmá tát tvā mahántam* (vi. 21⁶) *we praise thee, the great, as far as we know (how to)*; it seems to mean *since* in the AV.: *yá ákṣiyan pṛthivīm yád ájāyata who ruled the earth since it arose* (AV. xii. 1⁵⁷). With the subj. *yád* means *as long as*; e. g. *anānukṛtyām apunás cakāra yāt sūryāmāsā mithá uccārātaḥ he has once for all done what is inimitable as long as sun and moon alternately shall rise* (x. 68¹⁰).

yávat already appears in V. as an adverb meaning *as far as, as long as*, an extension of its acc. use; e. g. *yávad dyāvāprthivī távad ít tát* (x. 114⁸) *as far as heaven and earth, so far it (extends)*; *juhómi havýāṃ yávad íse* I offer oblation as long as I am able (iii. 18³); *ájāto vái távat pūruṣo yávad agnīm ná_ādhatté* man is so long unborn, as he does not lay his fire (MS.).

vā or is employed much in the same way as *or* and. It is enclitic, following the word to which it belongs; and it connects words, clauses, or sentences; e. g. *āta ā gahi divó vā rocanād ādhi* come from here or from the shining realm of heaven (i. 6⁹); *yasya bhāryā gaur vā yamau janayet* whose wife or cow bears twins (AB.); *prāti yāḥ śāsam invati, ukthā vā yó abhigrṇāti* who promotes the law or welcomes songs of praise (i. 54⁷).

a. *vā...vā* is frequently used in the same way; e. g. *śákti vā yát te oákrmā vidā vā* that we have offered to thee according to our power or knowledge (i. 31¹⁸); *náktam vā hí divā vā vársati* for it rains by night or by day (TS.); *yád vā_ahám abhidudróha yád vā śepá utá_ānṛtam* what evil I have plotted or what I have sworn falsely (i. 23²¹).

b. But *vā...vā* also mean *either...or*. When they contrast two principal sentences in this sense, implying exclusive alternatives, the verb of the first is accented even when the second is incomplete; e. g. *āhaye vā tām pradádātu sōma ā vā dadhātu nirṛter upáste* let Soma either deliver them to the serpent or place them in the lap of dissolution (vii. 104⁹); *tád vā jajñau tád vā ná jajñau* she either agreed to it or did not agree to it (SB.); *tásya vā tvám mána ichā sá vā táva* either do thou seek his heart, or he thine (x. 10¹⁴).

vā́vā (doubtless a contraction of two particles) is found in B. only. It emphasizes the preceding word in the sense of *certainly, just*, being particularly frequent in the first of two correlated clauses; e. g. *esá vā́vā sò 'gnir ity āhuḥ* that is certainly the same Agni, they say (TS.).

vái is an emphasizing particle meaning *truly, indeed*.

1. In the RV. this particle occurs only in 28 passages, in all but three of which it follows the first word of the sentence; e. g. *bhadráṃ vái váraṃ vṛṇate* truly they make a good choice (x. 164²); *íti vā iti me mánah* so, indeed, so is my mind (x. 119¹); *ná vái stráināni sakhyāni santi*

there are, indeed, no friendships with women (x. 95¹⁵). The stress is laid on the whole sentence, not on any particular word. The particle is often followed by *u* (*vái u*) without any perceptible change of meaning.

a. In the AV. the use is similar except that here the particle often appears after a demonstrative or a relative; e.g. *tásmād vái sá párá-bhavat* *therefore, indeed, he perished* (xii. 4¹⁹); *yó vái tá vidyát pratyák-ṣam, sá vá adyá mahád vadet* *whoever may know them plainly, he, verily, may speak aloud to-day* (xi. 8³).

2. In B. *vái* usually occupies the same position, but often yields the second place to *céd*, *hí*, *khálu*, and of course always to the enclitics *iva*, *u*, *ca*, *sma*, *ha*. When *átho* begins a sentence *vái* occupies the second place.

Here the use of *vái* in the first sentence of a narrative is typical; e.g. *yámo vá amriyata: té devá yamyá yámam ápābruvan* *Yama died: the gods (then) dissuaded Yamī from (thinking of) Yama* (MS.).

a. The particle often appears in the concluding sentence in discussions; e.g. *tásmād vá ápa úpa spráti* *that is, indeed, why he sips water* (SB.).

b. It is very often placed after the first word of a sentence that gives the reason for the one that follows; e.g. *śraddhādevo vái mānur: āvām nū vedāva* *now Manu is god-fearing: we two will therefore ascertain* (SB.). When *vái* is used in this way the clause containing it is often equivalent to a parenthetical one; e.g. *té vāyūm abruvan (ayām vái vāyūr yó 'yām pávate) vāyo tvām idām viddhi* *iti they said to Vāyu (now Vāyu is he who blows), 'Vāyu, ascertain this'* (SB.). In this sense *vái* is especially frequent in periods of three clauses, when that with *vái* contains the reason, and that with *evá* the conclusion; e.g. *tá etābhiḥ tanúbhiḥ sām abhavan; paśávo vái devānām priyās tanvāḥ: paśúbhir éva sām abhavan* *they were together with these bodies; now animals are the bodies dear to the gods they were therefore together with animals* (MS.).

c. The differences between the use of *vái* and of *evá* in B. are the following: *vái* coming after the first word emphasizes the whole sentence, while *evá* emphasizes a particular word in any part of the sentence; *vái* follows the first word of a sentence beginning a narrative, *evá* never does; in a period *vái* is typical in the clause stating a reason, *evá* in that expressing the conclusion.

sá is often used pleonastically before relatives in B. ; e. g. **sá yó no vácam vyāhrtām mithunéna ná anunikrāmāt, sá sárvam párá jayātai** *he who shall not follow the word uttered by us with (another of) the corresponding gender, he shall lose everything* (ŚB.). This use led to **sá** being employed in a formulaic way not only pleonastically but also without reference to gender or number ; e. g. **tásya tāni śirṣāṇi prá cicheda. sá yát somapānam āsa tātāḥ kapiñjalaḥ sām abhavat** *he struck off his heads. Now that which had been Soma-drinking, from that arose the francoline partridge* (ŚB.) ; **sá yādi ná vindānti kim ā driyeran** *now if they do not find it, why should they mind?* (ŚB.).

sīm is an enclitic particle restricted to the RV. Originally the acc. sing. of a pronoun, related to **sá** as **kim** to **ká**, it is generally used (much like **īm**) as an acc. of all numbers and genders in the third person—*him, her, it, them*, representing a substantive (which sometimes follows) and frequently placed between a preposition and its verb, occasionally also after a relative ; e. g. **pári śīm nayanti** *they lead him around* (i. 95²) ; **prá sīm ādityó asṛjat** *the Āditya made them (the streams) to flow* (ii. 28¹) ; **ní śīm vṛtrásya mármaṇi vájram índro apīpatat** *Indra has caused it, his bolt, to fall on Vṛtra's vital spot* (viii. 100⁷) ; **yám sīm ákrṇvan támase vipṛce, tám sūryam** *whom they created to disperse the darkness, that sun* (iv. 13³).

a. **sīm** sometimes gives the relative the sense of *ever* ; e. g. **yat sīm āgaś cakrmā, śirátas tāt** *whatever sin we have committed, remove that* (v. 85⁷).

sū, sū *well*, used asseveratively = *thoroughly, fully, verily* and always referring to the verb, is almost restricted as an independent particle to the Saṃhitās, being common in the RV., but rare in the others ; e. g. **juṣásva sū no adhvarám** *thoroughly enjoy our sacrifice* (iii. 24²) ; **námaḥ sū te** *homage verily (be) to thee* (VS. xii. 63) ; **jarām sū gacha** *go safely to old age* (AV. xix. 24⁵).

a. With preceding *u* the particle means *right well*: *imá u sú śrudhi girāḥ* *hear these songs right well* (i. 26^b); *vidmó śv asya mātāram* *we know full well his mother* (AV. i. 2ⁱ).

b. With preceding *mā* it = *by no means, not at all, never*; e.g. *mó sú tvā . . . asmān nī rīraman* *let none by any means keep thee from us* (vii. 82ⁱ).

c. *sū kam* is used like the simple *sū* except that it appears with the impv. only; e.g. *tiṣṭhata . . . sū kam* *stand quite still* (i. 191^a).

sma, an enclitic, slightly emphasizing particle, has two senses in the RV. :

1. It generally emphasizes :

a. demonstrative or personal pronouns, relatives, or nouns, and may be rendered by *just, especially*, or simply by stress; e.g. *tāsya sma prāvitā bhava* *be his helper* (i. 12^b); *sā śrudhi yāḥ smā pñtanāsu kāsū cit . . . śūraiḥ svāḥ sánitā* *hear thou, who especially in all battles with heroes dost win the light* (i. 129²).

b. the verb, which or (if it is compounded) the preposition of which it follows (generally at the beginning of the sentence); e.g. *smāsi smā vayām eṣām* *we are indeed theirs* (i. 87^{1b}); *ā smā rātham tiṣṭhasi* *thou mountest indeed upon thy car* (i. 51¹²). The verb is in the present ind. or the impv., rarely the perf.; it appears to have been accented before *sma* judging by the only example (vi. 44¹⁸) in which it is not the first word in the sentence (App. III, 19 A).

c. adverbs and particles; e.g. *utā sma* *and especially*; *nā sma* *and mā sma* *by no means*.

a. In the AV. these emphasizing uses are similar; but in B. they have entirely disappeared.

2. In a few instances *sma* occurs in the RV. before *purā* with the pres. ind. to express that an action has habitually taken place in the past down to the present time; e.g. *yé smā purā gātūyānti* *who have always aided = who aids now and formerly did so* (i. 169³).

a. This use is not found in the AV., but has become extremely common in B., where *sma* is always preceded by *ha*. The meaning

here expressed is that something habitually took place in the past (but does not as in the RV. include the present); e.g. *ná ha sma vái purá agnir aparāsvṛkṇam dahati* formerly Agni used not to burn what was not lopped off with the axe (TS.).

b. Much more frequently, however, *purá* is left out and the particles *ha sma*, from their frequent association with it, assume its meaning; e.g. *tó ha sma yád devá ásurān jáyanti, táto ha sma evá enān pūnar upóttiṣṭhanti* as often as the gods defeated the Asuras, the latter always opposed them again (ŚB.). This use of *ha sma* is very common with the present perfect *āha*; e.g. *etád dha sma vá āha nāradaḥ* with regard to this Nārada used to say (MS.). Other tenses than the present with *ha sma* are found in the AB. where, in two or three passages, the perf. and the impf. are used with them in the same sense.

svid is an enclitic particle emphasizing the first word of a sentence, usually an interrogative pronoun or adverb. It may generally be translated by *pray*; e.g. *kāḥ svid vṛkṣó niṣṭhito mādhye árṇasaḥ* what tree, pray, was that which stood in the midst of the sea? (i. 182⁷). In one passage of the RV. this particle gives the interrogative an indefinite meaning: *mātá putráśya cárataḥ kvá svid* the mother of the son that wanders who knows where (x. 84¹⁰). Very rarely (in double questions) the particle appears without an interrogative: *ásti svin nú víryam tát ta, indra, ná svid asti: tád ṛtuthá ví vocaḥ* is this thy heroic deed, O Indra, or is it not: that declare in due season (vi. 18³).

a. In a few instances *svid* appears in non-interrogative sentences: *tváyā ha svid yujá vayám abhi śmo, vājasātaye* with thee as companion we are equipped for the obtaining of booty (viii. 102³).

b. The employment of *svid* in B. is similar; e.g. *kām u svid átó 'dhi váram varisýāmahe* what boon, pray, beyond this shall we choose? (MS.); *tvám svin no bráhmīṣṭho 'si* art thou, pray, the most learned of us? (ŚB.); *yád āngārcṣu juhóti tát svid agnáu juhóti* what he pours on the coals, that itself he pours on the fire (MS.).

ha, an enclitic particle occurring after all words capable of beginning a sentence, has a slightly emphasizing and asseverative force. It is probably identical in origin with *gha*, but unlike that particle hardly ever (only twice) appears

in the RV. with its vowel lengthened. It is common in the RV., occurring after personal, demonstrative, interrogative, and relative pronouns, nouns, verbs, verbal prepositions, and adverbs.

a. In B. the use of this particle varies in frequency: it is comparatively rare in the TS., where it generally appears with *sma* or with perfects; while in the ŚB. it is extremely frequent. It lays stress on the first word of sentences so as to emphasize the connexion or to mark a new or important step in the narrative; e.g. *iti marimpyeta : ājarasaṃ ha cakṣuṣmān bhavati ya evaṃ veda* with these words he should wipe (his eyes) : so till old age he who knows this becomes possessed of vision (AB.).

b. It is very often used after the first word of a story with or without *vái*. It appears predominantly with the perfect in those parts of the ŚB. and the AB. that narrate with the perfect, mostly with verbs of speaking. Thus *sa ha uvāca* appears here, while *so bravit* is said elsewhere.

hánta occurs three times in the RV. as an interjection in exhortations; e.g. *yājāmahai yajñīyān hánta devān* come, we will worship the adorable gods (x. 53²).

a. It is similarly used in B. : *hanta imam yajñam sambharāma* well, we will prepare the sacrifice (AB.).

hí, in origin probably an emphasizing particle, is used throughout as a subordinating conjunction which regularly throws the accent on the verb. It nearly always follows the first word of the sentence, or the second when the first two are closely connected. In V. it is used in two ways :

1. in indicative sentences (the verb having sometimes to be supplied) to express the reason (like *yáp*), meaning either *for*, if the clause containing it follows, or *because, since*, if it precedes; e.g. *bālam dhehi tanūṣu no, tvām hí baladā āsi* bestow strength on our bodies, for thou art a giver of strength (iii. 58¹⁸); *śruṣṭivāno hí dāśūṣe devās, tān á vaha* since the gods give ear to the pious man, bring them hither (i. 45²).

2. in exhortative sentences, mostly with the impv., as an emphatic particle = *pray, indeed*; e.g. *yukṣvā hí keśīnā hārī* pray harness thy two long-maned bay steeds (i. 10³).

a. In B. three uses of *hi* may be distinguished :

1. it expresses the reason, as in the first use in V., only that the clause containing *hi* always follows (= *for* only), and the verb is much oftener omitted than expressed ; e. g. *tád índro 'mucyata, devó hi sáñ* *from that Indra freed himself, for he (is) a god* (ŚB.). The particle *vái* is often added to strengthen *hi* ; e. g. *vájro hi vá ápañ* *for water is indeed a thunderbolt* (ŚB.).

2. it is sometimes employed to emphasize an interrogative = *pray* ; e. g. *kathám hi karisyási* *how, pray, wilt thou do it ?* (ŚB.).

3. it expresses assent in answers after a word repeated from a preceding question ; e. g. *tám eva tvám paśyasi* *iti ; tám hi* *'do you see him ?'* Yes, (I see) him (ŚB.).

a. In B., when *hi* appears in the relative clause of a period explaining a previous statement, the verb of the principal clause (to which *hi* properly applies) is sometimes irregularly unaccented ; e. g. *idám hi yadā vārsaty átha* *śasadhayo jāyante* *for, when it rains here, then the plants spring up* (ŚB.).

181. A certain number of words having the nature of interjections occur in the Saṃhitās. They are of two kinds, being either exclamations or imitative sounds.

a. The exclamations are : *bát* (RV.) *truly*, *bata* (RV.) *alas!* *hánta* *come*, used exhortatively with the subjunctive and *hayé* *come* before vocatives ; *hiruk* and *hurúk* (RV.) *away!* *hái* (AV.) *ho!*

b. Interjections of the onomatopoeic type are : *kikirá* (RV.) used with *kṛ* = *make the sound kikirá* = *tear to tatters* ; *kikikṭā* (TS.) used in invocations ; *oiścā* (RV.) *whiz!* (of an arrow), used with *kṛ* *make a whizzing sound* ; *phát* (AV., VS.) *crash!* *phál* (AV.) *splash!* *bál* (AV.) *dash!* *bhúk* (AV.) *bang!* *śál* (AV.) *clap!*

CHAPTER VI

NOMINAL STEM FORMATION AND COMPOUNDS

A. Nominal Stems.

182. Declinable stems, though they often consist of the bare root (either verbal or pronominal), are chiefly formed by means of suffixes added to roots. These suffixes are of two kinds: **primary**, or those added directly to roots (which may at the same time be compounded with verbal prefixes); and **secondary**, or those added to stems already ending in a suffix and to pronominal roots (which are thus treated as primary stems).

1. **Primary Derivatives** as a rule show the root in its strong form; e. g. **véd-a** m. *knowledge* (vid *know*); **sár-ana** n. *running* (√sṛ); **kār-á** making (√kr); **grābh-á** m. *seizer* (√grabh). In meaning they may be divided into the two classes of abstract action nouns (cognate in sense to infinitives) and concrete agent nouns (cognate in sense to participles) used as adjectives or substantives; e. g. **ma-ti** f. *thought* (man *think*); **yodh-á**, m. *fighter* (yudh *fight*). Other meanings are only modifications of these two; e. g. **dāna** (= dā₁ana) n. *act of giving*, then *gift*.

a. When the bare root is used as a declinable stem, it usually remains unchanged; e. g. **dā** m. *giver*, **bhīd** f. *destroyer*, **yúj** m. *companion*, **spás** m. *spy*, **vṛdh** adj. *strengthening*. Roots ending in i or u take a determinative t; e. g. **mī-t** f. *pillar*, **stú-t** f. *praise*. The root may appear in a reduplicated form; e. g. **cikit** *wise*, **jó-gū** *singing aloud*.

b. Several primary nominal suffixes connected with the verbal system have already been sufficiently dealt with, viz. those of the pres. and fut. participles: **ant** (85; 156), **āna**

and *māna* (158); of the perf. act. part.: *vāms* (89; 157); of the perf. pass. part.: *ta* and *na* (160); of the gerundive: *ya*, *āya*, *enya*, *tva*, *tavyā*¹ and *anīya*² (162). The formation of stems to which the primary suffixes of the comparative and superlative, *īyāms* and *iṣṭha*, are added has also been explained (88; 103, 2). Of the rest the following in alphabetical order are the most usual and important:

a: e.g. *bhāg-á* m. *share* (√*bhaj*); *megh-á* m. *cloud* (mih *discharge water*); *cod-á* m. *instigator* (√*oud*); *sārg-a* m. *emission* (√*sṛj*); *nāy-á* m. *leader* (√*nī*), *priy-á* *pleasing* (√*pri*); *hav-á* m. *invocation* (√*hū*); *jār-á* m. *lover* (√*jṛ*); *ve-vij-á* *quick* (vij *dart*), *carā-car-á* *far-extending*. The substantives are almost exclusively m.; but *yug-á* n. (Gk. *ϋγ-ό-ν*; Lat. *jug-u-m*).

an: m. agent nouns and about a dozen defective n. stems; e.g. *ukṣ-án* m. *ox*, *mūrdh-án* m. *head*, *rāj-an* m. *king*; *ás-an* n. *blood*, *áh-an* n. *day*, *ud-án* n. *water*, *údh-an* n. *udder*.

ana: n. action nouns: *bhój-ana* n. *enjoyment* (√*bhuj*), *sād-ana* n. *seat* (√*sad*); *kār-aṇa* n. *deed* (√*kṛ*); *hāv-ana* n. *invocation* (√*hū*); *bhūv-ana* n. *being* (√*bhū*), *vṛj-āna* n. *enclosure*; also m. agent nouns: e.g. *kar-aṇá* *active*, *mád-ana* *gladdening* (√*mad*), *saṃ-gám-ana* *assembling*; *tur-āṇa* *speeding*.

anā: f. action nouns. *jar-aṇā* *old age*, *yós-aṇā* *woman*, *vadh-ánā* *slaughter*. This is also the f. form of adjectives in *ana*; e.g. *tur-āṇā* *speeding*.

ani: f. action nouns, and m. f. agent nouns; e.g. *ar-āṇi* f. *fire-stick*, *vart-aní* f. *track*; *carṣ-aṇi* *active*; *rurukṣ-aṇi* *willing to destroy* (from des. stem of *ruj* *destroy*).

¹ The second part, *ya*, of this suffix is secondary (182, 2), but the whole is employed as a primary suffix (162, 5). The first part, *tav*, is probably derived from the old infinitive ending *tave* (p. 192, 4).

² The second half of this suffix, *īya*, is secondary, but the whole is employed as a primary suffix (162, 6).

as: n. action nouns (with accented root) and agent nouns (with accented suffix); e. g. *áp-as* n. *work* (Lat. *óp-us*), *ap-ás* active; *rákṣ-as* n. *demon*, *rakṣ-ás* m. *id.*

ā: f. action nouns (from roots and secondary conjugation stems); e. g. *nind-ā* blame; *ji-gī-ṣ-ā* desire to win; *gam-ay-ā* causing to go; *aśva-y-ā* desire for horses.

i: action nouns (nearly always f.); agent nouns (adj. and subst.); and a few neuters of obscure origin; e. g. *kṛṣ-í* f. tillage, *āj-í* m. f. contest; *cákr-i* active (✓*kr*), *śúc-i* bright; *pāṇ-í* m. hand; *ákṣ-i* n. eye, *ásth-i* n. bone, *dádth-i* n. sour milk.

is: n. action nouns (mostly with concrete sense); e. g. *arc-is* flame, *jyót-is* light, *ām-is* raw flesh, *barh-is* straw.

u: agent nouns, adj. and subst. (mostly m., but several f. and n.); e. g. *tan-ú* thin (Lat. *ten-u-i-s*); *bāh-ú* m. arm (Gk. *πηχ-υ-s*), *pād-ú* m. foot; *hán-u* f. jaw; *jān-u* n. knee (Gk. *γόν-υ*).

una: adj. and m. n. subst.; e. g. *tár-uṇa* young, *dhar-úṇa* supporting, m. n. support, *mith-uná* forming a pair, m. couple; *vár-uṇa* m. a god, *śak-uná* m. bird.

us: n. action nouns and m. agent nouns; e. g. *dhán-us* n. bow; *jay-ús* victorious; *van-ús* m. assailing.

ū: f., mostly corresponding to m. and n. in u; e. g. *tan-ú* body; *dhan-ú* sandbank (n. *dhán-u*); independently formed: *cam-ú* dish, *vadh-ú* bride.

ka (rare as a primary, but very common as a secondary suffix): adj. and m. subst.: *śúṣ-ka* dry; *át-ka* m. garment, *śló-ka* m. call, *sto-ká* m. drop; *vṛśc-i-ka* m. scorpion.

ta: besides ordinarily forming perf. pass. participles, appears, in a more general sense, as the suffix of a few adjectives and of substantives with concrete meaning; e. g. *tṛṣ-tá* rough, *śi-tá* cold; *dū-tá* m. messenger, *gár-ta* m. car-seat, *már-ta* m. mortal, *hás-ta* m. hand; *ghṛ-tá* n. ghee, *nák-ta* n. night; with connecting i: *ás-i-ta* black, *pal-i-tá* grey, *róh-i-ta* red.

ti: chiefly f. action nouns; e.g. *iṣ-ti* desire, *ū-ti* aid (√*av*), *kīr-ti* praise (*kṛ* commemorate), *rā-ti* gift; *iṣ-ti* offering, *gā-ti* motion, *dā-ti*¹ gift; *dīdhi-ti* devotion (*dhī* think); *amh-a-ti* distress, *ām-a-ti* indigence. It also forms some twenty agent nouns used either as adjectives or as m. substantives; e.g. *rā-ti* willing to give, *vāṣ-ṭi* eager; *jñā-ti* m. relative, *dṛ-ti* m. skin, *dhū-ti* m. shaker, *mūṣ-ṭi* m. fist, *sāp-ti* m. steed, *abhi-ṣṭi* m. helper (but *abhi-ṣṭi* f. help); *ām-a-ti* poor, *ar-a-ti* m. servant, *vṛk-ā-ti* m. murderer.

tu: chiefly forms the stem of dat., abl.-gen., and acc. infinitives; e.g. *dā-tu*: D. *dā-tave* and *dātavái*; Ab.G. *dā-tos*; A. *dā-tum*; also a few independent action nouns and still fewer agent nouns: *ó-tu* m. weft (*vā* weave), *tán-tu* m. thread; *ak-tú* m. ray (*añj* anoint), *ṛ-tú* m. season, *jan-tú* m. creature; *vās-tu* f. morning (*vas* shine); *vās-tu* n. abode (*vas* dwell: Gk. *ἄσ-τυ*).

tṛ: agent nouns, often used participially governing an acc. (when the root is generally accented): e.g. *gán-tṛ* going to (acc.), but *kar-tṛ* m. dorr, *yaṣ-tṛ* sacrificer (√*yaj*), *uṣ-tṛ* ploughing bull; less commonly with connecting vowel: *cod-i-tṛ* instigator, *sav-i-tṛ* stimulator; *ā-mar-i-tṛ* destroyer; *tār-u-tṛ* winning, *tar-u-tṛ* m. conqueror; *var-ū-tṛ* protector; *man-ó-tṛ* and *man-o-tṛ* inventor. This suffix also forms several names of relationship; e.g. *pi-tṛ* m. father, *mā-tṛ* f. mother (101).

tnu forms more than a dozen agent nouns, mostly adj.; e.g. *kṛ-tnú* active; *pīy-a-tnú* reviling; *māday-i-tnú* intoxicating, *stanay-i-tnú* m. thunder.

tra: agent nouns, a few of them adjectives, the rest nearly all n. substantives, expressing the instrument or means;

¹ This word when the final number of a compound is reduced by syncope to *tti*: *bhāga-tti* f. gift of fortune, *maghā-tti* f. receipt of loaning, *vāsu-tti* f. receipt of wealth.

e. g. *jái-tra* *victorious*, *yáj-a-tra* *adorable*; *kṣé-tra* n. *field*, *pá-tra* n. *cup*, *vás-tra* n. *garment*; *khan-i-tra* n. *shovel*. There are also a few masculines, as *dámṣ-ṭra* *tusk* (*dámṣ bite*), *mán-tra* *prayer*, *mi-trá* *friend* (but n. *friendship*).

trā: occurs a few times as the f. form of the preceding: *áṣ-ṭrā* *goad* (*ás reach*), *mā-trā* *measure* (Gk. *μέτρον*).

tha: action nouns, more often m. than n.; e. g. *gā-thá* m. *song*, *bhṛ-thá* m. *offering*, *rá-tha* m. *car*, *há-tha*, m. *slaughter*; *ár-tha*¹ n. *goal*, *uk-thá* n. *saying* (*√ vac*), *tīr-thá* n. *ford* (*√ tṛ cross*), *rik-thá* n. *inheritance* (*√ ric*); with connecting vowel: *uc-á-tha* n. *praise*, *stav-á-tha* m. *praise*.

thā: occurs a few times as the f. form of *tha*: *kāṣ-thā* *course*, *gā-thā* *song*, *nī-thā* *trick*.

na: besides ordinarily forming perf. pass. participles (160, 1) appears as the suffix of a number of adjectives (f. *nā*) and substantives, the latter mostly m., a few n.; e. g. *uṣ-ṇá* *hot*, *kṛṣ-ṇá* *black*, *nag-ṇá* *naked*; *budh-ṇá* m. *bottom*, *yaj-ñá* m. *sacrifice*, *vár-ṇa* m. *colour*; *par-ṇá* n. *wing*, *vas-ṇá* n. *price*.

nā: as the f. form of *na* makes a few substantives: *tṛṣ-ṇā* *thirst*, *dhé-nā* *cow*, *sé-nā* *missile*, *sthū-ṇā* *post*.

ni: m. and f. action and agent nouns (some of the latter adj.): *yó-ni* m. *receptacle*, *jūr-ṇi* f. *heat*; *pṛś-ṇi* *speckled*, *pre-ṇi* *loving* (*√ pri*), *bhūr-ṇi* *excited*; *ag-ṇi* m. *fire*, *váh-ṇi* m. *draught animal*.

nu: action and agent nouns (including some adjectives), nearly always m.; e. g. *kṣep-nú* m. *jerk*, *bhā-nú* m. *light*, *sū-nú* m. *son*; *dhe-nú* f. *cow*; *dā-nu* n. *drop* (m. f. *demon*).

ma: adj. and (almost exclusively m.) substantives; e. g. *jih-má* *oblique*, *śag-má* *mighty*; *idh-má* m. *fuel*, *ghar-má* m. *heat*, *stó-ma* m. *praise*, *hi-má* m. *cold*; *bil-ma* n. *chip*; *hí-mā* f. *winter*.

man: action nouns (very numerous), most of which are n.

¹ *ártha* occurs often in the RV., but appears only three times (in Maṇḍala X) as a m.; in the later language it is m. only.

accented on the root, while a good many are m. accented on the suffix; e. g. *áj-man* n. *course* (Lat. *ag-men*), *ná-man* n. *name* (Lat. *no-men*), *bhú-man* n. *world*, *ás-man* n. *praise* (Lat. *car-men*); *ján-i-man* n. *birth*; *vár-i-man* n. *expanse*; *bhú-mán* m. *abundance*, *vid-mán* m. *knowledge*, *prath-i-mán* m. *breadth*; also a few rarely used m. agent nouns, mostly accented on the suffix; e. g. *vad-mán* m. *speaker*, *sad-mán* m. *sitter*; *ás-man* m. *stone* (Gk. *ἄκμων*); *jé-man* *victorious*; some of these differ in accent only from corresponding n. action nouns (cp. *as*): *dā-mán* m. *giver*; *dá-man* n. *gift*; *dhar-mán* m. *ordainer*; *dhár-man* n. *ordinance*; *brah-mán* m. *priest*; *bráh-man* n. *worship*; *sad-mán* m. *sitter*; *sád-man* n. *seat*.

mi: adj. and m. (also one f.) subst.: *jā-mi* *related*; *ūr-mi* m. *wave*, *raś-mi* m. *ray*; *bhū-mi* f. *earth*.

mī: a few f. substantives: *bhū-mī* *earth*, *lakṣ-mī* *sign*, *sūr-mī* *tube*.

yu: a few adjectives and m. substantives: *yáj-yu* *pious*, *śundh-yú* *pure*, *sáh-yu* *strong*; *man-yú* m. *anger*, *mṛt-yú* m. *death*; *dás-yu* m. *enemy*, *śim-yu* m. *enemy*.

ra: many adjectives, mostly accented on the suffix; e. g. *ug-rá* *mighty*, *pat-a-rá* *flying*, *aj-i-rá* *swift*; *gṛdh-ra* *greedy*; *vīp-ra* *inspired*; also several substantives of different genders (f. *rā*); e. g. *kṣu-rá* m. *razor*, *vam-rá* m. *ant*; *khad-i-rá* m. a *tree*; *áj-ra* m. *field* (Gk. *ἀγρό-s*), *váj-ra* m. *thunderbolt*, *śú-ra* m. *hero*; *abh-rá* n. *cloud*, *kṣī-rá* n. *milk*; *ág-ra* n. *point*, *rándh-ra* n. *hollow*; *śār-ī-ra* n. *body*; *dhā-rā* f. *stream*, *sū-rā* f. *intoxicating liquor*.

ri: adj. and m. f. subst.; e. g. *bhū-ri* *abundant*, *vádhi-ri* *emasculated*; *jás-u-ri* *exhausted*; *āngh-ri* m. *foot*, *sū-rí* m. *patron*; *ás-ri* f. *edge*, *ús-ri* f. *dawn*; *āṅg-ú-ri* f. *finger*.

ru: adj. and a few n. substantives: *cā-ru* *dear* (Lat. *ca-ru-s*), *bhī-rú* *timid*; *pat-á-ru* *flying*; *vand-ā-ru* *praising*; *san-é-ru* *obtaining*; *ás-ru* n. *tear*, *śmās-ru* n. *beard*.

va: adj. and (mostly m.) substantives; e. g. *ūrdh-vá*

(Gk. ὀπθ-ός), **pak-vá** ripe, **púr-va** preceding, **sár-va** all (Lat. *sal-vu-s*); **ás-va** m. horse (Lat. *eq-uu-s*), **sru-vá** m. ladle; **ám-i-vá** f. disease.

van: adj. and subst. (mostly m., few n.); e.g. **ḥk-van** praising, **kft-van** active, **yáj-van** sacrificing; **ádḥ-van** m. road, **grá-van** m. stone; **pár-van** n. joint.

sa: adj. and subst. (all genders); e.g. **gḥt-sa** adroit, **prk-śá** dappled (✓prc); **mah-i-śá** mighty; **pj-i-śá** rushing; **ar-u-śá** red; **út-sa** m. fountain, **drap-sá** m. drop, **púru-śa** m. man; **púr-i-śa** n. rubbish; **man-i-śá** f. devotion.

snu: adj. (from root or caus. stem); e.g. **ji-ṣnú** victorious; **vadh-a-snú** murderous; **car-i-ṣnú** wandering; **māday-i-ṣnú** intoxicating.

2. Secondary nominal Suffixes.

The great majority of these form adjectives with the general sense of *relating to* or *connected with*.

a: forms a large number of adjectives expressing the sense of relation to or connexion with the primitive word; many of them have in the m. become appellatives and in the n. abstract nouns. The first syllable in the great majority of instances is strengthened with *ṽddhi* (the f. then always takes *ī*); e.g. **mārut-a** relating to the Maruts (*marút*); **dāiva** divine (*devá* god); **pārthiva** earthly (*prthiv-ī* earth); **mānav-á** belonging to man (*mán-u*), m. human being; **tānv-a** belonging to the body (*tanú*); **dāśarājñ-á** n. battle of the ten kings (*dāśa-rājan*); **māghon-a** n. bountifulness (*maghā-van* bountiful); without *ṽddhi*: **bheṣaj-á** adj. healing, n. medicine; **sakhy-á** n. friendship (*sákhi* friend); **hotr-á** n. office of priest (*hótr*).

ā: forms the f. of adjectives which in m. and n. end in **a**; e.g. **návā** f., **náva** m. n. new; **priy-á** f., **priy-á** m. n. dear; **gatá** f., **gatá** m. n. gone.

ānī: forms the f. of names of male beings in **a**, or f. personifications; e.g. **indr-ānī** wife of Indra, **mudgal-ānī**

wife of Mudgala; *araṇy-āṇī* nymph of the Forest (*āraṇya*); *ūrj-āṇī* Strength (*ūrj* strength).

āyana: forms m. patronymics with initial *Vṛddhi*; e. g. *kāṇv-āyana* descendant of *Kaṇva*.

i: forms m. patronymics, with initial *Vṛddhi*, from nouns in *a*; e. g. *pāurukuts-i* descendant of *Purukutsa*; *sāmvaraṇ-i* descendant of *Samvaraṇa*. Similarly formed is *sārath-i* m. charioteer (from *sa-rātha* driving on the same chariot).

in: forms numerous adjectives, in the sense of *possessing*, almost exclusively from stems in *a*; e. g. *ark-in* praising (*ar-kā* praise); from other stems: *arc-in* radiant (*arc-i* beam), *var-m-in* clad in armour (*vār-man*); irregularly formed: *ret-in* abounding in seed (*rét-as*), *hiraṇ-in* adorned with gold (*hiraṇ-ya*).

iya (= *ya* after conjunct consonants): forms adjectives of relation; e. g. *abhr-iyá* derived from the clouds (*abhrá*), *indr-iyá* belonging to *Indra*, *samudr-iya* oceanic.

ī: forms the f. of m. stems made with suffixes ending in consonants (95), or with *tr* (101 c), and often of stems in *u* (98 c) or in *a* (always when formed with *Vṛddhi*); e. g. *ad-at-ī* eating, *av-i-tr-ī* protectress, *pṛthv-ī* broad (*pṛthú*), *dev-ī* goddess (*dev-á*). Cp. 107.

ina: forms adjectives, chiefly expressive of direction, from the weak stem of derivatives in *añc*; e. g. *a.vāc-ina* turned towards (*arvāñc* hitherward); also others expressing the general sense of relation; e. g. *viśvajan-ina* (AV.) containing all kinds of people.

īya: forms general adjectives, chiefly in the later *Samhitās*; e. g. *grhamedh-īya* relating to the domestic sacrifice, *parvat-īya* mountainous; *āhavan-īya* used for the oblation (*ā-hávana*), as a m. sacrificial fire (AV.).

eya: forms m. patronymics as well as a few general adjectives; e. g. *ādit-eyá* m. son of *Aditi*; *páuruṣ-eya* relating to man (*púruṣa*).

ka: forms adjectives and diminutives; e. g. *ánta-ka* making an end (*ánta*), *dūra-ká* distant, *máma-ka* my; *pāda-ka* m. little foot, *rāja-ká* m. kinglet; with *Vṛddhi* and connecting *i*: *vásant-i-ka* belonging to the spring (*vasantá*). The f. of some of the diminutives is formed with *ikā*; e. g. *kumār-ikā* f. little girl (*kumāra-ká* m. little boy).

tana and (its syncopated form) **tna**: form adjectives with a temporal sense from adverbs and prepositions; e. g. *nú-tana* and *nú-tna* present (*nú* now); *sanā-tāna* and *sanā-tna* eternal (*sánā* from of old); *pra-tná* ancient (*prá* before).

tama: forms superlatives (from nominal stems and the prep. *úd*) and ordinals; e. g. *puru-táma* very many; *ut-tamá* highest; *śata-tamá* hundredth.

tara: forms comparatives from adjectives, substantives, and the prep. *úd*: *tavás-tara* stronger; *rathī-tara* better charioteer; *út-tara* higher.

tā: forms abstract f. substantives with the sense conveyed by the English suffixes *-ship* and *-ness*; e. g. *bandhú-tā* relationship, *vasú-tā* wealthiness; *devá-tā* divinity, *puruṣá-tā* human nature.

tāti and (less often) **tāt**: form abstract f. substantives (like *tā*); e. g. *jyeṣṭhá-tāti* superiority, *sarvá-tāti* complete welfare (Lat. *salu-tāti*); *devá-tāt* divine service, *sarvá-tāt* completeness (Lat. *salu-tāt*).

tya: forms a few substantives and adjectives from adverbs and prepositions: *amā-tya* m. companion (*amā* at home); *ápa-tya* n. offspring; *ní-tya* constant, *niṣ-tya* foreign (*nís* out).

tva: forms n. abstract substantives (like *tā*); e. g. *amṛta-tvá* n. immortality, *maghavat-tvá* liberality.

tvana (= *tva-na*): forms n. abstract substantives (nearly all of them duplicates of others in *tva*); e. g. *jani-tvaná* widowhood, *sakhi-tvaná* friendship.

tha: forms a few ordinals as well as adjectives (from pronominal stems) with a general numerical sense; e. g.

catur-thá *fourth*, saptá-tha *seventh*; kati-thá *the how-manieth?*

nī: forms the f. of páti *lord* and of paruṣá *knotty*, as well as of several adjectives in ta denoting colours; thus pát-nī *mistress* (Gk. πῶρ-νία), páruṣ-ñī *a river*; é-ñī *variegated* (é-ta). In a few of the colour adjectives nī is substituted for the final a, while k takes the place of t; e.g. ásik-nī *black* (ás-i-ta).

bhā: forms n. names of animals; thus ṛṣa-bhá and vṛṣa-bhá *bull*; garda-bhá and rāsa-bha *ass*.

ma: forms superlatives (partly from prepositions) and a few ordinals; e.g. ava-má *lowest*; madhya-má *middle-most*; nava-má *ninth* (Lat. *novi-mu-s*), daśa-má *tenth* (Lat. *deci-mu-s*).

mant: forms adjectives in the sense of *possessing* from substantives (except stems in ā); e.g. aśāni-mant *possessing the thunderbolt*, krātu-mant *powerful*; gó-mant *rich in cows*, cākṣuṣ-mant *possessed of eyes*.

maya: forms adjectives (f. ī) in the sense of *consisting of*; e.g. manas-máya *spiritual*, mr̥n-máya *made of clay* (mṛd).

mna: forms a few n. abstracts from nouns or particles: dyu-mná *brightness*, su-mná *welfare*.

ya: forms adjectives of relation, n. patronymics and n. abstracts. Most of the latter two classes take Vṛddhi of the first syllable, but only about one-fourth of the adjectives do so; e.g. paśav-yā *relating to cattle* (paśú); ādityā m. *son of Aditi*; taugryā m. *son of Tugra*, but also túgr-ya; ádhipa-tya n. *lordship* (ádhipati *overlord*).

ra: forms comparatives (from prepositions) and ordinary nouns, mostly adjectives; e.g. áva-ra *lower*; dhūm-rá *grey* (dhūmá *smoke*); rath-i-rá *riding in a car* (rátha).

la: forms adjectives and a few m. diminutives; e.g. kapi-lá (*monkey-coloured* =) *brown*, bahu-lá *abundant*; vṛṣa-lá m. *little man*, śiśú-la m. *little child*.

vāt: forms a few f. abstract substantives, almost exclu-

sively from prepositions, expressing local position ; e. g. *ud-vát height, ni-vát depth.*

van : forms adjectives in the sense of *possessing* and a few m. substantives ; e. g. *maghá-van bountiful, śruṣṭi-ván obedient, samád-van warlike ; áthar-van m. fire-priest.*

vant : forms adjectives, from every kind of nominal stem, in the sense of *possessing* ; e. g. *áśvā-vant and áśva-vant owning horses ; śákhi-vant having friends ; viṣṇu-vant accompanied by Viṣṇu ; rómaṇ-vant hairy ; páyas-vant containing milk.* Some of these derivatives, especially those formed from pronominal stems, have the sense of *resembling* ; e. g. *má-vant like me ; nṛ-vánt manly.* From this sense is derived the use of the n. acc. as an adv. of comparison ; e. g. *manuṣ-vát like Manus.*

vin : forms adjectives from stems ending in *a* (which is lengthened), *ā*, and *as* ; e. g. *ubhayā-vin partaking of both (ubháya), aṣṭrā-vin obedient to the goal, yaśas-vin glorious.* Exceptionally formed are *dhṛṣṭad-vin bold (dhṛṣát)* and *vāg-vin eloquent (vāc).*

śa : forms adjectives and m. substantives, sometimes without change of meaning ; e. g. *éta-śa variegated (éta id.), yuva-śa youthful (yúvan id.), roma-śa hairy (róman hair) ; aṅku-śa m. hook, kalá-śa m. jar.*

183. The above lists of suffixes practically supply the rules of gender for the Vedic noun. These may be summarized as follows :

Speaking generally, bare roots as stems, if action nouns, are f., if agent nouns, m.

Derivative stems in *ā, ī, ū* are f. ; stems in *a, t, n* may be m. or n. ; stems in *i* and *u* may be of any gender.

a. Feminine are all stems formed with the suffixes *ā, ī,¹ ū ; tā, tāt, tāti, ti,² trā.*

¹ Except seven m. stems in *ī* ; see 100, I b.

² But when stems in *tī* appear as agent nouns they are m., and m. f. as adjectives.

b. Neuter are all stems formed with *is*, *tva*, *tvana*, and, unless adjectives¹ or agent nouns,² those formed with *ana*, *as*, *us*.

c. Masculine are (in so far as not used adjectivally) all stems formed with the suffixes *yu*, *va*; *áyana*, *i*,³ *ka*, *bha*, *la*.

d. Masc. or fem. are stems formed with the suffixes *ni*, *nu*, *mi*, *tr*⁴; also stems formed with the bare root.⁵

e. Masc. or neut. are stems formed with the suffixes *a*, *ta*, *tha*, *na*, *una*, *ma*, *ya*, *ra*, *tya*, *tra*, *tu*, *an*, *man*, *van*; also adjectives formed with *in*, *vin*, *ina*, *iya*, *tana*, *tama*, *tara*, *maya*, *mant*, *vant*.

f. Masc., fem., neut. are stems formed with *i* or *u*.

B. Compounds.

184. I. Verbal Compounds are formed by combining roots with twenty prepositions and a few adverbs. The compound verb (which, however, in finite forms is actually compounded only in subordinate clauses when the preposition immediately precedes the verb) is conjugated like the simple verb. Thus *gam go* combines with *sam together* to *sam-gám go together, unite*; 3. s. *sam-gáchati*. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1); e. g. *sam-gam-á m. union*.

a. The prepositions which are compounded with roots are the following: *ácha towards*, *áti beyond*, *ádhi upon*, *ánu after*, *antár between*, *ápa away*, *ápi on*, *abhí against*, *áva down*, *á⁶ near*, *úd up*, *ní down, into*, *nis out*, *pārā away*,

¹ When they are of course m. as well as n.

² When they are m.

³ In patronymics.

⁴ Stems in *tr* are always m. when they are agent nouns.

⁵ These when used as adj. are occasionally neuter.

⁶ The preposition *á* reverses the sense of verbs of going or giving; e. g. *á-gám coms*, *á-dá take*.

pári *around*, **prá** *forth*, **práti** *towards*, **ví** *asunder*, **sám** *together*.

b. A few adverbs are also compounded with a limited number of verbs :

áram *at hand* is combined with **kṛ** = *serve* (dat.), *prepare* (acc.); with **gam** = *serve*; with **bhū** = *serve*, *conduce to* (dat.).

āvis *openly* is combined with **as**, **bhū** and **kṛ** only; with the two former it means *become visible*, *appear*; e.g. **āvis śānti** *being manifest*; **āvīr agnir abhavat** *Agni became manifest*; with **kṛ** it means *make visible*, e.g. **āviṣ karta** *make manifest*.

tiráś *aside* is combined with **bhū** *be* and **dhā**¹ *put* only; e.g. **mā tiró bhūt** *may it not disappear*.

purás *in front* is combined with **kṛ** *do* and **dhā** *put* only; e.g. **kṛṇótu rathám puráh** *may he place (our) car in the forefront*.

śrád, an old word meaning *heart* (Gk. *καρδ-ία* and *καρδ-ίη*, Lat. *cord-*), having acquired the character of an adverb, is once combined with **kṛ** and often with **dhā** *put* in the sense of *put faith in*, *credit* (= Lat. *credo* for *cred-do*), but is nearly always separated from the verb by other words; e.g. **śrád asmai dhatta** *believe in him*; **śrád víśvā váryā kṛdhi** *entrust all boons (to us)*.

prā-dúr (*before the door*) begins to appear in the AV. in combination with **bhū** = *become manifest*, *appear*.

c. A few substantives, after assuming an adverbial character, appear compounded, like verbal prefixes, with participial forms in the AV. These are: **ásta-m**² *home* with **i** *go*: **astam-yánt** *setting*, **astam-egyánt** *about to set*, **ástam-ita** *set*; **námas** *obseisance* with the gerund of **kṛ** *make*: **namas-kṛtya** *doing homage*.

¹ In the ŚB. and later **tiráś** is also combined with **kṛ** *do*.

² This word is still a substantive in the RV.

In the RV. a few substantives designating parts of the body are compounded with the gerund of *grah-seize*: *karna-gfhya* *seizing by the ear*, *pāda-gfhya* *seizing by the foot*, *hasta-gfhya* *grasping by the hand*.

d. The interjection *hiñ* is compounded with *kṛ* in the sense of *utter the sound hiñ*, *murmur*; e. g. *hiñ-kṛṇvati* *lowing*. There are also a few reduplicated interjectional words, mostly onomatopoeic and nearly always ending in *ā*, that appear compounded with *bhū* and *kṛ*: *alalā-bhāvāt* *sounding merrily*; *jañjanā-bhāvāt* *sparkling*; *malmalā-bhāvāt* *glittering*; *bharbharā-bhāvāt* *became confounded*; *bibibā-bhāvāt* *crackling*; *kikirā kṛṇu* *tear to tatters*; *maśmaśā karam* *I have crushed*; *maśmaśā kuru* and *mśmśā kuru* *crush*; *akhkhali-kṛtya* *croaking*.

a. The latter compound is the only example in the RV. of *i* appearing instead of *ā* before *kṛ* or *bhū*. The AV. has *vāt-kṛta* *n. a disease* (from *vāta* *wind*).

II. Nominal Compounds.

185. From the Indo-European period the Vedic language has inherited the power of combining two or more words into one treated like a simple word as regards accent, inflexion, and construction. Both in the frequency and in the length of compounds the Vedic language resembles the Greek of Homer. In the RV. and the AV. no compounds of more than three independent members are met with, and those in which three occur are rare, such as *pūrva-kāma-kṛtvān* *fulfilling former wishes*.

The two characteristic features of a compound are unity of accent and employment of the uninflected stem in the first member (or members); but there are exceptions to both these rules. Occasionally tmesis of a compound occurs.¹

¹ Chiefly in dual compounds, as *dyāvā ha kṣāmā* *heaven and earth*; also in a few others, as *nārā vā śāmsam*, for *nārā-śāmsam*. It takes place only when the compound is doubly accented.

The Sandhi between the members is, moreover, sometimes different from that between words in a sentence.

a. The gender of compounds, if they end in substantives, is with few exceptions that of the last member; the gender of collectives is always neuter. The number in compounds depends on the sense; that in collectives is always singular. When the word appearing as the first member has two stems, the weak stem is used; when it has three, the middle stem (78 a). In substantive compounds the last member retains, as a rule, its gender, form, and inflexion; while in adjectival compounds the gender and inflexion of the last member are of course variable.

b. **Classification.** Vedic compounds may be divided into three main classes according to their syntactical relations: 1. **Co-ordinatives**, or those in which the members are co-ordinated; 2. **Determinatives**, or those in which the first member determines or limits the sense of the last; 3. **Possessives**, or adjectives the general meaning of which implies possession (as *bāhv-anná* *possessing much food*). To these must be added, in order to classify Vedic compounds exhaustively, three lesser groups: 4. **Governing compounds**, or adjectives in which the first member governs the last in sense (as *kṣayád-vīra* *ruling men*); 5. **Syntactical compounds**, or irregular formations arising from the juxtaposition of two words in a sentence; 6. **Iteratives**, or repeated words treated as compounds in the Saṃhitās inasmuch as they have only one accent and a special meaning when thus combined.

1. Co-ordinative (Dvandva)¹ Compounds.

186. These consist of two substantives, far less commonly adjectives, connected in sense with 'and'.

¹ This term applied to co-ordinatives by the later Hindu grammarians, means *pair* or *couple*.

A 1. The most numerous group (about three-fourths of all the Dvandvas) in the Rigveda comprises those compounds (nearly always names of deities) in which each member is dual in form and has a separate accent; e. g. *mitrá-várūṇā* *Mitra and Varuṇa*; *mātārā-pitārā* *mother and father*; *dyāvā-pṛthivī* *heaven and earth*. In the RV. the two duals are often separated, as in the line *ā náktā barhiḥ sadatām uśāsā* *let Night and Dawn seat themselves upon the litter*. The proper genitive of such compounds is e. g. *mitráyor várūṇayoḥ*. But as these co-ordinate duals early came to be regarded as a unit, the commonest ending of the first member, that of the N. A., came to be retained unaltered in the other cases: G. *mitrá-várūṇayoḥ*, I. *mitrá-várūṇābhyām*. A further step towards unification is taken in a minority of cases in which the first member loses its accent and the last syllable of the final member (irrespectively of its original accent) receives the acute, as *sūryā-candramās-ā* *sun and moon* (*candrá-mas*). The last stage in the Rigveda appears in four examples in which the first member assumes the stem-form, e. g. *indra-vāyú* *Indra and Vayu*. In the later Samhitās and in B. this is the prevailing type in new formations, e. g. *dakṣa-kratú* m. *will and understanding* (TB.).

2. Another type is represented by the plural Dvandvas¹ which express pairs of groups. These show the stem-form in the first member and the accent on the final syllable of the last. The only examples in the RV. occur in Book X; e. g. *aho-rātrāṇi*² *days and nights*, *ajāvāyas* *goats* (*ajā*) and *sheep* (*āvi*); but in the later Samhitās this type becomes quite general, e. g. *bhadra-pāpāḥ* (AV.), *the good and the bad*.³

¹ Cp. Latin *su-cre-taurilia*, a later type representing three groups.

² This Dvandva shows a double irregularity: the gender of the first member has prevailed over that of the second, and the f. stem *rātri* has been changed to *rātra*.

³ Several of the cardinal numerals are old Dvandvas, e. g. *dvā-daśa* *twelve* (*two and ten*), *dvā* being an old dual; *trāyo-daśa* *thirteen* (*three and ten*).

8. There occur in the Samhitās a few singular Dvandvas which express a collective sense and are always neuter,¹ and accent the final syllable; e. g. *iṣṭā-pūrtām*² *what has been offered or given*; *kṛta-akṛtām* (AV.) *what has been done and not done*; *keśa-śmaśrū* n. *hair and beard* (AV.); *bhadra-pāpām* (AV.) *good and evil*; *samiṣṭa-yajūs* (VS.) *sacrifice and sacrificial formula*.

B. Dvandvas consisting of adjectives are rare. They are of three types:

1. The adjectives designate colours, their combination expressing a mixture of the two, as *nīla-lohitā* *dark blue and red* = *dark red*:

2. They express a contrast, as *utkūla-nikūlā* (VS.) *going uphill and downhill*.

3. They are used with dual substantives to express that each is an attribute of one unit of the kind, as *pad-bhyām dakṣiṇa-savyābhyām* (AV.) *with the two feet, the right and the left*.

a. The old dual Dvandvas (A 1) are frequently represented by elliptical duals which put one of a pair in the dual to express both, as *dyāvā* = *heaven and earth*; *mitrā* = *Mitra and Varuṇa*; *pitārā* = *father and mother*; *mātārā* = *mother and father, parents*.

2. Determinatives.

187. This numerous class of compounds comprises two groups. In the larger group (2 a) the first member has the value of a substantive dependent, in the sense of an oblique case, on the second, which may be either a verbal noun or an ordinary substantive. This may be called the dependent determinative group (named Tatpuruṣa by the later Hindu grammarians). In the other group (2 b) the final member,

¹ Cf. the Greek *πυλθιμερον*.

² Originally doubtless *iṣṭāpūrtā*, dual in both members. .

if an ordinary substantive, is described adjectivally, or, if a verbal noun, adverbially, by the first member. This may be called the descriptive determinative group (called Karma-dhāraya by the later Hindu grammarians).

2 a. Dependent (Tatpuruṣa) Determinatives.

A. The first member (substantive or pronoun) may have the sense (and often even the form) of any oblique case. When it has an acc., inst., abl., or loc. sense, the final member is mostly a verbal noun; ¹ when it has a dat.² or gen.³ sense, it is always an ordinary noun.⁴ The compound may be a substantive or an adjective, according as the last member is one or the other.

1. In acc. dependents the final member is always a verbal noun; e.g. **haviṛ-ād** *eating the oblation*; **go-gṇá** *cow-slaying*, **aśva-hayá**⁵ *urging on steeds*; **deva-mádana** *exhilarating the gods*; **gara-gīṛṇá** (AV.)⁶ *having swallowed poison*; **bhūri-dāvan** *giving much*; **bhadra-vādin** *uttering an auspicious cry*; **vāja-sāti** f. *act of winning booty*; **vṛtra-hátya** n. *act of slaying Vṛtra*.

2. Inst.: **indra-pátama** *most drunk by Indra*; **agni-dagdhá** *burnt with fire*; **devá-tta**⁷ *given by the gods*; **aritra-páraṇa**, adj. *crossing with oars*; **tanú-śubhra** *shining (with=) in body*; **bala-vijñāyá** *to be recognized by his strength*.

¹ The subdivision ending in verbal nouns may be called 'verbal dependents'.

² Examples of this sense are very rare. The final member is an ordinary adjective or substantive.

³ The final member of genitive dependents is always an ordinary substantive.

⁴ The subdivision ending in ordinary substantives may be called 'nominal dependents'.

⁵ Cf. Greek ἵππο-δαμο-s *horse-taming*.

⁶ An example of the rare use of a past pass. part. in a transitive sense.

⁷ tta for datta (160, 2 b.).

3. **Dat.**: *vakmarāja-satya* faithful to the ordainers of hymns; *viśvá-śambhū* salutary for all.

4. **Abl.**: *go-jā* produced from cows; *tīvra-sū-t* pressed from the fermenting mass.

5. **Gen.** (the commonest sense): *rāja-putrá* king's son; *viś-pāti* lord of the clan; *deva-kilbiṣá* m. offence against the gods; ¹ *dru-padá* n. post of wood.²

6. **Loc.**: *áhar-jāta* (AV.) born in the day; *uda-plutá* (AV.) swimming in the water; *pura-bhū* being in many places; *bandhu-kṣit* dwelling among relatives.

a. In their first member many dependent compounds retain the case-ending, most commonly the acc., often the loc., but the rest rarely. Sing. endings (acc. and inst.) may express a plur. sense. Plur. endings (acc. and loc.) some times occur, but du. endings never in these compounds.

The acc. generally expresses the object of a transitive verb. The form in *am* is, in the RV., the rule before the verbal nouns *-kara* making, *-caya* collecting, *-jaya* conquering, *-tara* overcoming, *-dara* cleaving, *-bhara* bearing, *-ruja* breaking, *-sani* winning, *-saha* overwhelming; e.g. *abhayaṃ-karā* procuring security, *dhanam-jayá* winning booty, *puram-dará*,³ destroying forts, *sutam-bhará*⁴ receiving pressed Soma; it also occurs before other verbal nouns, not infrequently before such as begin with vowels; e.g. *dhiyaṃ-dhā* devout, *viśvam-invá* all-moving, *áśvam-iṣṭi*⁵ seeking horses. An example of a cognate acc. is *śubham-yá* moving in brilliance, and of an adverbial acc., *ugram-páśyá* (AV.) looking fiercely. Examples of an acc. pl. ending are *kā-cit-karā* doing all manner of things; *páśva-iṣṭi*⁵ desiring kine.

¹ An example of an objective genitive.

² Here the genitive expresses the material.

³ The singular acc. form with plural sense.

⁴ Also *im* in *puṣṭim-bhará* bringing prosperity and *harim-bhará* bearing the (army) (bolt).

⁵ This and *áśvam-iṣṭi* are Tatpuruṣa possessives (189, 2).

Inst.: *girā-vṛdh* rejoicing in song; *śūneṣita* driven by dogs¹ (*śūnā*); *vidmanāpas* working (*apās*) with wisdom (*vidmānā*); *kṣudhā-mārā* (AV.) m. death by hunger; *vācā-stena*² thief by speech, secretly injuring by words.

Dat.: the only example seems to be found in the loose syntactical compound *dāsyave vṛka* wolf to the *Dasyu*, used as a proper name.

Abl.: *divo-jā* produced from heaven; *divo-rūo* shining from the sky.

Gen.: very common before *pāti* husband or lord, as *gnā-s-pāti* husband of a divine woman; *jā-s-pāti* lord of a family; *brāhmaṇas-pāti* lord of prayer.³ It also occurs in the proper names *divo-dāsa* servant of heaven and *śūnaḥ-śépa* Dog's-tail.

Loc.: common in the RV. before agent nouns formed from the simple root; e. g. *divi-yāj* worshipping in heaven; *rathe-ṣṭhā* standing on a car; also before several formed with *a*; e. g. *divi-kṣayā* dwelling in heaven. There are also several examples of plurals, as *apsu-śād* dwelling in the waters; *goṣu-yúdh* fighting in (= for) kine; *hṛtsv-ās* piercing the heart. The singular also occurs a few times before an ordinary adj. or subst., as *māde-raghu* quick in exhilaration; *svapne-duḥṣvapnyā* (AV.) n. evil dream in sleep.

a. If a root forms the last member of a Tatpuruṣa, final long vowels (*ā, ī, ū*) undergo no change, while short vowels⁴ (*i, u, ṛ*) usually add a determinative *t*; e. g. *agre-pā* drinking first; *yajña-nī* leading the

¹ Singular ending with plural sense.

² A rare example of an inst. with an ordinary substantive as final member.

³ By the false analogy of these words are also formed from a stems *rta-s-pati* lord of pious works and *rātha-s-pāti* lord of the car. *Dām-pati* lord of the house probably = *dām-s-pati*.

⁴ Radical *a*, as a shortened form of *ā*, often appears as a final, chiefly in the later Saṃhitās, as *agre-gā* going in front, *nāma-dhā* (AV.) name-giving.

sacrifice ; *rāja-sū* *king-creating* ; but *divi-kṣī-t* *dwelling in heaven* ; *soma-sū-t* *Soma-pressing* ; *jyotiḥ-kṣ-t* *light-creating*. There is, however, no *t* added in *vanar-gū* *forest-roaming*.¹

2 b. Descriptive (Karmadhāraya)² Compounds.

188. This class of Determinatives is comparatively rare in the *Samhitās*. The last member is generally an ordinary substantive, but is sometimes a verbal or an ordinary adjective. The relation of the first member to the last is appositional, attributive, or adverbial. It is expressed in three ways :

1. By a Substantive. If followed by a subst., it has an attributive sense equivalent to an adj. expressing sex or a compound nature ; e. g. *puruṣa-mṛgā* (VS.) m. (*man* =) *male antelope* ; *ūlūka-yātu* m. *owl demon*, i. e. demon in form of an owl ; *puruṣa-vyāghrā* (VS.) m. *man-tiger*, a kind of demon ; *vṛṣā-kapi* m. *man-ape*.

If followed by a verbal adj., the preceding subst. is usually appositional in sense ; e. g. *īśāna-kṛt* *acting as a ruler* ; *stōma-taṣṭa* *fashioned as a hymn of praise*. But sometimes it is adverbial ; e. g. *ṛtv-ij* *sacrificing in season* = *regularly* ; *sārga-takta* *speeding with a rush*.

a. Before a verbal noun a substantive sometimes implies a comparison ; e. g. *dhāra-vākā* *sounding like a stream*, *śyenā-jūta* *speeding like an eagle*. Similarly before an ordinary adjective : *śūka-babhru* (VS.) *reddish like a parrot*.

2. By an Adjective. If followed by an ordinary subst., the adj. has the usual attributive sense ; e. g. *candrā-mās* m. (*bright*) *moon* ; *kṛṣṇa-śakunī* (AV.) m. *raven* (lit. *black*

¹ Final *u* sometimes appears as a shortened form of *ū* in some *Tatpuruṣas*, as *dhl-jū* *inspiring the mind* ; *puru-bhū* *appearing in many places*.

² This is the term applied to this class of compounds by the later Hindu grammarians.

bird); *nava-jvārā* m. *new pain*; *mahā-grāmā* ¹ m. *great host*; *yāvayat-sakhā* m. *protecting friend*.² Sometimes the qualifying adj. indicates a part of what the last member expresses; e. g. *adhara-kaṇṭhā* (VS.) m. *lower* (part of the) *neck*; *ardha-devā* m. *demi-god*; *pūrvāhṇā* ³ m. *forenoon*; *madhyam-dina* ⁴ m. *midday*.

If followed by a verbal noun, the preceding adj. is adverbial in sense; ⁵ e. g. *āśu-pātvan* ⁶ *swift-flying*, i. e. *flying swiftly*; *āśu-héman* *swiftly-spreading*; *sana-jā* *born of old* (= *sānā*); *satya-yāj* *sacrificing truly* (= *satyam*), *dvi-jā* (AV.) *born twice*.⁷ Similarly before ordinary adjectives: *viśvā-ścandra* *all-glittering*; *hāri-ścandra* *glittering yellow*; *try-ārusa* ⁸ (AV.) *ruddy in three places*.

a. At the end of Karmadhārayas the final n of an stems is dropped ⁹ in *eka-vṛṣā* (AV.) m. *only bull*, *mahā-vṛṣā* AV. m. *great bull*, *bha-drāhā* ⁹ (AV.) n. *auspicious day*.

3. By an Adverb (inclusive of particles and prepositions): *akṣayā-drūh* *injuring wrongly*; *amutra-bhūya* (AV.) n. *state of being there*; *ovāra* *quite* (*ovā*) *readily* (*āra*); *pūnar-nava* *renewing itself*; *punar-bhū* *arising again*; *puro-yāvan* *going before*; *puro-hita* *placed in front*; *satō-mahat* *equally* (*sa-tās*) *great*; *satyam-ugra* *truly mighty*; *sāyam-bhavā*

¹ As first member of Karmadhārayas (and Bahuvrīhis) *mahāt* appears as *mahā*; but the AV. has *mahat-kāṇḍā* *great section*.

² Here *sākhi* *friend* becomes *sakha*. Cf. 189, 4d and 189 A 2a.

³ Here *āhan* *day* is syncopated and extended with a; also in *apar-āhṇā* (AV.) *afternoon*, *ny-āhn-a* (AV.) *decline of day*.

⁴ With case-ending retained in the first member.

⁵ The sense is rather appositional in *pūrva-pā* *drinking* (as) *first*, *vāmā-jāta* *born as one dear*, i. e. *dear by nature*.

⁶ Cf. Gk. *ἀσπιδόεις* *swift-flying*.

⁷ Here the cardinals are used for the numeral adverbs *dvi-a*, *tri-a*.

⁸ This is much commoner in Bahuvrīhis (189, 4).

⁹ Also in *ṣaḍ-ahā* (AV.) m. *period of six days* (189, 4).

(AV.) m. *becoming evening*; **paścā'-dośā** (VS.) m. *later part of the evening*; **idā-vatsarā'** (AV.) m. *the present year*; **puró-agni'** (VS.) m. *fire in front*; **su-dā** *giving willingly*; **duḥ-śéva** *unfavourable*; **a-mitra** m. *non-friend, enemy*; **su-vasaná** n. *fair garment*; **āti-kṛṣṇa** *excessively dark*; **prá-ṇapāt** m. *great grandson*; **adhi-rājā** m. *supreme king*; **prá-vīra** m. *great hero*; **saṃ-vatsarā** m. *full year*.

3. Possessive (Bahuvrīhi) Compounds.

189. These compounds are secondary adjectives. They are determinatives (generally Karmadhārayas), ending in substantives, which have been transformed into adjectives agreeing in gender, number, and case with another substantive expressed or understood. The transformation is accompanied by a shift of accent from the final member to the first. The term 'possessive' is probably the most appropriate as applied to these compounds, for it expresses their general meaning in the vast majority of cases; in a few instances the more comprehensive sense of 'connected with' is required to indicate the relation between the substantive and the Bahuvrīhi compound agreeing with it; e.g. **viśvā-nara** *belonging to all men*. Possessives are of two kinds:

1. **Karmadhāraya Possessives**, in which the first member is an attributive adj. (including participles), an appositional subst., or an adverb (including particles and prepositions): e.g. **ugrá-bāhu** *powerful-armed*; **hatā-mātṛ** *whose mother has been slain*; **rúśad-vatsa** *having a shining calf*; **śśva-parṇa** *horse-winged, i. e. whose wings are horses*; **indra-śatru** *having Indra as a foe*; **rājā-putra** *having kings as sons*; **hiraṇya-nemi** *whose fellies are (made of) gold*; **aṣṭā-pad**² *eight-footed*; **dvi-pád** *two-footed*; **itthā-dhī** *having such thought, devout*; **puro-rathā** *whose car is in front*; **vi-grīva** *wry-necked*;

¹ Here the adverbs preceding ordinary substantives are = adjectives.

² Gk. ὀκτώ-ποδ..

³ Lat. bi-ped..

an-udrá¹ *waterless*; **a-pád** *footless*; **kú-yava** *causing a bud harvest*; **duṣ-pád** *ill-footed*; **su-parṇá** *beautiful-winged*.

a. In some possessives based on appositional Karmadhārayas a comparison of the first with the final member is implied; e. g. **varṣājya** (AV.) *whose rain is (like) butter*; **vṛkṣá-keśa** *whose trees are (like) hair, tree-haired = wooded* (mountain).

b. The superlatives **jyēṣṭha** *chief* and **śrēṣṭha** *best*, the comparative **bhūyas** *more*, and **pāra** *higher*, are used substantively as final member of possessives: **indra-jyēṣṭha** *having Indra as chief*, **yamá-śrēṣṭha** (AV.) *of whom Yama is best*, **ásthi-bhūyāms** (AV.) *having bone as its chief part = chiefly bone*, **avara-a-pará**² (VS) *in which the lower is higher, lopsided*.

2. In **Tatpuruṣa Possessives** the first member most commonly has a gen., not infrequently a loc., but rarely an inst. or acc. sense. The case-ending is in several instances retained. Examples are: **rāyás-kāma** *having a desire for wealth*; **divi-yoni** *having (his) origin in heaven*; **bhāsá-ketu** *recognizable by light*; **tvām-kāma** *having a desire for thee*.

a. In possessives based on gen. Tatpuruṣas, the first member often implies a comparison, but never with a case-ending; as **agni-tojaś** (AV.) *having the brightness of fire, fire-bright*; **ṛkṣa-griva** *bear-necked*; **gó-vapuṣ** *cow-shaped*; **māno-java** *having the swiftness of thought, swift as thought*; **mayūra-roman** *having the plumes of peacocks*.

b. When a loc. sense is intended, parts of the body appear as the last member; e. g. **aśru-mukhá** (AV.) *having tears on her face, tear-faced*; **ghṛtá-prṣṭha** *having butter on his back, butter backed*; **pātra-hasta** (AV.) *having a vessel in his hand*, **maṇi-grivá** *having pearls on the neck*; **mādhvi-jihva** *having honey on his tongue*; **vájra-bahu** *having a bolt on his arm*.

3. Bahuvrīhis come to be used substantively, when the noun with which they agree is dropped: thus **su-parṇá** *fair-winged*, m. *bird*. Of this use there are three applications:

a. These compounds very frequently appear as m., sometimes as f., proper names, the adjectival sense often not

¹ Gk. *án-vōpo-s*.

² Here the *s* of the nom. survives from the use of the two words in syntactical juxtaposition. Cp. the later **para-a-para** and **anyo-'nya**.

occurring at all. Thus *bṛhád-uktha* adj. *having great praise*, m. a seer; *bṛhád-diva* adj. *dwelling in high heaven*, m. a seer, f. *bṛhád-divā* a goddess; m. as names only, *Priyá-medha* (to whom sacrifice is dear) and *Vāmá-deva* (to whom the gods are dear).

b. They appear not infrequently as n. substantives with an abstract (sometimes a collective) sense, especially when the first member is the privative particle *a-* or *an-*, or the adjective *sárva* *all*; e. g. *an-apatyá*, adj. *childless* (AV.), n. *childlessness*; *sarva-vedasá* (AV.) n. *whole property*; *ni-kilbiṣá* n. *deliverance from sin*; *mātr-bandhú* (AV.) n. *maternal kinship*.

c. With numerals, from *dvi* *two* upwards, as their first member, they form sing. neuters¹ (always ending in accented *á*) with a collective sense; e. g. *tri-yugá* n. *period of three lives*; *dvi-rājá* (AV.) n. *battle of two kings*; *daśāṅgulá* n. *length of ten fingers* (4 d.).

4. The final member of Bahuvr̥his is liable to various changes tending to make it end in *a*.

a. The *n* of several words in *an*, *kárman*,² *dhāman*, *nāman*, *párvan*, *vṛṣan*, *sakthán*, is frequently dropped in ordinary Bahuvr̥his, and that of *áhan* in numeral collectives; e. g. *viśvá-karma*³ *performing all work*, *priyá-dhāma* *occupying desirable places*, *chando-nāmá* (VS.) *named mehe, uterine*, *vi-parva*⁴ *pointless*, *dvi-vṛśá* (VS.) *having two bulls*, *lomaśá-saktha* (VS.) *having hairy thighs*; *ṣaḍ-ahá* (AV.) m. *period of six days*.

b. The suffixes *a* and *ya* are frequently added, and sometimes *ka*; e. g. *catur-aks-á* *four-eyed*, *su-gáv-a* *having fine cows*, *anyódar-ya* *born from another womb* (*udára*), *dása-mās-ya* *ten months old*, *mádhu-hast-ya* *honey-handed*, *try-āmba-ka* *having three mothers*, *vi-manyu-ka* (AV.) *free from anger*, *a-karná-ka* (TS.) *earless*.

c. The suffix *in* (*possessing*) is sometimes pleonastically added: *mahā-hast-in* *having large hands*, *ku-nakh-in* (AV.) *having bad nails*,

¹ Except those formed with *ahá* *day*, which are m., as *ṣaḍ-ahá* m. *series of six days*.

² But this word retains its *n* in seven compounds in the RV.

³ But also *viśvá-karman*.

⁴ But *a-parván* and *vṛṣa-parvan*.

yaśo-bhag-in (VS.) *rich in glory*, **sa-rath-in** (VS.) *riding in the same chariot*.

d. **a** is substituted for **i** in **kavā-sakhá**¹ *having a niggard for a friend*, and in **dāśāṅgulá** *n. length of ten fingers (aṅgūli)*. On the other hand, **i** is substituted for **a** in some compounds of **gandhá** *smell*, and in a few others: **dhūmá-gandhi** *smelling of smoke*, **kṛtá-rādhī** (AV.) *attaining success (rādhā) in agriculture*, **práty-ardhī** *to whom the half (ārdha) belongs*.

e. In the **f.** of Bahuvrīhis **pāti** *husband or lord*, instead of remaining unchanged, takes the **f.** form of the subst. (**pātnī** *wife*) in **dāśá-patnī** *having a demon as master*, **devá-patnī** *having a god as a husband*, **vṛṣa-patnī** *ruled by a mighty one*, **śūra-patnī** *having a hero as a husband*.

4. Governing Compounds.

189 A. In this class, which embraces a considerable number of compounds, the first member, being either a preposition or a verbal noun, governs the last in sense. They resemble Bahuvrīhis in form² as well as in their adjectival character.

1. In the prepositional group, in which about twenty examples occur in the RV., the first member is a preposition capable of governing a case; e.g. **ati-rātrá**³ *lasting overnight*; **anu-kāmá** *according to wish*; **ā-pathi** and **ā-pathī** *being on the way*; **paro-mātrá** *going beyond measure, excessive*.

a. Like Bahuvrīhis, compounds of this type may become substantives; e.g. **upānas-á** *adj. being on a wagon, n. (AV.) space on a wagon*.

b. The final member, when it does not end in **a**, adds the suffix **a**, and **ya** sometimes even when it already ends in **a**; e.g. **ānu-path-a** *going along the road*, **adhas-pad-á** *being under the feet*, **paró-kṣ-a** (AV.) *away from the eye (ákṣ, puro-gav-á m. leader going before the cows);*

¹ Otherwise **sakhī** remains unchanged in both Bahuvrīhis and Karmadhārayas but 188, 2 in the RV.; cp. 189, 2a.

² But the meaning is entirely different; for in the prepositional class the first member has the sense of a prep. (not an adj.), and in the verbal class, it has a transitive (not an intransitive) sense. In the latter class the final syllable of a part. is always accented (but in Bahuvrīhis only when that is the natural accent).

³ Here **rātri** *night* becomes **rātra**, as in the Dvandva **aho-rātrá** *n. day and night*.

ādhi-gart-ya being on the car-seat (*gárta*), *antah-parśav-yá* (VS.) being between the ribs (*parśu*), *úpa-mās-ya* (AV.) occurring every month (*māsa*), *tiró-ahn-ya* (being beyond a day), belonging to the day (*áhan*) before yesterday.

2. In the verbally governing class the first member is an agent noun or an action noun governing the last member as an object. With a single exception¹ they never add a suffix. Three types (in all of which examples of proper names occur) may be distinguished.

a. In the commonest type, which is almost restricted to the RV., the first member is a participle ending in *át* formed from transitive present stems in *a*, *á*, or *áya*; e. g. *rdhád-vāra*² increasing goods, *tarád-dveṣas* overcoming (*tárat*) foes, *dhārayát-kavi* supporting the wise, *mandayát-sakha*³ gladdening his friend. The following are used as proper names: *rdhád-ray*² (increasing wealth), *jamád-agni*⁴ (going to Agni), *bharád-vāja* (carrying off the prize).

b. Only three or four examples occur of a second type, in which the first member consists of a simple present stem (probably representing an imperative): *radā-vasu*⁵ dispensing wealth, *śikṣā-nar-á*⁶ helping men; as the name of a man: *trasá-dasyu* (terrify the foe).

c. Some half dozen examples occur in the RV. of a third type, in which the first member is an action-noun in *ti*: *dāti-vāra* giving treasures, *vitrí-rādhās* enjoying the oblation, *vṛṣṭi-dyāv* causing the sky to rain; as the name of a man: *pūṣṭi-zu m.* (rearing kine)

5. Syntactical Compounds.

189 B. A certain number of irregular compounds are formed in a manner differing from that of any of the four classes described above. They may be treated as a class, since all of them have been produced by the same cause: frequent syntactical juxtaposition in a sentence.

¹ *śikṣā-nar-á*; see below, note 6.

² *rdhát* aor. part. of *rdh* increase.

³ *sakhi* friend becomes *sakha* in two other governing compounds: *drāvayát-sakha* speeding his friend and *śrāvayát-sakha* making his friend famous. Cf. 188, 2, note 2.

⁴ *jamat* is a palatalized form of an aor. part. of *gam* go.

⁵ In this and the following example the *a* of *radā* and *śikṣa* is metrically lengthened.

⁶ Here the stem of the final member is extended with *a*.

a. The relative adverb **yād** (a nominally formed abl.) in so far as has come to be compounded with a superlative in the adj. **yāc-ohreṣṭhá** *the best possible* (lit. *in so far as best*), and with a gerundive in the adv. **yād-rādhyaṃ** *as quickly as possible* (lit. *in so far as attainable*).

b. The initial words of a text begin to be compounded in the later Samhitās as a substantive to designate that text. Thus **ye-yajāmahá** (VS.) m., used in the N. pl., means the text beginning with the words **yé yājāmahe**.

c. Several subst. or adj. compounds have resulted from phrases consisting of two words in juxtaposition. Thus **aham-uttará** (AV.) n. *dispute for precedence* (from **ahám úttaraḥ** *I am higher*); **mama-satyá** n. *dispute as to ownership* (from **māma satyám** *it is certainly mine*); **mām-paśyá** (AV.) designation of an aphrodisiac plant (from **mām paśya** *look at me*); **kuvit-sa** *some one* (from **kuvit eá** *is it he?*); **āham-sana** (voc.) *rapacious* (from **ahám sana** *I will obtain*); **aham-pūrvá** *eager to be first* (from **ahám pūrvāḥ** *I should be first*); **kim-tvá** (VS.) *asking garrulously* (from **kim tvám** *what are you doing?*).

6. Iterative Compounds.

189 C. Substantives, adjectives, pronouns, numerals, adverbs, and prepositions are often repeated. They are then treated as compounds, the second member losing its accent and the two words being written in the Paṇḍita text with the Avagraha between them, as in other compounds. This class resembles other compounds in having a single accent, but differs from them in having not the stem but the fully inflected form of nominal words in the first member. In the RV. the iteratives number over 140, rather more than half of them being substantives. The sense conveyed by the repetition is frequency, or constant succession in time, or distribution in space. Examples of the various kinds of iteratives are the following:

a. Substantives: áhar-ahar,¹ divé-dive,² dyávi-dyavi every day, māsi-māsi month after month; gr̥hé-gr̥he, dāme-dame, viśé-viśé² in every house; āngād-āngāt from every limb; diśó-diśaḥ (AV.) from every quarter; yajñásya-yajñasya of every³ sacrifice; párvani-parvāni in every joint; agním-agnim (duvasyata), (worship) Agni again and again; ānnam-annam (AV.) food in perpetuity.

b. Adjectives: pānyam-panyam . . sómam Soma who is again and again to be praised; prācīm-prācīm pradiśam each eastern direction; úttarām-uttarām sámām (AV.) each following year.

c. Pronouns: tvám-tvam aharyathāḥ thou didst ever rejoice; yád-yad yāmi whatever I ask; tát-tad . . dadhe he always bestows that.³

d. Numerals: páñca-pañca five each time; saptá-sapta (tredhá three times) seven in each case (= 21).⁴

e. Adverbs:⁵ yáthā-yathā as in each case; adyādya śvāḥ-śvāḥ on each to-day, on each to-morrow.

f. Prepositions: the four which are found used thus are ūpa, pára, prá, sám; e. g. prá-pra . . śasyate it is ever proclaimed.

g. The only example of a verbal form occurring as an iterative is píba-piba drink, drink.⁶ Otherwise a repeated verb is treated independently; e. g. stuhí stuhí praise, praise.

¹ áhar-divi day after day, is a kind of mixed iterative.

² For diví-diví and viśí-viśí, owing to the influence of the frequent loc. in e from a stems.

³ In the ŚB. such words are repeated with vá: yávad vá yávad vá and yatamé vá yatame vá.

⁴ Such iteratives led to the formation of regular compounds in B.: éka-ekah (AV.): ékaiḥ (ŚB.); dvā-dvā (RV.): dvan-dvām (MS.) in twos, dvan-dvā pair (B.).

⁵ In a few instances repeated adverbs are not treated as compounds, both words being accented: nú nú now, now; ihéḥ (AV.) here, here, but always ihéha in RV.

⁶ In the ŚB. also occurs yájasva-yajasva.

CHAPTER VII

OUTLINES OF SYNTAX

190. Having in the preceding parts of the present grammar dealt with single words in their phonetic, their derivative, and their inflexional aspects, we now turn to their treatment in syntax, which regards their arrangement and mutual meaning when they are combined to form a sentence, which is the expression of a connected and definite unit of thought. The parts of which the sentence may consist are either inflected words: the noun (substantive and adjective) and the verb, the participle which shares the nature of both, and the pronoun; or uninflected words: prepositions, adverbs, and conjunctions. A comparison of the syntax of the RV. with that of classical Sanskrit shows (1) that the use of the middle voice, the tenses, the moods, the inflected participles, the infinitives, and the genuine prepositions is much fuller and more living in the former, while (2) that of the passive voice and of indeclinable participles is much less developed, that of absolute cases and of adverbial prepositions with case-endings is only incipient, and that of periphrastic verbal forms is non-existent. The later Saṃhitās and the Brāhmaṇas exhibit a gradual transition by restriction or loss in the former group and by growth in the latter to the condition of things prevailing in classical Sanskrit.

The Order of Words.

191. Since metrical considerations largely interfere with the ordinary position of words in the Saṃhitās, the normal order is best represented by the prose of the Brāhmaṇas,

and as it there appears is, moreover, doubtless the original one.

The general rule is that the subject begins the sentence and the verb ends it, the remaining members coming between.

a. The subject begins the sentence ; e. g. *viśaṇ kṣatriyā-ya balim haranti* *the peasants pay tribute to the prince* (ŚB.). It may, however, be preceded by a particle like *utā* or occasionally by any other member of the sentence intended to be strongly emphasized ; e. g. *prayājair vai devāḥ svargam lokam āyan* *by means of the Prayājas the gods went to the heavenly world* (ŚB.).

b. The verb occasionally moves to the beginning of the sentence when it is strongly emphasized ; e. g. *yānti vā āpa, ēty ādityā, ēti candramā, yānti nākṣatrāṇi* *the waters move, the sun moves, the moon moves, the stars move* (ŚB.). A predicative noun with the copula (which may be omitted) being equivalent to a verb, naturally occupies the same position ; e. g. *sārve ha vai devā āgre sadṛśā āsuḥ* *all the gods in the beginning were similar* (ŚB.) ; *mitrō vai śivō devānām* *Mitra, indeed, is the kindly one among the gods* (TS.). Nevertheless the predicative noun, being emphatic, is as a rule the first word in the sentence ; e. g. *mārtiyā ha vā āgre devā āsuḥ* *the gods were originally mortals* (ŚB.) ; *pūruṣo vai yajñāḥ* *the sacrifice (is) a man* (ŚB.).

c. As regards the cases, the acc. is placed immediately before the verb ; e. g. *chāndāṃsi yuktāni devébhyo yajñam vahanti* *the metres, when they are yoked, take the sacrifice to the gods* (ŚB.). Adverbs and indeclinable participles occupy a similar position. Occasionally such words move to the beginning ; e. g. *divi vai sóma āsīd, ātha iḥā devāḥ* *in heaven was Soma, but here the gods* (SB.).

d. The apposition, including patronymics and participles, follows the word which it explains or defines ; e. g. *sómo rájá* *Soma, the King*. A participle, in its proper sense, if

emphatic may be placed at the beginning ; e. g. *svapāntaṃ vāi dīkṣitāṃ rākṣāṃsi jighāṃsanti* it is *when* 'he sleeps that the Rakṣases seek to slay the initiated man (TS.).

e. The attribute, whether adjective or genitive, precedes its substantive ; e. g. *hiranyāyena rāthena* with golden car (i. 35²) ; *devānāṃ hótā* the priest of the gods. Only when adjectives are used in apposition, especially as epithets of the gods, do they follow ; e. g. *mitrāya satyāya* to Mitra, the true (TS.). Also adjectives designating the colours of certain animals, especially horses and cows, are found after the subst. The subst. belonging to a gen. is placed before the latter only when it is emphatic.

f. The preposition belonging to a verb precedes it, always in B., generally in V., where, however, it also sometimes follows ; e. g. *jāyema sām yudhī spṛdhah* we would conquer our foes in battle (i. 8³). The preposition as a rule immediately precedes the verb, but is often also separated from it by one or more words ; e. g. *ā sāyakam maghāvājadatta* the Bounteous One seized his missile (i. 32¹) ; *āpa tāmah pāpmānam* hate she drives away darkness and sin (TS.). When a compound verb is emphatic, the preposition alone as a rule moves to the front occupying the position that the simple verb would occupy ; e. g. *prā prajāyā jāyeya* I would increase with progeny (TS.).

When used with substantives the genuine prepositions as a rule follow their case, while the prepositional adverbs precede it. The reason of this doubtless is that the former supplement the sense of the case, while the latter modify the sense much more emphatically.

g. Multiplicative adverbs precede their genitive ; e. g. *triḥ samvatsarāsyā* three times a year.

h. Enclitics cannot, of course, begin a sentence. If they belong to a particular word they follow it ; otherwise they tend to occupy the second position in the sentence. The enclitic particles that follow the word with which they are

most closely connected are *ca*, *vā*, *iva*, *cid*; *kam* is restricted to following *nú*, *sú*, *hí* in V., and *sma* to following *ha* in B. The other unaccented particles, *u*, *gha*, *ha*, *svid*, which refer to the statement of the whole sentence, occupy the second (or third) position in the sentence.

i. Even accented particles for the most part cannot begin a sentence. They either follow the word they emphasize in any position in the sentence: *á*, *evá*, *kám*; or they occupy the second position in the sentence, as emphasizing the whole statement: *aṅgá*, *áha*, *íd*, *kíla*, *khálu*, *tú*, *nú*, *vái*, *hí*.

The only particles that can begin the sentence are *átha*, *ápi*, *utá*; also *ná* if it negatives the whole sentence, but if it negatives the verb only, it follows that.

j. Forms of the pronoun *tá* tend in B. to occupy the first position, especially *sá* when it anticipates a proper name in dialogues, or *tád* as an acc. when famous authorities are quoted; e. g. *sá hovāca gārgyaḥ* (ŚB.) *Gārgya spoke* (as follows); *tád u hovāca āsuriḥ* with regard to this *Āsuri said* (ŚB.). The order is similar when *átha* or *ápi* are used: *ápi hovāca yājñavalkyaḥ* (ŚB.).

k. In relative and interrogative sentences there is nothing peculiar except that, as these two classes of words tend to begin the sentence, cases of them come to occupy the first position which in ordinary sentences do not occupy it; e. g. *kíṃ hí sá táir gṛhāiḥ kuryát* *what indeed should he do with this house?* (ŚB.).

a. The last position in the sentence is exceptionally occupied in the following ways: 1. véry often by final datives as a supplement to the sentence; e. g. *tát paśún evá asmāi pári dadāti gūptyaí* *thus he hands the cattle over to him for protection* (ŚB.); 2. by the subject either when it is the name of an authority quoted or when it is equivalent to a relative clause; e. g. *sá ha uvāca gārgyaḥ* *so said Gārgya*; *aindrām carām nír vapet paśúkāmāḥ* *one (who is) desirous of cattle should assign a pap for Indra* (TS.).

192. There is neither an indefinite nor a definite article in the Vedic language. Their meaning is inherent in the substantive much as personal pronouns are in forms of the definite verb. Whether the one or the other is meant is made sufficiently clear by the context; e.g. *agnīm iḥe puróhitam* *I praise Agni the domestic priest* (i. 1¹); *agnīm manye pitáram Agni* *I deem a father* (x. 7¹). In B. the anaphoric use of *tá* is sometimes very nearly equivalent to the definite article (cp. 195 B 3 b, p. 294).

Number.

193. 1. Singular words with a plural or a collective sense are always treated strictly as singulars, being never construed with a plural form of the verb (cp. 194).

2. The dual number is in regular use and, generally speaking, in strict application. But in certain parts of the RV. the plural is often used instead of the dual of natural pairs; sometimes also otherwise; e.g. *sám aṅjantu víśve devāḥ, sám ápo hṛdayāni nau* *let all the gods, let the waters unite the hearts of us two* (x. 85⁴⁷).

a. A m. or f. du. is sometimes used to express a male and female of the same class; e.g. *pitārā* = *father and mother*; *mātārā* = *mother and father*. This type of the dual has its widest application in naming pairs of deities by means of one of them and is equivalent to dual compounds containing both names; e.g. *dyāvā* *heaven and earth* (= *dyāvā-prṥthivī*); *uṣāsā* *Dawn and Night* (= *uṣāsā-náktā*); *mitrá* *Mitra and Varuṇa* (= *mitrá-váruṇā*). Sometimes the other member of the pair is added in the N. sing.; e.g. *mitrá tánā ná rathyā váruṇo yás ca sukrātuḥ* *Mitra (and Varuṇa) and the very wise Varuṇa, like two constant charioteers* (viii. 25²).

3. a. The plural is sometimes used (analogously to the dual) so as to include the other two of a group of three; e.g. *dyāvāḥ* *the (three) heavens* = *heaven, air, and earth*;

prthivīḥ *the (three) earths = earth, air, and heaven.*¹ This inclusive plural is also found with the names of the two other members of the group added in the N. sing.; thus **abhi samrājō varuṇo gr̥ṇanty**, **abhi mitrāso aryamā sajōṣāḥ** *to it the universal sovereigns Varuṇa, to it the Mitras (= Mitra, Varuṇa, Aryaman), and Aryaman, accordant, sing (vii. 88').*

b. The 1. pers. pl. is sometimes loosely used instead of the sing. or du.; thus Yama in his dialogue with Yami says **ná yát purá cakṛmā kád dha nūnám ṛtā vádanto áṇṛtaṃ rapema** *how pray can we, what we have never done before, speaking of righteous things now talk of what is unrighteous?* (x. 10'). The plur. of personal pronouns is also occasionally used in a similar way; thus in the dialogue of Yama and Yami (x. 10') **nas** alternates with the correct **nau**: **sá no nābhiḥ, paramám jāmi tán nau** *that is our bond of union, that our highest kinship.* This occasional looseness is probably due to the situation for the moment being regarded more generally so as to include others; *we* would then mean *I and those present, we two and others in like circumstances.* In B. the use of the pl. for the sing. of the first pers. of the personal pronoun is not infrequent both when the pronoun is expressed and when it is latent in the verb; e. g. **sá ha uvāca: námo vayám bráhmīṣṭhāya kurmaḥ** *he replied: we (= I) show reverence to the most learned man (SB.);* **váram bhávate gautamāya dadmaḥ** *we (= I, Jaivali) offer a boon to his Honour Gautama (SB.).*

Concord.

194. The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages.

¹ To this use is probably due the conception of the three heavens and three earths in Vedic cosmology.

A. 1. To the rule that the verb agrees with its substantive in person and number the exceptions are very rare. Thus the sing. of the word *tva* many, having a pl. sense, appears once with a pl. verb: *jáyān u tvo juhvati many a one sacrifices for victories* (MS.). On the other hand, there are a few examples in the RV. of a neut. pl. taking a verb in the sing.; e. g. *dhṛṣṇáve dhīyate dhánā to the bold man booty accrues* (i. 81³).

2. a. When two sing. subjects have one verb, the latter in most cases is in the dual; e. g. *índraś ca yád yuy dháte áhiś ca when Indra and the dragon fought* (i. 82¹³); *úrjaṃ no dyáuś ca pṛthivī ca pinvatām in y heaven and earth increase our strength* (vi. 70⁶); *índraś ca sómam pibatam bṛhaspate do ye two, Indra and (thou), O B haspati, drink Soma* (iv. 50¹⁰).

When one only of two subjects is expressed, the other having to be supplied, the verb is also in the dual; e. g. *á yád índraś ca dádvahé when (I) and Indra receive* (viii. 34¹⁶); *bṛhaspate yuvám índraś ca vásvo divyáśya íśáthe O Bṛhaspati, ye two, (thou) and Indra, dispose of heavenly wealth* (vii. 97¹⁰). In B. this usage seems to be found only when the verb is in the third person; e. g. *prajāpatiḥ prajā asṛjata: tā bṛhaspátis ca anvávaitām Prajāpati created beings: (he) and Bṛhaspati followed them* (TS.).

a. In a minority of cases two sing. subjects take a sing. verb when they are equivalent in sense to a du. compound; e. g. *tokám ca tásya tánayam ca vardhate his offspring and family prosper* (ii. 25²).

β. In B. when two sing. subjects are connected by *ca* the verb is in the du.; but if a contrast is intended, in the sing.; e. g. *tásyá dhātá ca áryamá ca ájāyetām from her Dhātṛ and Áryaman were born* (MS.); but *pṛthivyá vái médhyaṃ ca amedhyaṃ ca vyúḍ akrāmat from the earth there issued on the one hand the pure and on the other the impure* (MS.).

b. When there are more than two subjects the verb is not necessarily in the pl., but may agree with only one of them.

1. If each of the subjects is sing. the verb is sing.; e. g.

mitrás tán no várūṇo ródasī ca dyúbhaktam indro aryamá dadātu let Mitra, Varuna, Rodasi, Indra and Aryaman give us this divine wealth (vii. 40²).

2. If the subjects are of different numbers the verb may agree with either one or the other; e.g. *āvād indraṃ yamúnā tṛtsavaś ca Yamunā and the Trtsus helped Indra* (vii. 18¹⁹); *indro vidur āṅgirasasā ca Indra and the Āṅgirasas know it* (x. 108¹⁰).

The du. and pl. take the du. or the pl.; e.g. *giráyaś ca dṛṣhā dyāvā ca bhúmā tujete the firm mountains and heaven and earth trembled* (i. 61¹⁴); *dyāvā ca yātra pīpáyann śhā ca where heaven and earth and the days have given abundance* (vii. 65²).

a. In B. a sing. and a du. subject take a verb in the sing. or pl.; e.g. *vyāmamātráu pakeśu ca púchaṃ ca bhavati both the wings and the tail are a fathom in length* (TS.); *tāv asvīnau ca sárasvatī ca apām phenám vájram asiṣcan the Ásrins and Sarasvatī moulded the foam of the waters into a bolt* (ŚB.); a sing. and a pl. take the verb in the pl.; e.g. *devās ca vái yamās ca asmin lokē 'spardhanta the gods and Yama fought for (the possession of) this world* (TS.).

β. In B. anyō 'nyā one another takes the verb in the sing., du., or pl. according as one, two, or several agents are intended; e.g. *tābhyah śá n'r rohād yó naḥ prathamō 'nyō 'nyāsmāi drūhyāt of these he shall be deprived who first of us may cheat another* (TS.); *néd anyō 'nyām hināśataḥ lest they injure each other* (ŚB.); *tāni sṛṣṭāny anyō 'nyēna aspardhanta being created they fought with one another* (ŚB.).

3. When two or more subjects of different persons take a verb in the du. or pl. the first person is preferred to the second or third, the second to the third; e.g. *ahám ca tvám ca sām yujyāva I and thou will unite together* (viii. 62¹¹); *tām yūyám vayám ca aśyāma may you and we obtain him* (ix. 98¹²). Occasionally, however, the third person is preferred to the first; e.g. *amī ca yó maghāvāno vayám ca mīhaṃ ná súro áti níṣ tatanyuḥ may these patrons and we pierce through as the sun the mist* (i. 141¹³).

B. 1. An attributive adjective agrees with its substantive in gender, number, and case. The exceptions are few

and unimportant, being chiefly due to the exigencies of metre.

a. The cardinals from *six* to *nineteen*, being adjectives, show some peculiarities of concord: in the oblique cases they appear in V. not only in their inflected form, but often also the uninflected form of the nom. and acc.; e.g. *saptābhiḥ putráḥ* and *saptá hótṛbhiḥ*, *pañcāsu jāneṣu* and *pañca kṛtṛṣu*. In B. only the inflected forms are used.

b. The cardinals from 20 upwards being substantives in form may govern a G.; e.g. *ṣaṣṭīm áśvānām* *sixty horses*, *śatām gónām* *a hundred kine*, *sahasrāṇi gávām* *thousands of kine*. They are, however, generally treated like adjectives; but being collectives they take sing. endings in concord with pl. cases; e.g. *trīṃśád devāḥ* *thirty gods*, *trīṃśátam yojanāni* *thirty yojanas* (acc.), *trīṃśátá háribhiḥ* *with thirty days*, *trayastrīṃśato devānām* *of thirty gods* (AB.). *śatām* *hundred* and *sahasram* *thousand* are used as the nom. acc. form in agreement with plurals; e.g. *śatām púraḥ* *a hundred forts*, *sahasram hárayaḥ* *a thousand days*, *sahasram paśún* *a thousand beasts* (TS.); they also appear in the same sense in the plural; e.g. *śatá púraḥ* *a hundred forts*, *sahasráṇy ádhi-rathāni* *a thousand wagon loads* (x. 98³). *śatām* and *sahasram* are also found (but not in B.) with an inst. pl., as *śatām pūrbhiḥ* *with a hundred forts* beside *śatēna háribhiḥ* *with a hundred days*, *sahasram ṣaḥbhiḥ* *with a thousand seers*. The noun accompanying *sahasra* occasionally appears by a kind of attraction in the sing.: *śúnas̄ clo chēpaṃ nīditam sahasrād yūpād amuñcaḥ* *thou didst deliver Śunaḥtepa, who was bound, from a thousand posts* (v. 27); this use does not seem to occur in B.

2. A predicative adjective used with *as* or *bhū* (often to be supplied) agrees in gender and number with its subject.

a. The nom. of *śívará* *capable* used thus in B. is equivalent to a verb = *be able*. The concord here is in the majority of cases normal; e.g. *śívaró vá áśvó 'yató 'pratiṣṭhitaḥ páram parāvátam gántoḥ* *a horse if unbridled and unobstructed can go to an extreme distance* (TS.); *sá enam śívará pradāhaḥ* *she can burn him* (TS.); *śívaráu vá otáu nirdāhaḥ* *both of them can burn* (SB.); *tāny enam śívarāṇi pratínúdaḥ* *they can drive him away* (MS.). Sometimes, however, the concord of either number or gender, or of both, is neglected; e.g. *tām śívarám rákṣāṃsi hāntoḥ* *the demons can kill him* (TS.); *tāsyā śívarāḥ prajā pápiyasi bhávitoh* *his offspring can degenerate* (SB.); *śívaró ha etá ánagnicitam samtáptoh* *these (f. pl.) are liable to weigh heavily upon one who has not built a fire altar* (SB.). In the last two examples quoted

and in others the masc. sing. has become stereotyped as a nom. of all genders and numbers.

b. The use of a predicative adjective referring to two or more substantives differing in gender is very rare; it then seems to agree in gender with the subst. nearest it, or the masc. seems to have been preferred to the neut.; e. g. *trayā vāi nāirṛtā aksāḥ striyaḥ svāpnah* (MS.) *dice, women, and sleep (are) the treble pernicious (things)*; *evā hy āsya kāmyā stoma ukthā ca śāmsyā* *thus indeed his two favourites, stoma and uktha, are to be recited* (i. 8¹⁰). A predicative adj. dependent on *kṛ* agrees with its subst.; if there are two, the du. is used; e. g. *dāivīm ca vāvā asmā etād vīśam mānuṣīm ca ānuvartmānau karoti* *so he makes the divine and the human folk obedient to him* (MS.).

3. As in Greek and Latin, a demonstrative pronoun agrees with a predicative noun in gender and number; e. g. *ye tuṣāḥ sā tvak* *what (are) the husks (that =) those (are) the skin* (AB.); *yād āśru sāmksāritam āsit tāni vāyāmsi*, *abhavan* *what was the concentrated tear (those =) that became the birds* (SB.).

Pronouns.

195. A. Personal. a. Owing to its highly inflexional character the Vedic language, like Latin and Greek, uses the nominatives of personal pronouns far less frequently than modern European languages do. Being already inherent in the first and second persons of the finite verb such pronouns are expressed separately only when they require emphasizing.

b. The unaccented forms of *ahām* and *tvām* (109 a) being enclitic, can be used neither at the beginning of a sentence or metrical line (Pāda), nor after vocatives, nor before emphasizing, conjunctive or disjunctive particles.

c. *Bhāvān* *Your Honour*, the polite form of *tvām*, which first comes into use in B., properly takes a verb in the 3. sing. But being practically equivalent to a personal pronoun of the 2. pers., it occasionally appears with a verb in that person; e. g. *īti vāvā kīla no bhāvān purā*,

anuśiṣṭān āvocaḥ (ŚB.) *in this sense then you have formerly spoken of (us =) me as instructed* (cp. 194. 1).

B. Demonstrative. 1. **ayám** *this (here)* is a deictic pronoun used adjectivally of what is in the neighbourhood, presence, or possession of the speaker, and may often be translated by *here*; e. g. **ayám ta emi tanvā purástāt** *here I come with my body before thee* (viii. 100¹); **iyám mātir máma** *this my hymn*; **ayám vātaḥ** *the wind here* (on earth), **ayám jánaḥ** *the people here* (vii. 55³); **idám bhūvanam** *this world*; **ayám agniḥ** *Agni here* (present). In the RV. **ayám** is sometimes used even with **div** *heaven* and **ādityā** *sun* as if they were included in the environment of the speaker.

2. Opposed to **ayám** is **asáu** *that (there)*, applied to objects remote from the speaker, as heaven and its phenomena, immortals, persons who are not present or are at a distance; e. g. **amī yé devā sthāna triṣū ā rocané divāḥ ye**, *O gods, who are there, in the three bright realms of heaven* (i. 105³); **amī ca yé maghāvāno vayám ca** *those (absent) patrons and we* (i. 141¹³); **asáu yá ōṣi vīrakāḥ** *you who go there, a mannikin* (viii. 91²).

a. In B. the usage is similar, only the contrast is more definite: it is typical in referring to the earth (**iyám**) and the heavenly world (**asáu**), and in the phrases **yó 'yám pávate** *he who blows here* (= Wind), and **yó 'sáu tápati** *he who burns there* (= Sun), and **asáu ādityāḥ** *the sun there*. In B. **asáu** is besides used in a formulaic way (= *so and so*) when the actual name is to be substituted; e. g. **asáu nāma ayám idāmrūpaḥ** *he here, having this form, is so and so by name* (ŚB.). In addressing a person the voc. form **asau** is also used thus: **yāthā vā idám nāmagráham āsā āsā iti hváyati** *as one here* (= in ordinary life) *by way of mentioning the name calls: 'you there, you there'* (MS.).

3. **tá**, like **asáu**, can be translated by *that*, but in a different sense. It is not like **asáu** essentially deictic and local, nor does it imply a contrast (*that there* as opposed to *this here*); but it refers to something already known either as just mentioned or as generally familiar.

a. A very frequent application of this meaning is its

reference as a correlative to what is made known by an antecedent relative clause; e.g. *yām yajñām paribhūr āsi, sā id devēṣu gachati* *the sacrifice that thou encompassest, that certainly goes to the gods* (i. 1'). Often, however, an antecedent clause is lacking and must be mentally supplied in some such form as *whom we have in mind*. Then *tā* is equivalent to *the well known*. This use comes out most clearly in the first verse of a hymn; e.g. *sā prathāthā sāhasā jāyamānaḥ, sadyāḥ kāvyāni bāl adhatta víśvā* (i. 96') *he (who is in our thoughts, the famous Agni) being engendered in the ancient way with strength, lo! has straightway assumed all wisdom; tā vām víśvasya gopā yajase* (viii. 25') *you two famous guardians of the universe I worship*.

b. *tā* has a very frequent anaphoric use, referring back to a noun or a pronoun of the third or second person (in B. also of the first), and may then be translated by *as such, so*; e.g. *tvām vājasya śrútyasya rājasi: sā no mṛṣa thou rulest over glorious spoil: as such be gracious to us* (i. 36¹²); *ēā tathā_ity abravīt: sā vai vo varam vṛṇā iti she said, yes: I as such (= in the proposed circumstances) will choose a boon of you* (AB.). This usage is a prominent and somewhat monotonous feature of the narrative style in B.; e.g. *prajāpates tráyasṭṛṃśad duhitāra āsan, tāḥ sómāya rájñe 'dadāt, tāsām róhiṇīm úpait, tá irṣyantīḥ púnar agachan* *Prajapati had thirty daughters; he gave them to King Soma; of them he visited Rohiṇi (only); they (the others), being jealous, went back* ('TS.). When this *tā* is widely separated from the antecedent noun to which it refers (sometimes only indirectly) it may be translated by the definite article; thus the opening of the story of *Urvāśi*: *urvāśi ha_apsaráḥ purūravasam aidām cakame an* *Apsaras Urvāśi loved Pururavas, the son of Idā* is some sentences later referred to with: *tád dha tá apsarása átáyo bhūtvā pári puplúvire* *then the Apsarases swam about in the form of water birds* (SB.).

a. In its anaphoric use *tá* is frequently followed by personal pronouns of all persons (regularly in their enclitic form when they have one); e. g. *tám mā sām sja vācasā* *unite me as such with glory* (i. 28³), *mām yajñād antār agāta: sā vo 'hām evā yajñam amūmuham* *ye have excluded me from the sacrifice; so I have thrown your sacrifice into confusion* (ŚB.); *haviṣmanto vidhema te: sā tvām no aśyā sumanā ihājavitā bhāva bringing oblations we would serve thee: so do thou be for us to day a benevolent helper* (i. 36³); *yādi tvā etāt pūnar brāvataḥ, sā tvām brūtāt* (ŚB.) *if they (two) shall say this to you again, then do you say (to them); aśyā pitvā ghaṇā vṛtrāṇām abhavaḥ . . . tám tvā vājāyāmaḥ* *haring drunk of this thou becamest a slayer of Vṛtras: so we strengthen thee* (i. 4⁹). Similarly used are: sing. A. *tām tvām* (here exceptionally not enclitic), D. *tāsmāi* *to*, G. *tāsyā* *to*, *tāsyās* *to*; du. *tā vām*; pl. A. *tān vas*, G. *tēṣāṃ vas*.

β. Four demonstrative pronouns are found following *tá* in this way: *idām*, *adās*, *tá* itself, and oftenest of all *etād*; e. g. *sā iyām asmā sanajā pītryā dhīḥ* *this here is among us an ancient hymn of our forefathers* (iii. 39³); *tāsyā vālo ny āsañji: tám amūm vāto dhunoti* *its tail hangs down: that the wind tosses to and fro* (ŚB.); *tām ha evā ná śti dadāha: tám ha sma tám purā brāhmaṇā ná taranti* *that (river) he (Agni) did not burn across: that same one the Brāhmanas used not formerly to cross* (ŚB.), *bhavaty aya janucaro ya evam veda: sa vā eṣa ekātithiḥ, sa eṣa juhvatsu vasati* *he who knows this has a follower; that (follower) is this one guest; this same (follower, the Sun) abides among the sacrificers* (AB.).

γ. The N. sing. *sā* is sometimes used adverbially in B. (see 180, p. 249).

4. *etā* *this* is used like *tá* but is more emphatic. It refers to something known to the listener as present either to his senses or his thoughts.

a. The correlative use of *etā* seems to be limited to B., the relative clause here usually following; e. g. *patho vā eṣa praiti, yo yajñe muhyati* *he diverges from the path who goes wrong in the sacrifice* (AB.). It is somewhat peculiar when the relative in the neuter sing. and without a verb is added solely for the purpose of emphasizing a particular word; e. g. *svargam vā etena lokam upapra yanti yat prāyañiyāḥ* *people go to the heavenly world with that which (is) the preliminary sacrifice* (AB.). In these circumstances *etā* when alone always agrees in gender with the noun in the

relative clause; but when it is accompanied by a substantive, with the latter; e.g. **paśavo vā ete yad āpaḥ** *water is equivalent to cattle* (AB.). In this usage **yád** often loses its inflexional character to such an extent that it becomes like an explanatory particle (= *that is to say*), the substantive that follows it agreeing in case with that which precedes; e.g. **etáir átra ubháyair árho bhavati yád deváís ca brāhmaṇáís ca** *there is need here of both, that is, of the gods and the Brahmans* (ŚB.).

The use of **etá** without an antecedent, parallel to that of **tá**, is common both in V. and B.; e.g. **eṣó uṣá vy ūchatī** *this Dawn (whom we see before us) has shone forth* (i. 46'); **té ha āsurā asūyānta iva ūcur: yāvad evāiṣā viṣṇur abhiśéte tāvad vo dadma iti** *the Asuras said somewhat displeased: as much as this Viṣṇu (here present) covers lying down, so much we give you* (ŚB.); **yuvám etám cakrathuḥ sindhuṣu plavám** *ye two have made that boat (present to our thought) in the ocean* (i. 182⁶); **téna etám uttarām girim āti dudrāva** *therewith he passed over that (well known) northern mountain* (ŚB.); **tá eté māyē asṛjanta suparṇīm ca kadrūm ca** *they created these two (well-known) miraculous beings, Suparṇi and Kadru* (ŚB.). In the last example **ete** requires the addition of the two following names to supplement its sense.

a. Somewhat similarly this pronoun is sometimes followed in B. by words or a sentence explaining it; e.g. **sá etābhir devātābhiḥ sayúg bhūtva marúdbhir viśā agnínā ānikena upaplāyata** *he, united with these deities, the Maru's as the fighting folk and Agni as the head, approached* (MS.); **sá ha etád evá dadarśa: anaśanātayaḥ vāi mā prajāḥ parā bhavanti** *iti* *he saw this: in consequence of hunger my creatures are perishing* (ŚB.).

b. In its anaphoric use **etá** expresses identity with that to which it refers back, more emphatically than **tá** does; e.g. **āpeta vīta ví ca sarpata áto: asmá etám pitáro lokám akran** *go away, disperse, depart from hence: this place*

(on which you have been standing) *the fathers have prepared for him* (x. 14^a); in the final verse the expression **esā stōma indra túbhyam** (i. 173¹) *this praise is for thee, O Indra*, refers to the whole preceding hymn; **tád ubháyaṃ sambhṛtya mṛdam ca āpás ca īṣṭakām akurvams: tasmād etád ubháyaṃ īṣṭakā bhavati mṛc ca āpás ca** *having brought both those together, clay and water, they made the brick. therefore a brick consists of both these, clay and water* (SB.).

5. **tyá** occurs only in the sense of *that* (*well known*); e. g. **kvā tyāni nau sakhyā babbhūvuḥ** *what has become of those friendships of us two?* (vii. 88⁵). It often follows forms of the demonstrative pronouns **etá** and **idám**; e. g. **eté tyé bhānáva uṣása āguḥ** *here those (familiar) beams of Dawn have come* (vii. 75³); **imám u tyám atharvavád agniṃ manthanti** *they, like Atharvan, rub forth that (famous) Agni here* (vi. 15¹⁷). The neuter **tyád** is sometimes used after the relative **yá**, and often after the particle **ha**, in an adverbial sense; e. g. **yásya tyác chāmbaram máde divodāsāya randháyaḥ** *in the exhilaration of which (Soma) thou didst at that time subject Śambara to Divodusa* (vi. 43¹).

6. The pronoun **a** *that* in its substantive sense (= *he, she, it, they*), when it is unaccented, not infrequently appears as an unemphatic correlative (while the accented form is a deictic adjective); e. g. **yásya deváir āsado barhír agne, āhāni asmai sudinā bhavanti** *on whose litter thou, O Agni, hast sat down, fair days arise for him* (vii. 11²); **yá vāṃ śatám niyútaḥ śacante, ābhir yātam arvák** *the hundred teams that accompany you, with them do ye two come hither* (vii. 91⁶); **nákir eṣāṃ ninditā mártyeṣu, yé asmákaṃ pitáro góṣu yodhāḥ** *there is among mortals no reproacher of them who, (being) our fathers, were fighters for cows* (iii. 39⁴).

THE CASES.

Nominative.

196. The nominative, as in other languages, is mainly used as the subject of a sentence.

a. A second nominative is employed as a predicate with certain verbs beside the subject, that is, with verbs meaning *be, become, seem or be accounted, think oneself*; e. g. *tvám hí ratnadhā āsi* for *thou art a bestower of treasure* (i. 15³); *śivāsaḥ sānto śśivā abhūvan* *being friendly they have become unfriendly* (v. 12⁵); *ékavimśatiḥ sām padyanṭe* *they become twenty-one* (TS.); ¹ *gókāmā me achadayan* *they seemed to me desirous of cows* (x. 108¹⁰); *ṣṣiḥ kó vipra oḥate* *who counts as a seer, as a singer?* (viii. 3¹⁴); *apratir mānya-mānaḥ* *thinking himself irresistible* (v. 32³); *sōmaṃ manyate papivān* *he believes he has drunk Soma* (x. 85³); *parābhaviṣ-yānto manāmahe* *we think we are about to perish* (TS.).

a. In B. the predicative nom. also appears with verbs meaning to *call oneself* (*brū, vac, vad* in the middle); e. g. *īndro brāhmaṇó bruvāṇāḥ* *Indra calling himself a Brāhman* (TB.); *hantāvocatāḥ* *thou hast described thyself as a slayer* (TS.).

β. With verbs of naming the predicative acc. may also be expressed in B. by the nom. with *iti*; e. g. *rāsabha iti hy ētām ṣṣayó 'vadan* *for the seers called him 'ass'* (TS.).

b. With passive verbs the predicative nom. takes the place of the acc. object of the active verb; e. g. *tvám . . ucyase pitā* *thou art called a father* (i. 31¹⁴).

c. Instead of the predicative nom. the voc. is sometimes used; e. g. *yūyām hí ṣṥhā, sudānavaḥ* *for ye are liberal* (i. 15³); *ābhūr éko, rayipate rayiṇām* *thou alone hast been*

¹ In B. the phrase *rūpām kṛ* to *assume a form*, because it is equivalent to *bhū become*, takes a predicative nom.; e. g. *viṣṇu rūpām kṛtvā* *assuming the form of Viṣṇu* (TS.).

the lord of riches (vi. 31¹); *gāutama bruvāṇa thou who callest thyself Gautama* (ŚB.). (Cp. 180 under *nā*, 2 a.)

a. Since apparently two vocatives cannot be connected with *oa*, the nom. often appears instead of the first or the second vocative; e. g. *vāyav indraś oa oetathaḥ* *O Vāyu and Indra, ye know* (i. 2⁸); *indraś oa sōmam pibatam bṛhaspate* *Indra and Bṛhaspati, drink the Soma* (iv. 50¹⁰). Cp. 180 under *oa*, 1 a, b.

Accusative.

197. A. This case is usually employed in connexion with verbs in various ways. Besides its ordinary use of denoting the object of transitive verbs, the acc. is employed to express :

1. the goal with verbs of motion, chiefly *gam*, also *i*, much less often *yā*, *oar*, and *sr* and some others. The acc. may be a person, a place, an activity or a condition; e. g. *yamam ha yajñō gachati* *to Yama goes the sacrifice* (x. 14¹³); *devām id eṣi pathibhiḥ sugēbhiḥ* *to the gods thou goest by paths easy to traverse* (i. 162¹); *indram stōmāś oaranti* *to Indra fare the songs of praise* (x. 47¹); *sāraj jārō nā yōṣaṇām* *he sped like a lover to a maiden* (ix. 101¹⁴); *mā tvāt kṣétrāṇy āraṇāni ganma* *may we not go from thee to strange fields* (vi. 61¹⁴); *sabhām eti kitavāḥ* *the gambler goes to the assembly* (x. 34⁶); *jaritūr gachatho hāvam* *ye two go to the call of the singer* (viii. 35¹³); *tāva krātubhir amṛtatvām āyan* *by thy mental powers they (went to =) attained immortality* (vi. 7⁴).

a. The usage in B. is similar; e. g. *prajāpatiḥ prajā asṛjata, tā varuṇam agaohan* *Prajāpati created creatures; they went to Varuṇa* (TS.); *sā nā divam apatat* *he did not fly to heaven* (ŚB.); *śriyam gacheyam* *may I (go to =) attain prosperity* (ŚB.).

2. duration of time (in origin only a special form of the cognate acc.); e. g. *śatām jīva śarādo vārdhamānaḥ* *live prospering a hundred autumns* (x. 161⁴); *sō aśvatthē samvatsarām atiṣṭhat* *he remained in the Aśvattha tree for a year*

(TB.); *tásmāt sárvān ṛtūn varṣati therefore it rains during all the seasons* (TS.); *saṃvatsaratamīm rátrīm á gachatāt* (SB.) *for the night a year hence thou shalt come* (to me).

3. extension of distance (in origin only a special form of the cognate acc.), a use rare in both V. and B.; e. g. *yád āśúbhiḥ pátasi yójanā purú when with the swift ones thou fliest many leagues* (ii. 16³); *sá bhūmim viśvato vṛtvá áty atiṣṭhad daśāṅgulām he covering the earth on all sides extended beyond (it) a distance of ten fingers* (x. 90¹); *saptá-daśa pravyādhān ājim dhāvanti they run a race* (a distance of) *seventeen arrow-flights* (TB.).

4. the cognate object of intransitive verbs, which may be allied to the latter etymologically or only in sense; e. g. *saṃānām añjī añjate they deck themselves with like a ornament* (vii. 57³); *yád agne yāsi dūtyām when, O Agni, thou goest on a message* (i. 12⁴); *tváyā ádhyakṣeṇa pñtānā jayema with thee as witness we would conquer in battles* (x. 128¹); *tásmād rájā saṃgrāmām jitvá udājām úd ajate therefore a king, having won a battle, chooses booty for himself* (MS.); *tisró rátrir vratām oaret he should perform a fast for three nights* (TS.).

a. Verbs meaning *to stream* or *to shine* in V. take a cognate acc. with a concrete sense; e. g. *ṛtāya jihvá pavate mādhu the tongue of the rite (Soma) streams mead* (ix. 75²), *tásmā āpo ghr̥tām arṣanti for him the waters stream ghee* (i. 125⁵), *ví yát sūryo ná rócate br̥hád bhāḥ when, like the sun, he beams forth lofty light* (vii. 8⁴).

5. an adverbial sense. Adverbs of this form all originated in various uses of the acc. which have acquired an independent character. They are formed from:

a. substantives; e. g. *náktam by night* (not during the night like the acc. of time); *kāmam at will* (still rare in the RV.), e. g. *kāmam tad dhotā śamsed yad dhotrakāḥ pūrvedyuḥ śamseyuḥ the Hotṛ may, as he likes, recite what the assistants of the Hotṛ may recite the day before* (AB.); *nāma by name*; e. g. *mām dhur indram nāma devātā*

(x. 49²) *me they have placed as Indra by name (or verily) among the gods.*

b. various kinds of adjectives. They have an attributive origin when they express the senses of *quickly* or *slowly* (kṣiprām, oirām), *much* or *greatly* (bahú, bálavat), *well* or *badly*, *boldly* (dhṛṣṇú), or direction (as nyák downward, &c.); e. g. bálavad vāti *it blows hard* (ŚB.); bhadram jivantaḥ *living happily* (x. 37⁶).

a. The acc. adverbs from ordinals seem to have been appositional in origin; e. g. tām vā etān sampātān viśvāmitraḥ prathamam apaśyat (AB.) *these same Sampāta hymns Viśvāmitra intended first* (= as the first thing).

β. Several acc. adverbs are from comparatives and superlatives in tara and tama formed from prepositions and adverbs; e. g. drāghīya āyuh pratarām dādhanāḥ *obtaining longer life furthermore* (i. 53¹¹). A good many such have a fem. acc. form in later use, but there is only one found in the RV.: samtarām pādukāu hara *put your two little feet closer together* (viii. 33¹⁹).

γ. A special class is formed by adverbs in vat expressing that an action takes place like that performed by the noun preceding the suffix; e. g. tvādūtāso manuvād vadema (ii. 10⁴) *having thee as our messenger we would speak like men* (= as men should speak: properly something that belongs to men).

δ. Another class of acc. adverbs is formed from various adjectival compounds. A number of these are formed with the privative particle a, being of the nature of cognate accusatives; e. g. devāś chándobhir imāḥ lokān anapajayyām abhy ājayan *the gods (unconquerably =) irrevocably conquered these worlds by means of the metres* (TS.).

ε. Another group comparatively rare in V., but very common in B., are those formed from prepositionally governing adjectival compounds; e. g. anukāmām tarpayethām *satisfy yourselves according to desire* (i. 17³), adhīdevatām *with reference to the deity* (ŚB.). Probably following the analogy of some of these were formed others in which the first member of the compound is not a preposition, but an adverb derived from the relative yá; e. g. yathā-kāmām ní padyate *she turns in according to her desire* (x. 146⁵), yāvaj-jivām *(as long as =) for life* (ŚB.). Some other adverbial compounds are used like gerunds in am; e. g. stukā-sārgaṃ ṛṣṭā bhavati *it is plaited like a braid of hair* (ŚB.).

197. B. The acc. is largely used with verbal nouns. Besides being governed by all participles, active and middle.

and by genuine infinitives, in V. it is used with agent nouns formed from the root or other verbal stems by means of about ten primary suffixes. Such nouns are made from the simple root (when compounded with a preposition), and with the suffixes *a* (when the stem is compounded with a preposition), *ani* (from the aor. or desid. stem), *i* (generally from the reduplicated root), *īyas* and *iṣṭha* (comparatives and superlatives), *u* (from desiderative stems), *uka* (very rare in V.), *tar* (when the root is accented), *van* (when compounded), *snu* (from causative stems); and a few with the secondary suffix *in*. Examples of the acc. with such agent nouns are: *devāṃ tvāṃ paribhūr asi thou encompassest the gods* (v. 13⁶); *dṛṣṭā oid ārujāḥ breaking even what is firm* (iii. 45²); *tvāṃ no viśvā abhimātiḥ sakṣāṇiḥ thou overcomest all our adversaries* (viii. 24²⁰); *śatām puro rurukṣāṇiḥ ready to destroy a hundred forts* (ix. 48²); *indrā ha rātnam vāruṇā dhēṣṭhā Indra and Varuṇa bestow treasure most abundantly* (iv. 41³); *vatsāṃś ca ghātuko vṛkaḥ* (AV. xii. 4⁷) *and the wolf slays the calves*; *dātā rādhāṃsi śum-bhati giving riches he shines* (i. 22⁸); *prātaryāvāṇo adhvarām coming early to the sacrifice* (i. 44¹³); *sthirā cin namayaṣṇavaḥ O ye who desire to bend even what is rigid* (viii. 20¹); *kāmī hī virāḥ śadam asya pītīm for the hero always desires a draught of it* (ii. 14¹).

a. Some adjectives formed with *añō* from prepositions governing the acc. are also used with that case. Such are *pratyāñō* *facing*, *anvāñō* *following*; e.g. *pratyāññ uśāsam urviyā vī bhāti facing the Dawn (the fire) shines forth far and wide* (v. 28¹), *tasmād anūci patnī gārhapatyam āste hence the wife sits behind the Gārhapatya fire* (AB.). The acc. is found even with *samyāñō* *united*; e.g. *śādhir evāññam samyāññam dadhāti he puts him in contact with the plants* (MS.); but this adj. also takes the inst., the natural case with a compound of *sām*.

β. In B. the only nouns taking the acc. seem to be the des. adjectives in *u* and the ordinary adjectives in *uka* (which are very common) and those in *in*; e.g. *pāpmānam apajighāṃsuḥ wishing to drive away sin* (AB.), *sarpā enam ghātukāḥ syuḥ the snakes might bite*

him (MS.); *aprativādy enam bhrātrvyo bhavati his enemy does not contradict him (PB.)*.

c. The acc. is governed by more prepositions than any other case. The genuine prepositions with which it is exclusively connected in both V. and B. are *āti beyond*, *ānu after*, *abhi towards*, *prāti against*, *tirās across*; and in V. only *ācha towards*. It is also taken secondarily by others which primarily govern other cases (cp. 176. 1, 2). The acc. is further taken exclusively by the adnominal prepositions *antarā between*, *abhītas around*, *upāri above*, *sanitūr apart from*; and secondarily by some others (cp. 177. 1-8).

a. The preposition *vinā without, except*, which first occurs in B. (and there has only been noted once), takes the acc.; and *ritē without*, which in the RV. governs the abl. only, in B. begins to take the acc. also (as it often does in post-Vedic Sanskrit).

β. In B. a number of adverbs (inst. of adjectives and substantives or formed with *tas* from pronouns expressive of some relation in space) take the acc.; such are *āgreṇa in front of*, *āntareṇa within, between*, *ūttareṇa north of*, *dāksīṇeṇa to the right or the south of*, *pāreṇa beyond*; *ubhayā-tas on both sides of*.

γ. In B. the acc. is taken by two interjections. One of them, *ēd lo! behold!* (cp. Lat. *en*), is always preceded by a verb of motion, which, however, has sometimes to be supplied; e.g. *ēyāya vāyūr: ēd dhatām vṛtrām Vāyu came (to see): behold, Vṛtra (was) dead (SB.)*; *pūnar ēma itī devā: ēd agnīm tirōbhūtam 'we are coming back', said the gods; (they came back, and) behold! Agni (had) disappeared! (SB.)*. The other interjection *dhik fle!*, used with the acc. of the person only, is still very rare in B.; e.g. *dhik tvā jālma astu fle on you, rogue! (KB.)*.

Double Accusative.

198. A second acc. appears in apposition with various verbs; e.g. *pūruṣam ha vai devā āgre paśūm ā lebhire the gods in the beginning sacrificed a man as a victim (SB.)*. It is further used:

1. predicatively with verbs of saying (*brū, vac*), thinking (*man*), knowing (*vid*), hearing (*śru*), making (*kr*), ordaining (*vi-dhā*), choosing (*vr*), appointing (*ni-dhā*) in both V.

and B.; e. g. *śvānam bastó bodhayitāram abravīt* the he-goat said (that) the dog (was) the waker (i. 161¹³); *yád anyó 'nyām pápām avadan* that the one called the other wicked (ŚB.); *agnīm manye pitāram Agni* I think a father (x. 7³); *marīṣyāntam céd yājamānam mānyeta* if he thinks the sacrificer (is) going to die (ŚB.); *cirām tán mene* he thought that too long (ŚB.); *vidmā hí tvā purūvāsum* we know thee (to be) possessed of much wealth (i. 81⁸); *ná vái hatām vṛtrām vidmā ná jīvām* we know not (whether) Vṛtra (is) dead nor (whether he is) alive (ŚB.); *revāntam hí tvā śṛṇómi* I hear (about) thee (that thou art) rich (viii. 2¹¹); *śṛṇvānty enam agnīm cikyānam* (TS.) they hear (about) him having piled the fire (altar); *asmān sú jigyūṣaḥ kṛdhi* make us thoroughly victorious (viii. 80⁶); *tēṣāṃ pūṣānam adhipām akarot* he made Pūṣan their lord (MS.); *tāsmā āhutir yajñām vy ādadhuḥ* they made (= ordained) the oblations (to be) the sacrifice for him (MS.); *agnīm hótāram prā vṛṇe* I choose Agni priest (iii. 19¹); *ní tvām agne mánur dadhe jyótir jánāya śásvate* Manu has appointed thee, O Agni, as a light for every man (i. 86¹³).

2. to express the person as a direct object beside the thing with verbs of addressing (vao), asking (prach), begging (yāo), approaching with prayer (ī, yā), milking (duh), shaking (dhū), sacrificing to (yaj), doing to (kṛ); e. g. *agnīm mahām avocāmā suvṛktīm* to Agni we have addressed a great hymn (x. 80⁷); *prōhāmi tvā páram ántam pṛthivyāḥ* I ask thee about the farthest limit of the earth (i. 164³⁴); *yājñavalkyam dváu praśnāu prakṣyāmi* I will ask Yājñavalkya two questions (ŚB.); *apó yācāmi bheṣajām* I beg healing from the waters (x. 9⁵); *tád agnihotry āgnīm yācet* that the Agnihotr should beg of Agni (MS.); *vāsūni dasmām imahe* we approach the wondrous one for riches (i. 42¹⁰); *tát tvā yāmi* I approach thee for this (i. 24¹¹); *duhānty ūdhar divyāni* they milk celestial gifts from the udder (i. 64⁵); *imām evā sārvaṇ kāmān duhe* from her he (milks =) obtains all desires (ŚB.);

vṛkṣam phalam dhūnuhi *shake down fruit from the tree* (iii. 45⁴); **yājā devāṃ ṛtām bṛhāt** *sacrifice to the gods the lofty rite* (i. 75⁵); **kiṃ mā karann abalā aśya sēnāḥ** *what can his feeble hosts do to me?* (v. 30⁷).

a. Of the above verbs **vac**, **i** and **yā**, **dhū**, **yaj** and **kṛ** do not seem to be found with two acc. in B.; on the other hand **ā-gam** *approach*, **dhā** *milk*, **jī** *win*, **jyā** *crest from* are so used there; e.g. **agnīr vāi vāruṇam brahmacāryam ā gachat** *Agni (approached =) asked Varuṇa for the position of a religious student* (MS.); **imāḥ lokān adhayat yam-yam kāmam akāmayata** *from these worlds he extracted whatever he desired* (AB.); **devān āsurā yajūṣām ajayan** *the Asuras won the sacrifice from the gods* (MS.); **indro marutaḥ sahasraṃ ajināt** *Indra wrested a thousand from the Maruts* (PB.).

3. to express the agent¹ with causative verbs beside the acc. which would be taken by the simple verb also; e.g. **uśān devāṃ uśatāḥ pāyayā haviḥ** *eager thyself cause the eager gods to drink the libation* (ii. 37⁶); **tā yājamānam vācayati** *he makes the sacrificer name them* (TS.). With verbs of motion the other acc. expresses the goal (which is, however, never a person)²; e.g. **pārām evā parāvātām sapātnīm gamayāmasi** *to the extreme distance we cause the rival wife to go* (x. 145⁴); **yājamānam suvargam lokam gamayati** *he causes the sacrificer to reach the celestial world* (TS.).

a. In B. the agent is frequently put in the inst. instead of the acc. with various causatives, especially that of **grah** *seize*; e.g. **tā vāruṇena āgrāhayat** (MS.) *he caused Varuṇa to seize them (= he caused them to be seized by Varuṇa).*

b. In B. a second acc. expresses the goal (with **nī** *lead*) or duration of time beside the acc. of the object; e.g. **evām evā enam kūrmaḥ suvargam lokam nayati** *thus the tortoise leads him to the celestial world* (TS.); **tisro rātrir vratam caret** *he should observe a fast for three nights* (TS.).

¹ Which would be expressed by the nom. with the simple verb; e.g. **devā haviḥ pibanti** *the gods drink the libation.*

² When the goal is a person it is expressed by the loc. or a loc. adverb; e.g. **agnāv agnīm gamayet** *he would send Agni to Agni* (ŚB.); **devatrā evā enad gamayati** *he sends it to the gods* (ŚB.).

Instrumental.

199. A. The fundamental sense of this case is comitance, which may variously be rendered by *with*, *by*, *through*, according as it expresses accompaniment, instrumentality or agency, causality, motion through space or duration of time.

1. In its sociative sense the instrumental expresses the companion or accompaniment of the subject in any activity ; e. g. *devó devébhīr ā gamat may the god come with the gods* (i. 1⁵) ; *īndreṇa yujā nīr apām aubjo arṇavām with Indra as thy companion thou didst release the flood of waters* (ii. 23¹⁸) ; *īndro no rādhāsā ā gamat may Indra come to us with wealth* (iv. 55¹⁰).

a. Similarly in B. : *agnīr vasubhīr ud akrāmat Indra departed with the Vasus* (AB.) ; *yēna mántrēṇa juhōti tād yájūḥ the spell to the accompaniment of which he offers the oblation is the Yajus* (ŚB.) ; *tād asya sāhasā āditsanta they tried to take it from him by force* (TS.).

2. In its instrumental sense it expresses the means (person or thing) by which an action is accomplished ; e. g. *vayām īndreṇa sanuyāma vājam we would win booty through Indra* (i. 101¹¹) ; *āhan vṛtrām īndro vājreṇa Indra smote Vṛtra with his bolt* (i. 32⁵).

a. Similarly in B. : *kēna vīreṇa by whom as champion* (ŚB.) ; *śīrṇā bhījam haranti they carry corn (with =) on the head* (ŚB.) ; *tāsmād dāksīṇena hāstena ānnam adyate therefore food is eaten with the right hand* (MS.).

3. In its causal sense it expresses the reason or motive of an action = *by reason of*, *on account of*, *for the sake of* ; e. g. *sómasya pītyā . . . ā gatam come hither for the sake of the Soma draught* (i. 46¹³) ; *asātrúr janūṣā sanād asi thou art by thy nature without foes from of old* (i. 102⁸).

a. Similarly in B. : *sā bhīṣā nī līye he concealed himself through fear* (ŚB.) ; *so nāmnā by name*.

4. In its local sense of *through* or *over* it is used with

verbs of motion to express the space through or over which an action extends ; e. g. *divā yānti marúto bhúmyā agnir ayám váto antárikṣeṇa yāti the Maruts go along the sky, Agni over the earth, the Wind here goes through the air* (i. 161¹⁴) ; *antárikṣe pathibhiḥ pátantam flying along the paths in the air* (x. 87⁶).

a. In B. the inst. is constantly used in the local sense with words meaning *path* or *door*, but rarely with others ; e. g. *yáthā ákṣetrajño 'nyéna pathá náyet as if one who does not know the district were to lead by a wrong road* (SB.) ; *sárasvatyā yānti they go along the Sarasvatī* (TS.).

5. In its temporal sense the inst. expresses the time throughout which an action extends ; e. g. *pūrvibhir dadāś-imá śarādbhiḥ we have worshipped throughout many autumns* (i. 86⁶). Sometimes, however, the sense of duration is not apparent, the inst. being then used like the loc. of time ; thus *ṛtúnā* and *ṛtúbhiḥ* mean *in due season*.

a. In B. the temporal meaning is rare ; e. g. *sá vá īṣumātrám evāhna tiryáñ avaradhata he grew in the course of a day quite an arrow's length in width* (MS.).

6. Many instrumentals (chiefly of the sociative and local classes) have come to be used in a purely adverbial sense. Such are formed from either substantives or adjectives (of which sometimes no other form occurs) ; e. g. *āñjasā straight-way, mähobhiḥ mightily, sáhasā and sáhobhis suddenly ; ántareṇa within, úttareṇa to the north ; uccáis above, níccáis below, parāccáis sideways, prāccáis forwards, śánais and śanáis, śanakáis slowly*.

a. In a number of these instrumentals the adverbial use is indicated, not only by the sense, but by a shift of accent ; e. g. *divā by day ; dakṣiṇá to the right ; madhyá between ; naktayá by night ; svapnayá in a dream ; akṣayá across* (B.) ; anomalously formed from u stems : *ásuyá quickly, dhṛṇuyá boldly, raghuyá swiftly, sādhyá straightway, mithuyá falsely* (mithyá SB.), *anuṣṭhuyá immediately* (anuṣṭhyá B.) ; and from a pronoun, *amuyá in that way*.

199. B. Besides having the above general and independent uses the inst. also appears, in special connexion with

different classes of words by which it may be said to be 'governed':

1. with verbs expressing:

a. association or contention with; in RV.: *yat marshal, yād combine, yuj join (mid.), sac accompany; yudh fight, sprdh strive, hās race, krīḍ play*; in B.: *yudh fight, vi-ji contend victoriously (with).*

b. separation from (compounds with *vi*); in RV.: *vi-yu dissever from, vi-vṛt turn away from, vy-ā-vṛt separate (intr.) from*; in B.: *vy-ā-vṛt id., vi-ṛdh be deprived of, vi-sthā be removed from, viṣvaññ i go away from = lose.*

c. enjoyment; in RV.: *kan find pleasure in, mad be exhilarated with, uc be fond of, tuṣ be satisfied with, mah delight in, hr̥ṣ rejoice in, bhuj enjoy*; in B.: *tr̥p be pleased with, nand be glad of, bhuj enjoy.*

d. repletion; in RV.: *pṛ fill (acc.) with,¹ pī swell with*; in B.: *caus. of pṛ: pūraya fill, pass. pūrya be filled with.*

e. purchase for (a price); in V.: *vi-kṛī bargain away for*; in B.: *niṣ-kṛī ransom for.*

f. adoration or sacrifice (the victim or object offered). With *yaj sacrifice* to the deity is in the acc. in both V. and B.; in B. the sacrificial date also is put in the (cognate) acc.; e. g. *amāvasyāṃ yajate he celebrates the feast of new moon.*

g. procedure: the verb *car* in both V. and B.; e. g. *ādhenvā carati māyāyā he acts with barren craft (x. 71^b); upāṃśu vācā carati he proceeds in a low tone with his voice (AB.).*

h. ability to do: the verb *kṛ* in both V. and B.; e. g. *kim roā kariṣyati what will he do with a hymn? (i. 164³⁹); kim sā tāir gṛhāih kuryāt what could he do with that house? (SB.).* In B. the phrase *ārtho bhavati there is business with = there is need of (Lat. opus est aliqua re)* is similarly used;

¹ Sometimes also with the gen.: the past part. pass. *pūrṇā* with the gen. = *full of*, but with the inst. *filled with*.

e.g. **yarhi vāva vo mayārtho bhavitā** if you (gen.) shall have need of me (AB.).

i. dominion: only (in V.) the verb **patya** be lord of (lit. by means of); e.g. **indro viśvair vīryāiḥ pātyamānaḥ** Indra who is lord of all heroic powers (iii. 54¹⁵).

j. subsistence: only (in B.) the verb **jīva** live on, subsist by; e.g. **yāyā manuṣyā jīvanti** (the cow) on which men subsist (TS.).

a. With passive forms of the verb (including participles) the inst. expresses either the means (as with the active verb) or the agent (the nom. of the active verb); e.g. **ghṛtēna agniḥ sām ajyate** Agni is awarmed with ghee (x. 118⁴); **uṣā uohāntī ribhyate vāsiṣṭhāiḥ** Uṣas when she dawns is praised by the Vasiṣṭhas (vii. 76⁷). Similarly in B.: **prajāpatinā arjyante** they are created by Prajāpati (MS.); **pātrais annam adyate** food is eaten with the aid of dishes (MS.).

β. Nominal forms connected with the verb, when they have a passive sense, as gerundives and infinitives, take the same construction; e.g. **nṛbhir hāvyaḥ** to be invoked by men (vii. 22⁷); **ripurā nā avacākṣe** not to be observed by the enemy (iv. 58⁵).

2. with nouns:

a. substantives and adjectives (especially those compounded with **sa-**) expressive of association or equality; e.g. **nāsunvatā sakhyām vaṣṭi śūraḥ** the hero desires not friendship with him who does not press Soma (x. 42⁴); **āsi samó devāiḥ** thou art equal to the gods (vi. 48¹⁰); **indro vāi sadṛṣṇ devatābhir āsit** Indra was equal to the (other) deities (TS.); **ājyena miśrāḥ** mixed with butter (ŚB.).

b. other adjectives, to express that by which the quality in question is produced; e.g. **uṣo vājena vājini** O Dawn rich in booty (iii. 61¹); **bahūḥ prajāyā bhaviṣyasi** thou wilt be rich in offspring (ŚB.).

c. numerals accompanied by **nā**, to express deficiency; e.g. **ekāyā nā vimśatiḥ** not twenty by (lack of) one = nineteen.

3. with prepositions: genuine prepositions are virtually not used with the instrumental. The only exceptions in

the RV. are the employment of *ádhi* with the inst. of *snú* height; of *úpa* in three passages with *dyúbhis* and *dhárma-bhis*; and possibly of *sám* with in a few passages with the inst. But prepositional adverbs are found thus used; in the RV. only *avás* below and *parás* above; and in both V. and B. *sahá* and *sākám* with. Cp. 177, 2.

Dative.

200. The dative expresses the notion with which an action is concerned. It is either connected with individual words or is used more generally as a complement to the whole statement.

A. Dative in a special sense with:

1. **verbs** (mostly as affecting persons) having the sense of
a. give; in V. B. *dā* give, *yam* extend, *dhā* bestow, *bhaj* apportion; e. g. *dádhāti rātnam vidhaté* he bestows treasure on the worshipper (iv. 12³); in V. also many other verbs expressing a modification of the sense of giving: *diś* assign, *áva-duh* milk down on, *pṛ* bestow fully, *pṛc* bestow abundantly, *maṃh* give liberally, *mā* measure out, *rā* procure (for), *nī-yu* bestow permanently, *vid* find (for), *san* obtain (for), *sū* set in motion (for), *śṛj* shed (for), and others.

b. sacrifice; in V. *ā-yaj* offer to (while *yaj* takes the acc.); and in V. B. *kṛ* when = make an offering to; in B. *ā-labh* (catch and tie up =) offer; e. g. *agnibhyaḥ paśūn ā labhate* he sacrifices the animals to the Agnis (TS.).

c. say = announce, explain (but with acc. of person it = address): in V. B. *ah*, *brū*, *vac*, *vad* (in B. also *ā-cakṣ*); in V. also *arc* and *gā* sing to, *stu* utter praise to, *gir*, *rap*, *śams* praise anything (acc.) to. In B. also: *nī-hnu* apologize to; e. g. *tád u devébhyo nī hnute* thereby he craves pardon of the gods (ŚB.).

d. hear: in RV. a few times *śru* = listen to; also *ram* linger for = listen to.

c. *believe, have confidence in*: **śrād dhā**; e. g. **śrād asmai dhatta** *believe in him* (ii. 12⁷); in B. also **ślāgh** *trust in*.

f. *help, be gracious to, pay homage to*: in V. **śak aid, sidh** *avail*; **sām-nam** *be complaisant to*; **daśasya** *pay honour to, saparya do anything* (acc.) *in honour of* (a god); **dāś, vidh, sac** *pay homage to* (a god), **śam** *serve* (a god); in V. and B.: **mṛḍ** *be gracious to*.

g. *bring*: **nī, bhṛ, vah, hi, hṛ**; e. g. **amā saté vahasi bhūri vāmām** *for him who is at home thou bringest much wealth* (i. 124¹²); **devébhyo havyām vahanti** *they take the oblation to the gods* (TS.); **tām harāmi pitṛyajñāya dovām** *that god I bring to the sacrifice for the Manes* (x. 16¹⁰); **viśaḥ kṣatriyāya balim haranti** *the peasants bring the taxes to the nobility* (ŚB.). In V. only there are many other verbs, with this general sense, that take the dative, such as **ṛ, inv, oud** *set in motion for*, and figurative expressions such as **abhi-kṣar** *stream to*, **dī** and **śuc** *shine on*, **pruṣ** *sprinkle on*, **abhi-vā** *waft to*; in V. also the verb **i go** is used with the dat.; e. g. **prā viṣṇave śūśām etu mánma** *let my strong hymn go forth in honour of Viṣṇu* (i. 154³).

h. *please*: **svad** *be sweet to* and **chand** *be pleasing to*; e. g. **svádaśva_indrāya pītāye** *be sweet to Indra as a draught* (ix. 74⁹); **utó tát asmai mādhv ic cachadyāt** *and may that mead be pleasing to him* (x. 73⁹).

i. *succeed*: in B. **ṛdh** and **kṛp**; e. g. **ná ha_ evā_ asmai tát sām āṇṛdhe** *he did not succeed in that* (ŚB.); **kálpate 'smai** *he succeeds* (TS.).

j. *subject to*: **radh**; e. g. **asmábhyam vṛtrá randhi** *subject our foes to us* (iv. 22⁹).

k. *yield to*: **radh** *succumb*, **nam** and **ni-hā** *bow before*, **sthā** *obey*, **mrad** and **kṣam** (B.) *yield to*, **ā-vraśc** *fall a victim to*; e. g. **mó ahām dviṣaté radham** *may I not succumb to my enemy* (i. 50¹³); **tasthūḥ savāya** *te they obey thy command* (iv. 54⁵).

l. *be angry with*: in V. **hṛ** (**hṛṇīte**); in V. and B.: **asūye**

the RV. are the employment of *ádhi* with the inst. of *snú* height; of *úpa* in three passages with *dyúbhis* and *dhárma-bhis*; and possibly of *sám* with in a few passages with the inst. But prepositional adverbs are found thus used; in the RV. only *avás* below and *parás* above; and in both V. and B. *sahá* and *sākám* with. Cp. 177, 2.

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d. hear: in RV. a few times *śru* = listen to; also *ram* linger for = listen to.

β. In V. the substantives *kāma* desire and *gatú* path may perhaps be regarded as taking a dative without a verb to be supplied; e.g. *krpva-nāso amṛtatvāya gātūm* procuring for themselves a path to immortality (i. 72^o).

γ. In the name *Dāsyave vṛkaḥ* Wolf to the Dasyu (RV.) the dat. is to be explained as due to its use in the sentence *he is a very wolf to the Dasyu*.

3. The dative is used with adjectives meaning *dear, kind, agreeable, beneficial, willing, obedient, ill-disposed, hostile*; e.g. *śivā sākhibhya utā māhyam āsīt* she was kind to friends and also to me (x. 34²); *ātithiś cārur āyāve* a guest dear to man (ii. 2⁸); *yūd vāvā jīvēbhyo hitam tāt pitṛbhyaḥ* what is good for the living is good for the Manes (ŚB.); *sā rātāmanā vrāścanāya bhavati* (ŚB.) he is ready for felling (the tree); *pratyudyāminīm ha kṣatrāya viśam kuryāt* he would make the peasantry hostile to the nobility (ŚB.).

α. The adj. *ānāgas* sinless often seems to take the dative of the name of a deity, but it is somewhat uncertain whether the case should not be connected with the verb; e.g. *ānāgaso āditaye syāma* may we be sinless (to =) in the eyes of Aditi (i. 24¹⁸) may perhaps mean *may we, as sinless, belong to Aditi*.

4. The dative is used with a few adverbs.

α. *āram* often takes the dat.; e.g. *yé āram vāhanti manyāve* who drive in accordance with (thy) zeal (vi. 16⁴³). This use of *āram* is common in combination with the verbs *kr*, *gam*, and *bhū*. When used with the dat. *āram* is not infrequently equivalent to an adj.; e.g. *sāsmā āram* he is ready for him (ii. 18²); *ayam sómo astu āram mánase yuvábhyaṁ* let this Soma be agreeable to your heart (i. 108²). In B. *ālam* appears in the place of *āram* and is often similarly used; e.g. *nālam āhutyā āsa, nālam bhakṣāya* he was not suitable for sacrifice, nor suitable for food (ŚB.).

β. The adverb *āvis* visibly is used with the dat. in V. and B., but only when accompanied by the verbs *kr*, *bhū* or *as* (the latter sometimes to be supplied); e.g. *āvīr ebhyo abhavat sūryaḥ* the sun appeared to them (i. 146⁴); *tāsmāi vā āvīr asāma* we will appear to him (ŚB.).

B. The dative also in a general sense complements the statement of the whole sentence.

1. It expresses the person for whose advantage or disadvantage the action of the sentence takes place; e. g. *devān devayaté yaja worship the gods for the benefit of the pious man* (i. 15¹²); *tásmā etám vájram akurvan for him they made this bolt* (ŚB.); *tasmā upākṛtāya niyoktāraṃ na vividuḥ* (AB.) *for him when he had been brought near they could find no binder* (i.e. they could find no one willing to bind him).

2. It expresses the purpose for which an action is done (final dative); e. g. *ūrdhvás tiṣṭhā na útāye stand up for our help = in order to help us* (i. 30⁶); *ná súṣvim índro ávase mṛdhāti Indra will not leave the pious man in the lurch for help* (vi. 23³); *svargāya lokāya viṣṇukramāḥ kramyante the Viṣṇu steps are taken for the sake of (= in order to gain) heaven* (TS.); *agnīm hotrāya prāvṛṇata they chose Agni for the priesthood = in order that he should be priest* (ŚB.). The final sense is commonly expressed by abstract substantives (including in V. many infinitives); e. g. *ádhi ériyé duhitā sūryasya rátham tasthau the daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect* (vi. 63⁵); *téna evá enam sám sṛjati śántyai with him (Mitra) he unites him* (Agni) *for appeasement* (TS.).

a. This final dat. is particularly used with *as* and *bhū*; e. g. *ásti hí śmā mādāya vaḥ there is (something) for your intoxication, i. e. to intoxicate you* (i. 37¹⁵); *mādāya sómaḥ* (sc. *asti*) *Soma (is for =) produces intoxication* (ŚB.).

3. The dative is used, though rarely, in expressions of time like the English *for*; e. g. *nūnám na indra aparāya oa syāḥ now and for the future mayst thou be ours, O Indra* (vi. 33⁵); *samvatsarāya sám amyate for a year an alliance is made* (MS.).

a. The iterative compound *divé-dive day by day*, though apparently dat. of *div*, is probably in reality meant for the loc. of the transfer stem *divá*.

4. Two datives connected in sense often appear together. This occurs in V. when an acc. is attracted by a dative infinitive; e. g. *vṛtrāya hāntave* = *vṛtrām hāntave* to slay *Vṛtra* (cp. 200. A. 1 o a).

a. There is an analogous use in B., where, however, an abstract substantive takes the place of the infinitive; e. g. *yāthā idāṃ pāṇibhyām avanōjanāya āhāranty evām* just as they bring it for washing the hands (ŚB.). Two datives are here often found with the verb *sthā*, one expressing the purpose, the other the person affected by the action; e. g. *devebhyah paśavo 'nnādyāyā lambāya na ātiṣṭhanta* the animals did not present themselves to the gods for food, for sacrifice (AB.).

5. The adverbial use of the dative is very rare: *kāmāya* and *ārthāya* for the sake of may be regarded as such; *kāmacārāsyā kāmāya* for the sake of unrestrained motion (ŚB.); *asmākārthāya jajñiṣe* thou hast been born for our sake (AV.).

Ablative.

201. The ablative, expressing the starting-point from which the action of the verb proceeds, may as a rule be translated by *from*. It is chiefly connected with various classes of words, but is also used independently.

A. In its dependent use the ablative appears with:

1. verbs a. expressing a local action, as *go, proceed, drive, lead, take, receive; pour, drink; call, loosen, ward off, exclude*; e. g. *īyūr gāvo nā yāvasād āgopāḥ* they went like unherded kine from the pasture (vii. 18¹⁰); *vṛtrāsyā śvasāthād īṣamāṇāḥ* fleeing from the snorting of *Vṛtra* (viii. 96⁷); *āsataḥ sād ajāyata* from non-being arose being (x. 72³); *abhrād iva prā stanayanti vṛṣṭāyaḥ* from the cloud as it were thunder the rains (x. 75³); *tvām dāsyūṁśr okasa ājaḥ* thou drovest the enemies from the house (vii. 5⁶); *bhujyūṃ samudrād ūha-thuḥ* ye two have borne *Bhujyu* from the sea (vi. 62⁶); *dāśo hiranyapiṇḍān divodāsād asāniṣam* ten lumps of gold I

B. The dative also in a general sense complements the statement of the whole sentence.

1. It expresses the person for whose advantage or disadvantage the action of the sentence takes place; e. g. *devān devayaté yaja worship the gods for the benefit of the pious man* (i. 15¹²); *tásmā etám vájram akurvan for him they made this bolt* (ŚB.); *tasmā upākṛtāya niyoktāraṃ na vividuḥ* (AB.) *for him when he had been brought near they could find no binder* (i.e. they could find no one willing to bind him).

2. It expresses the purpose for which an action is done (final dative); e. g. *ūrdhvás tiṣṭhā na útāye stand up for our help = in order to help us* (i. 30⁶); *ná súṣvim indro ávase mṛdhāti Indra will not leave the pious man in the lurch for help* (vi. 23³); *svargāya lokāya viṣṇukramāḥ kramyante the Viṣṇu steps are taken for the sake of (= in order to gain) heaven* (TS.); *agnim hotrāya prāvṛṇata they chose Agni for the priesthood = in order that he should be priest* (ŚB.). The final sense is commonly expressed by abstract substantives (including in V. many infinitives); e. g. *ádhi ériyé duhitā sūryasya rátham tasthau the daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect* (vi. 63⁵); *téna evá enam sám sṛjati śántyai with him (Mitra) he unites him* (Agni) *for appeasement* (TS.).

a. This final dat. is particularly used with *as* and *bhū*; e. g. *ásti hí śmā mādāya vaḥ there is (something) for your intoxication, i. e. to intoxicate you* (i. 37¹⁵); *mādāya sómaḥ* (sc. *asti*) *Soma (is for =) produces intoxication* (ŚB.).

3. The dative is used, though rarely, in expressions of time like the English *for*; e. g. *nūnám na indra aparāya oa syāḥ now and for the future mayst thou be ours, O Indra* (vi. 33⁵); *samvatsarāya sám amyate for a year an alliance is made* (MS.).

a. The iterative compound *divé-dive day by day*, though apparently dat. of *div*, is probably in reality meant for the loc. of the transfer stem *divá*.

Indra's bolt, of its crushing (x. 138^b), i. e. that it would crush her; *asurarakṣasébhya āsaṅgād bibhayām cakruḥ they were afraid of the Asuras and Rakṣasas, of their attachment = that they would attach themselves to them* (ŚB.).

2. **substantives** when derived from, or equivalent to, verbs used with the ablative; e. g. *śārma no yaṃsan trivā-rūtham āmhasaḥ they shall grant us thrice-protecting shelter from distress* (x. 66^a); *ūpa chāyām iva ghr̥ṇer āganma śārma te vayām we have entered thy shelter like shade (that protects) from heat* (vi. 16^{4a}); *rākṣobhyo vāi tām bhīṣā vācam ayachan they restrained their speech from fear of the demons* (ŚB.).

3. **adjectives**: in V. and B. comparatives and adjectives of cognate sense, when it means *than*; e. g. *ghṛtāt svādiyaḥ sweeter than butter* (viii. 24²⁰); *viśvasmād indra ūttaraḥ Indra is greater than every one* (x. 86¹); *jātāny āvaraṇy asmāt born later than he* (viii. 96^b); *pūrvā viśvasmād bhūvanād abodhi she has awakened earlier than every being* (i. 123²); *pāpīyān āśvād gardabhāḥ the ass is worse than the horse* (TS.); *brahma hi pūrvam kṣatrāt the priesthood is superior to the warrior class* (PB.); *anyo vā ayam asmad bhavati he becomes other than we* (AB.).

a. In B. several local and temporal adjectives: *arvācīna below, ūrdhvā above, jihmā aslant; arvācīno before, parācīno after*; e. g. *yāt kīṃ ca arvācīnam ādityāt whatever is below the sun* (ŚB.); *etāsmāo cātvalād ūrdhvāḥ svargām lokām upōd akrāman upward from that pit they ascended to heaven* (ŚB.); *yajñāḥ jihmā iyuh they (would) lose the sacrifice* (AB.); *daśa vā etāsmād arvācīnoḥ trivṛto, daśa parācīnoḥ ten Trivṛts occur before it and ten after it* (AB.).

b. in B. adjectives in *uka*, which with *bhū* are equivalent to a verb; e. g. *yajamānāt paśavo 'nutkrāmukā bhavanti the animals are not inclined to run away from the sacrificer* (AB.).

c. in B. numerals, both ordinals and cardinals: with the former the abl. expresses the point from which the reckoning is made; e. g. *īśvaro ha asmād dvitīyo vā tṛtīyo vā brāhmaṇatām abhyupaitoḥ the second or third (in descent) from him can obtain Brahminhood* (AB.); with the latter it expresses the figure by which the complete number is defective; e. g. *śakān nā śatām not a hundred by one = ninety-nine*.

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with this sense taking the gen. is *īś* have power over; e. g. *ātha eṣāṃ sārva īśo* then every one has power over them (MS.).

b. *rejoice in*: always with *trp*, *prī*, *vṛdh*; optionally with *kan* and *mad* (also inst. and loc.), and with the caus. of *pan* (also acc.).

a. In B. the only verb of this group taking the gen. is *trp* in a partitive sense; e. g. *ānnasya tṛpyati* he refreshes himself with (some) food (ŚB.).

c. *take note of*: always with 2. *kṛ* speak highly of and *ā-dhī* think about, care for; alternatively with acc.: *oit* observe, attend to, *budh* take note of; *adhi-i*, *-gam*, *-gā* attend to, care for; *vid* know about (with acc. know fully); *śru* hear (gen. of person, acc. of thing, heard). In AV. *kīrtaya* mention and *smṛ* remember take the gen.

a. In B. only three verbs of this class are thus construed: *vid* and *śru* as in RV., and *kīrtaya* mention.

d. *partitiveness* (while the acc. with the same verbs expresses full extent):

1. *eat, drink*: *as* eat of, *ad* eat (almost exclusively with acc.); *pā* drink; *ā-vṛṣ* fill oneself full of, *vī* and *juṣ* enjoy.

a. In B. only *as* and *pā* besides *bhakṣ* eat (in RV. with acc. only) take the partitive gen.

2. *give, present, sacrifice*: *dā* give of, *ā-daśasya* and *śak* present with; *pṛo* give abundantly of; *yaj* sacrifice (acc. of person, gen. of offering), e. g. *sómasya tvā yakṣi* I will worship thee (with a libation) of Soma (iii. 58²).

a. In B. *yaj* may be used without acc. of the person; e. g. *tāsmād ājyasya evā yajet* therefore he should sacrifice some butter (ŚB.).

B. In B. several verbs having the general sense of giving and taking, not so used in V., come to be used with the gen. of the object in a partitive sense: *vap* strew, *hu* offer, *abhi-ghar* pour upon, *ava-dā* cut off some of, *ā-śout* drip, *upa-str* spread over, *ni-han* (AV.) and *pra-han* strike, *vi-khan* dig up some of; *grabh* take of and in the passive *be seized* = *suffer in* (a part of the body); e. g. *nā oākṣuṣo grhe* he does not suffer in his eye (MS.): *yó vācō grhītān* who suffers in his voice (MS.).

B. The dative also in a general sense complements the statement of the whole sentence.

1. It expresses the person for whose advantage or disadvantage the action of the sentence takes place; e. g. *devān devayaté yaja worship the gods for the benefit of the pious man* (i. 15¹²); *tásmā etám vájram akurvan for him they made this bolt* (ŚB.); *tasmā upākṛtāya niyoktāraṃ na vividuḥ* (AB.) *for him when he had been brought near they could find no binder* (i.e. they could find no one willing to bind him).

2. It expresses the purpose for which an action is done (final dative); e. g. *ūrdhvás tiṣṭhā na útāye stand up for our help = in order to help us* (i. 30⁶); *ná súṣvim índro ávase mṛdhāti Indra will not leave the pious man in the lurch for help* (vi. 23³); *svargāya lokāya viṣṇukramāḥ kramyante the Viṣṇu steps are taken for the sake of (= in order to gain) heaven* (TS.); *agnīm hotrāya prāvṛṇata they chose Agni for the priesthood = in order that he should be priest* (ŚB.). The final sense is commonly expressed by abstract substantives (including in V. many infinitives); e. g. *ádhi ériyé duhitā sūryasya rátham tasthau the daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect* (vi. 63⁵); *téna evá enam sám sṛjati śántyai with him (Mitra) he unites him* (Agni) *for appeasement* (TS.).

a. This final dat. is particularly used with *as* and *bhū*; e. g. *ásti hí śmā mādāya vaḥ there is (something) for your intoxication, i. e. to intoxicate you* (i. 37¹⁵); *mādāya sómaḥ* (sc. *asti*) *Soma (is for =) produces intoxication* (ŚB.).

3. The dative is used, though rarely, in expressions of time like the English *for*; e. g. *nūnám na indra aparāya oa syāḥ now and for the future mayst thou be ours, O Indra* (vi. 33⁵); *samvatsarāya sám amyate for a year an alliance is made* (MS.).

a. The iterative compound *divé-dive day by day*, though apparently dat. of *div*, is probably in reality meant for the loc. of the transfer stem *divá*.

a. This genitive is common with agent nouns, especially those in *tr̥*; e.g. **rāyó dātā** *giver of wealth* (vi. 23¹⁰); **pūṣā paśūnām prajānayatā** *Puṣan is the propagator of cattle* (MS.). But in V. the agent nouns in *tr̥* with few exceptions take the acc. when the root is accented; e.g. **dātā vāsu** *one who gives wealth* (vi. 23³).

2. The gen. commonly depends on non-verbal substantives. It may then have two senses:

a. The **possessive gen.**; e.g. **vēḥ parṇām** *the wing of the bird* = wing belonging to the bird; **devānām dūtāḥ** *the messenger of the gods*. It also appears with abstract nouns derived from such words; e.g. **ād id devānām ūpa sakhyām āyan** *then they came to friendship with the gods* (iv. 33⁴) = then they became friends of the gods.

a. The gen. used with the perf. pass. part., felt to be the agent, is a variety of the possessive gen. Already appearing a few times in the RV. it is common in B.; e.g. **pātyuḥ kṛitā** (MS.) *the bought (wife) of the husband* = (the wife) bought by the husband.

β. The gen. is similarly used with the gerundive; e.g. **anyasya balikṛd anyasya adyaḥ** *paying taxes to another, to be devoured by another* (AB.).

γ. The gen. is frequently used possessively where we would use a dative; e.g. **tasya ha putro jāñe** *a son of his was born* = a son was born to him (AB.).

δ. The gen. is occasionally used for the dative with **śrad dhā** *believe* and **dā** *give* in the AB. This use may have started from the possessive sense.

b. The **partitive gen.** expresses a part of the whole; e.g. **mitró vái śívó devānām** *Mitra is the kindly one among the gods* (TS.). If the gen. is a plural of the same word as that on which it depends it is equivalent to a superlative; e.g. **sákhe sákhinām** *O friend among friends* = best of friends (i. 30¹¹); **mantrakṛtām mantrakṛt** *best of composers of hymns* (B.).

a. This gen. is in particular used with comparatives and superlatives (including **prathamá** *first*, **caramá** *last*, &c.); e.g. **ná párā jigyo katarás canáinoḥ** *not either of the two of them conquered* vi. 69⁸; **gardabhāḥ paśūnām bhārabharítamaḥ** *the ass is the best bearer of burdens among animals* (TS.).

B. It is used with numbers above *twenty* (in B. only with *sahasram*) and words expressive of a division or a measure; e.g. *ṣaṣṭim áśvānām* (an aggregate of) *sixty horses*; *gónām ardhām* *half of the cows*; *gávām rūthāni* *herds of cows*. Sometimes this gen. is used by transference to express not a part, but the whole; as in *marútām gaṇāḥ* *the host* (consisting) *of the Maruts*.

γ. The gen. sometimes expresses the material; e.g. *kṛṣṇānām rīhinām oarūm śrapayati* *he cooks a mess of black rice* (SB.); *etēśām vṛkṣānām bhavanti* *they (the fences) are (made of the wood) of these trees* (SB.). It is used in this sense with the verb *kṛ*; e.g. *yá evá kásá vṛkṣāḥ phalagrāhis tásya káryā* *whatever tree bears fruit, of (a part of) that it is to be made* (MS.).

C. The gen. is used with a few adjectives meaning *attached to, like, capable of, knowing, offering, abounding in*: *riyá dear*, *ánuvrata obedient*; *prátyardhi standing at the side of*; *ánurūpa similar*; *īśvará able to*, *návedas cognisant of*; *pápri bestowing abundantly* (partitive gen. of the thing offered, e.g. *ándhasaḥ of the juice* (i. 52³); and with the participles, used like adjectives, *pūrṇá full of*, *pīpivāms bounding in*.

D. The gen. is used with certain adverbs having 1. a local sense: in V. *agratás before* (AV.); in V. and B.: *dakṣiṇatás to the right of*; *avástād below*, *parástād above*, *purástād before*; in B.: *upáriṣtād behind*, *paścád behind*, *purás before*; *antikám near*, *nédīyas nearer*, *nédīṣṭham nearest*.

a. In the RV. *āré far from* takes the gen. (also the abl.).

β. In B. the local adjective (like the local adverbs) *údañc northward* takes the gen.

2. a temporal sense: *idá* and *idánim now* are used in V. with the genitives *áhnas* and *áhnām* = *at the present time of day*; *prátár early* with the gen. *áhnas* in V. and with *átryās* in B.; e.g. *yásyá rátryāḥ prátár yakṣyamānaḥ yāt* *in the morning of which night he may be about to sacrifice* (MS.).

3. a multiplicative sense: in V. *sakṛt once* with *áhnas* *once a day*; *trís thrice* in *trír áhnas*, *trír á diváḥ thrice*

lay and *trir aktós three times a night*; in B. : *dvis twice* and *trís thrice* with *saṃvatsarāsya, twice, thrice a year*.

. The adverbial use in V. of the gen. in a temporal sense is perhaps derived from that with multiplicatives : *aktós, kṣápas* and *kṣápas* *night*; *váśtos* and *uśásas* *of a morning*.

Locative.

203. This case expresses the sphere in which an action takes place, or with verbs of motion the sphere which is reached by the action. Its sense includes not only locality (both concrete and abstract) but persons and time. It may therefore be variously translated by *in, on, at; beside, among, the presence of; to, into*.

A. The loc. appears in a general and independent way in the following senses :

1. **Place :** a. concrete ; e. g. *diví in heaven, párvate in or the mountain* (i. 32²) ; *sárasvatyām at the Sarasvatí* (23⁴) ; *yudhí in battle* (i. 8³), *saṃgrāmé id.* (ŚB.).

b. abstract : *asya sumatáu syāma may we be in his good senses* (viii. 48¹²) ; *tád indra te váśe that, O Indra, is in power* (viii. 93⁴) ; *yá ādityānām bhávati prāpítau who in the guidance of the Ādityas* (ii. 27¹³) ; *vájrasya yát kane pádi śúṣṇaḥ when upon the flight of the bolt Śuṣṇa* (vi. 20⁵) ; *ghṛtakirtáu at the mention of (the word)* *id.* (ŚB.).

2. **Persons :** e. g. *yát kím ca duritām máyi whatever sin is in me* (i. 23²²) ; *pīpáyā sá śrávasā mártyeṣu he abounds in fame among mortals* (vi. 10³) ; *yát sthó druhyávy ahi turváśe yádau, huvé vām whether ye two are beside (th) Druhyu, Anu, Turvaśa (or) Yadu, I call you* (viii. 10⁵) ; *vām syāma váruṇe ánāgāḥ may we be guiltless in the eyes Varuṇa* (vii. 87⁷) ; *asmín puṣyantú gópatau let them graze under this herdsman* (x. 19³).

. **Time :** here the loc. expresses that an action takes place within the limits of the time mentioned ; e. g. *uśáso*

vyūṣṭau *at the flush of dawn*; **uṣāsi** *in the morning* (in B. **prātār** is used instead); **dyāvi-dyavi** *every day* (not used in B.); **trīr āhan** *three times in the day* (in B. gen. only); **jāyate māsi-māsi** *he is born (once) in every (successive) month* (x. 52³).

a. This temporal use sometimes comes to mean that something happens at the end of the period; e. g. **saṃvatsarā idāṃ adyā vy ākhyata** *ye have opened your eyes now to-day (for the first time) in a year* (i. 161¹³) = *at the end of a year*; **tātaḥ saṃvatsarē pūruṣaḥ sām abhavat** *thence arose in (= at the end of) a year a man* (ŚB.).

4. **Adverbially.** A few substantives and adjectives are thus used; e. g. **āgre** often occurs in the sense of *in front* and *at first*, appearing even in compounds (e. g. **agre-gā** *going before*, **agre-pā** *drinking first*); in ŚB. the loc. of **kṣiprā** *quick* is several times thus employed, e. g. **kṣipré ha yājamāno 'mūṃ lokām iyāt** *the sacrificer would speedily go to yonder world*.

204. B. The loc. is connected with different classes of words by which it may be said to be governed.

1. It is specially connected with verbs expressing:

a. in V.: *rejoice in*; *grow, prosper*; *bless, injure in respect of*; *implore, invoke for* (ī, hū); *receive from*; e. g. **viśve devā haviṣi mādayadhvam** *do ye, O all-gods, rejoice in the oblation* (vi. 52¹⁷); **tāviṣiṣu vāvṛdhe** *he grew in strength* (i. 52²); **yā eṣāṃ bhṛtyām ṛṇādhat sá jīvāt** *he who will succeed in their support, shall live* (i. 84¹⁶); **prāva nas toké** *bless us in children* (viii. 23¹²); **mā nas toké rīriṣaḥ** *injure us not in our children* (i. 114⁸); **agnim toké tánaye śásvad imahe** *Agni we constantly implore for children and for grandchildren* (viii. 71¹³); **ādḥā hí tvā hávāmahe tánaye goṣu apsú** *for we invoke thee for offspring, cows, water* (vi. 19¹²); **devéṣu amṛtatvām ānaśa** *ye received immortality (among =) from the gods* (iv. 36⁴);

in V. and B.: *let share in* (ā-bhaj) and *struggle for* (sṛdh, rarely in V.); e. g. **yān ābhajo marūta indra sōme** *the*

Maruts whom thou, O Indra, didst allow to share in Soma (iii. 35⁹); *ānu no 'syām pṛthivyām ā bhajata let us have a share in this earth* (ŚB.); *ādityāś ca ha vā āngirasaś ca svaṛge loke 'spardhanta the Ādityas and the Āngirases struggled for (the possession of) the heavenly world* (AB.);

in B.: *request* (iṣ), *ask* (prach), *call in question* (mimāṃs); e. g. *sā ha iṣyām devēṣu sutyāyām apitvām iṣe she requested from the gods a share in the Soma feast* (ŚB.); *te deveṣv aprchanta they inquired of the gods* (PB.).

b. in V. and B.: *motion*, to indicate the place that is reached. The case may here be translated by *to*, *into*, *upon*. Such verbs in V. are: *go* (gam), *enter* (ā-viś), *ascend* (ā-ruh), *descend* (ava-vyadh), *flow* (arṣ, dhāv), *pour* (sic, hu), *put* (dhā, kr); e. g. *sā id devēṣu gachati* (i. 1⁴) *that goes to (= reaches) the gods* (while *devān gachati* would mean *goes in the direction of the gods*); *yó mārtyeṣv it kṛṇóti devān who brings the gods to mortals* (i. 77¹); *vīryām yājamāno dadhāti he puts energy into the sacrificer* (TS.); *nā vā eṣā grāmyēṣu paśūsu hitāḥ he (is not placed among =) does not belong to the tame animals* (TS.). In B. verbs meaning to *throw at* are especially common with the loc.

c. *desire*, to indicate the goal or object aimed at: *gr̥dh be eager, yat strive, ā-śams hope*; e. g. *ānneṣu jāgr̥dhur they are eager for food* (ii. 23¹⁶); *divi svanó yatate the sound soars to heaven* (x. 75⁴); *ā tú na indra śamsaya góṣv áśveṣu pray give us hope, Indra, of cows and horses* (i. 29¹); *agnihotriṇi devātā ā śamsante the gods place their hope in the maintainer of the sacrificial fire* (MS.).

2. The loc. is also used to some extent connected with nouns:

a. verbal nouns (substantives and adjectives) derived from verbs taking that case; e. g. *nā tāsya vācy āpi bhāgó asti he has no share in speech* (x. 71⁶); *sómo bhūtv avapāneṣv ābhagaḥ let Soma be a participator in drinking bouts* (i. 136¹); *sutá it tvám nīmīśla indra sóme thou art attached, O Indra,*

to the pressed Soma (vi. 28¹); *tāsminn evā₂ etā nīmīślatamā iva to him these (women) are most devoted* (ŚB.).

b. ordinary adjectives: in V. *priyā* and *cāru* dear; e.g. *priyāḥ sūrye priyō agnā bhavāti he will be dear to Sūrya, dear to Agni* (v. 37⁶); *cārur mitrē vārune ca dear to Mitra and Varuṇa* (ix. 61⁹); in B. *dhruvā* firm; e.g. *rāṣṭrām evā₂ asmin dhruvām akaḥ he has made the sovereignty established in him* (TS.).

3. The loc. is used with a few prepositions: in V. *ā* in, at, on, and (rarely) *āpi* near, in, and *ūpa* near to, at, upon, as well as the prepositional adverb *sacā* beside, with; in V. and B. *ādhi* on and *antār* within (cp. 176, 2; 177, 5).

Locative and Genitive Absolute.

205. 1. The absolute construction of the loc., in which the case is always accompanied by a participle, started from the ordinary use of the loc. Combined with a participle it came to be regarded as a temporal or qualifying clause where the case alone could not be employed. Thus beside *uṣāsi at dawn* could appear *uchāntyām uṣāsi at dawn as it shines forth*, which then acquired the independent sense *when dawn shines forth* (i. 184¹). As regards the participles used in this construction, the future never occurs; the perf. act. is quite isolated; the perf. pass. part. is somewhat doubtful in V., but undoubted in B.; while the pres. part. is in fully developed use in V. as well as B.

a. An example of the perf. part. act. in *vant* used absolutely is: *asītāvaty ātithāv aśnīyāt* (AV. ix. 6³⁸) *the guest having eaten, he may eat* (cp. 161).

b. The perf. part. pass. appears in the RV. in several expressions, such as *jāté agnāu, stīrṇé barhiṣi, suté some*, in which the loc. probably still has its ordinary sense; e.g. *viśvam adhāg āyudham iddhé agnāu he burnt every weapon in the kindled fire* (ii. 15⁴); *yó áśvasya dadhikrávṇo ákārīt*

sámiddhe agnā usāso vyūṣṭau who has honoured the steed Dadhikrāvan beside the kindled fire at the flush of Dawn (iv. 89³), possibly when the fire is kindled. In other examples the absolute sense seems more likely : *yád īm enāñ usátó abhy ávarṣit tṛṣyāvataḥ prāvṛṣy ágatāyām* when it has rained upon the eager thirsty ones, the rainy season having come (vii. 103³); especially in *yán marutaḥ sūrya údite mādatha* when ye, O Maruts, are exhilarated at the rising of the sun (v. 54¹⁰). Here *sūrye* could not be used alone,¹ while the loc. of time would be expressed by *úditā sūryasya* at sunrise.

a. In B. the absolute use with the perf. part. pass. is much more pronounced; e.g. *úditeṣu nákṣatreṣu vácam ví ṛjati* when the stars have risen he sets free his voice (TS.); *sá enāñ ávó bhūtó yajato* he sacrifices to them when the morning has appeared (TS.); *krité sóme maitrávaruṇāya daṇḍám prá yachati* when the Soma has been bought he hands the staff to the Maitrávaruṇa priest (TS.); *tásmād gardabhé purā áyusaḥ prámite bibhyati* therefore one is frightened when a donkey has died before its time (TS.). The substantive has sometimes to be supplied; e.g. *sá hovāca* : *ható vṛtró*; *yád dhaté kuryāta tát kuruta* *íti* he said : *Vṛtra* is dead; what you would do, if he were dead, that do (SB.).

c. Of the pres. part. with the loc. in the absolute sense there are many examples in V.; e.g. *índram prátár havā-maha índram prayati* *adhvaré* *Indra* we invoke early, *Indra* when the sacrifice proceeds (i. 16³); *sárasvatīm deva-yánto havante sárasvatīm adhvaré tāyámāne* men devoted to the gods invoke Sarasvati, Sarasvati while the sacrifice is extended (x. 17⁷); *tā vām adyá táv aparám huvema* *uchántyām usási* so you two to-day, so you two in future we would invoke when Dawn shines forth (i. 184¹).

a. Similarly in B: *yajñamukhé-yajñamukhe vái kriyámāne yaj-ñám rákṣāṃśi jighāṃsanti* always when the commencement of the sacrifice is being made, the Rakṣases seek to destroy the sacrifice (TS.); *sóme hanyámāne yajñó hanyate* when Soma is destroyed, the sacrifice is destroyed (TS.);

¹ Because the sense *rejoice in the sun* would be unnatural, though the construction of *mad* with the loc. is normal (cp. 204, 1 a).

tāsmād agnicid vārsati nā dhāvet therefore the fire-piler should not run when it rains (TS.); tām etāt pratyātyām rātrau sāyām ūpātiṣṭhanta so they approached him in the evening when night returned (SB.).

2. The genitive absolute is unknown in V., but has already come into use in B. It arose from the possessive genitive which acquired an independent syntactical value when accompanied by a (pres. or perf. pass.) participle much in the same way as the loc. The substantive is sometimes omitted. Examples are: *tāsya ālabdhasya sā vāg āpa cakrāma he being sacrificed, this voice departed (ŚB.); tāsmād apām taptānām phēno jāyate therefore, when water is heated, foam arises (ŚB.); sā etā viprūṣo janayata yā imāḥ skūyāmānasya viprāvante he (Agni) produced those sparks which dart about when (the fire) is stirred (MS.); teṣāṃ ha uttiṣṭhatām uvāca while these stood up he said (AB.).* In the first three of the above examples the close relationship of the absolute to the possessive case is still apparent.

Participles.

206. Participles are of a twofold nature inasmuch as they share the characteristics of both noun and verb. In form they are adjectives both in inflexion and concord. On the other hand they not only govern cases like the verb, but also indicate differences of voice and generally speaking retain the distinctions of time expressed by the tenses to which they belong. They are as a rule used appositionally with substantives, qualifying the main action and equivalent to subordinate clauses. They may thus express a relative, temporal, causal, concessive, final, or hypothetical sense. The verbal character of participles formed directly from the root (and not from tense stems) is restricted (with certain exceptions) to the passive voice in sense, and to past and future time; while owing to their passive nature they are not construed with an acc. of the object, but only with the inst. of the agent or means.

207. The pres. part. is occasionally used in V. by anacoluthon as a finite verb; e.g. *asmād aham taviṣād iṣamāṇa indrād bhiyā maruto réjamānaḥ* *I (am) fleeing from this mighty one, trembling with fear of Indra, ye Maruts* (i. 171⁴). This use does not seem to be found in B.

a. The pres. part. is used with the verbs *i go*, *car move*, *ās remain*, *sthā stand* as auxiliaries to express continued duration in V. and B.; e.g. *viśvam anyo abhicākṣaṇa eti* *the other (Pūṣan) goes on watching the universe* (ii. 40⁸); *vicākaśac candramā nāktam eti* *the moon goes on shining brightly at night* (i. 24¹⁰); *tē 'sya gṛhāḥ paśāva upamūryā-māṇā iyuḥ* *his house and cattle would go on being destroyed* (ŚB.); *tvām hi . . . ōko vṛtrā cārasi jighnamānaḥ* *for thou alone goest on killing the Vṛtras* (iii. 30⁴); *tē 'rcantaḥ śrām-yantaś ceruḥ* *they went on praying and fasting* (ŚB.); *rcām tvaḥ pośam āste pupuṣvān* *the one keeps producing abundance of verses* (x. 71¹¹); *sómam evā etāt pibanta āsato* *they thus keep on drinking Soma* (TS.); *ucchvāñcamānā pṛthivī sū tiṣṭhatu* *let the earth keep on yawning wide* (x. 18¹²); *vitṛmḥā-nās tiṣṭhanti* *they keep conflicting* (TS.).

208. The past passive participle in *ta* is very frequently used as a finite verb; e.g. *tatām me āpas tād u tāyato pūnaḥ* *my work is done and it is being done again* (i. 110¹); *nā tvāvām indra kās canā nā jātó nā janisyate* *no one is like thee, O Indra, he has not been born, and he will not be born* (i. 81²); used impersonally: *śrāddhitam te mahatā indriyāya* *confidence has been placed in thy great might* (i. 104³).

Similarly in B.: *iṣṭā devatā ātha katamā etó* *the gods have been worshipped, but which are these gods?* (TS.); also in subordinate clauses: *tásmin yád āpannam, grāsītām evā aya tát* *what has got into him, that has been devoured by him* (TS.).

a. The perf. pass. part. is not infrequently used with forms of *as* and *bhū* as auxiliaries constituting a periphrastic mood or tense in V.; e.g. *yuktās te astu dākṣiṇaḥ* *let thy right (steed) be yoked* (i. 82³); *dhūmās te ketúr abhavad*

divi śritāḥ the smoke, thy banner, (was raised =) arose to heaven (v. 11³).

b. Such forms (pres. and aor. ind. of *bhū*, impf. and perf. ind. and opt. of *as*) make regular past and present tenses and the opt. mood in B.; e.g. *bhūyasibhir haṣya āhutibhir iṣṭam bhavati by him sacrifice has been made with several offerings (AB.)*; *devāsuraḥ sāmyattā āsan the gods and Asuras were engaged in conflict (TS.)*; *tād vā ṣṣiṇām ānuśrutam āsa that was heard by the seers (ŚB.)*; *tāsmād vidhṛtā ādhvāno 'bhūvan therefore the roads have been divided (TS.)*.

209. Future Participles Passive. There are six of these: one, that in *āyya* occurs in the RV. only; three, those in *enya*, *ya*, and *tva*, in V. and in B.; two, those in *tavya* and *anīya* in V. (but not in the RV.) and in B. The commonest sense expressed by these verbal nouns is necessity; but various allied meanings, such as obligation, fitness, certain futurity, and possibility, are also frequent. Four of them are construed with the inst. of the agent (the gen. and dat. sometimes appearing instead), while the forms in *tva* and *anīya* are never found connected with a case.

1. The commonest of these gerundives is that in *ya*; *sadyo jajñāno havyo babhūva as soon as born he became one to be invoked (viii. 96²¹)*. It often appears without a verb; e.g. *viśvā hi vo namasyāni vāndyā nāmāni devā utā yajñīyāni vaḥ all your names, ye gods, are adorable, worthy of praise, and worshipful (x. 68²)*. The agent may be expressed by the inst., dat., or gen.; e.g. *tvām nṛbhir havyo viśvādhāsi thou art always to be invoked by men (vii. 22⁷)*; *asmābhir ū nū praticākṣyā abhūt she has become visible (by =) to us (i. 118¹¹)*; *sākhā sākhibhya īdyaḥ a friend to be praised by friends (i. 75⁴)*; *yā ēka īd dhāvyaḥ carṣaṇinām who alone is to be invoked of men (vi. 22¹)*.

a. In B. the agent may be in the inst. or gen., but not in the dat.; thus *tāsmāi dēyam means to him gifts should be given (ŚB.)*. This example also illustrates the impersonal use of this gerundive in B.,

a use unknown to the RV. This gerundive is always without a verb, being unaccompanied by forms of *as* or *bhū* in B.; e.g. *bahú dēyam* much (is) to be given (MS.).

2. The gerundive in *tva* in the RV. implies necessity or possibility and is often used in contrast with the past; but it is not found accompanied by a verb (*as* or *bhū*) or a noun expressing the agent; e.g. *ripávo hantvāsaḥ* the enemy are to be killed (iii. 30¹⁵); *yó nántvāny ānaman ny ójasā* who by his might bent what could be bent (ii. 24²); *tád viśvam abhibhūr asi yáj jātām yác ca jāntvam* thou surpassest all that has been born and that is to be born (viii. 89⁶).

a. The only meaning that seems to be expressed by this gerundive in B. is possibility; e.g. *snātvam udakām* water that can be bathed in (ŚB.); *nó asya anyád dhótvam āsit prāpāt* and he had nothing else that could be offered but breath (MS.).

3. The gerundive in *āya*, found in the RV. only, sometimes appears accompanied by an agent in the inst. or the dat.; e.g. *dakṣāyyo nṛbhiḥ* to be propitiated by men (i. 129²); *dakṣāyyo dāsvate dāma ā* who is to be propitiated by the pious man in his house (ii. 4³).

4. The form in *enya*, almost restricted to the RV., may be accompanied by an agent in the inst.; e.g. *agnīr ilēnyo girā* Agni to be praised with song (i. 79⁶); *abhyāyaṃsēnyā bhavataṃ manīṣibhiḥ* be willing to be drawn near by the devout (i. 34¹).

a. It is once or twice also found in B.; thus *vācam udyāsaṃ śuśrū-ṣēnyām* I would utter a speech worthy to be heard (TS.).

5. The gerundive in *tavya*, which is not found in the RV. at all, occurs only twice in the AV.; thus *nā brāhmaṇo himsitavyāḥ* a Brahmin is not to be injured (AV. v. 18⁶).

a. In B. it is frequent and used much in the same way as the form in *ya*; here it is also used impersonally and with the agent in the inst.; e.g. *putrō yājayitavyāḥ* a son must be made to sacrifice (MS.); *agnicītā pakṣīno nāśitavyām* an Agnicit should not eat (any part) of a bird (MS.); *paśūvratena bhavitavyām* (MS.) he should act after the manner of

cattle (more literally: *action should be taken by him as one following the manner of cattle*).

6. The form in *anīya*, which is rare in both V. and B., does not occur at all in the RV., and only twice in the prose of the AV. Expressing only suitability or possibility, and never used either with an inst. or impersonally, it has hardly attained the full value of a gerundive even in B.; e. g. *upajīvaniyo bhavati* *he is one who may be subsisted on* (AV.); *abhicaraṇīya* *liable to be bewitched* (ŚB.); *āhavanīya* *suitable to be offered to* (AB.).

Gerund or Indeclinable Participle.

210. The forms of the gerund, ending in *tvī*, *tvā*, *tvāya* (cp. 163) and in *ya* or *tya* (164) are synonymous, expressing an action that is past before that of the finite verb begins. It regularly refers to what is regarded as the subject of the sentence; e. g. *gūḍhvī tāmo jyōtiṣā uṣā abodhi* *having hidden away the darkness, Dawn has awakened with light* (vii. 80²); *yuktvā hāribhyām ūpa yāsad arvāk* *having yoked (them) may he come hither with his two bays* (v. 40⁴); *striyaṃ drṣtvāya kitavām tatāpa* *having seen a woman it pains the gambler* (x. 34¹¹) = *the gambler, having seen a woman, is pained*; *pibā niśādyā* *drink, after having sat down* (i. 177⁴); *yó hānti śātrum abhītya* *who slays the foe after having attacked him* (ix. 55⁴).

a. The usage in B. is similar; e. g. *tāsmāt suptvā prajāḥ prā budh-yante* *therefore creatures awake after having slept* (TS.); *tām ha enaṃ drṣtvā bhīr viveda* *having seen him fear seized him* = *having seen him he became afraid* (ŚB.). The gerund is, however, here found loosely construed in various ways not occurring in V. Thus it refers in sense to the agent implied by the future part. pass. in *tavya* or *ya* used predicatively as a finite verb; e. g. *agnihotraḥāvanim pratāpya hāsto 'vadhōyaḥ* *his hand (is) to be put into it (by the holder) after having heated the fire-sacrifice ladle* (MS.). Still looser is the connexion in such sentences as the following: *té paśāva ōsadhīr jagdhvā apāḥ pitvā tāta eśā rāsaḥ sām bhavati* *the beasts having eaten the plants and drunk water—*

then this vital sap arises (ŚB.) = then acquire this vital sap. The past sense of the gerund is often emphasized by the particle *ātha* then being placed immediately after it. The gerund is here sometimes equivalent to the finite verb of a subordinate clause; e.g. *ātithyēna vāi devā iṣṭvā tānt samād avindat* after the gods had sacrificed with the rite of hospitable reception, discord came upon them (ŚB.); similarly with the verb *man* think: *etād vāi devāḥ prāpya rāddhvā iva amanyanta* the gods, having obtained this, thought that they had as good as won (ŚB.).

b. The gerund in *am*, which is always a compound, and the first member of which is nearly always a preposition, expresses a simultaneous action performed by the subject of the finite verb of the sentence. Being a cognate acc. used adverbially it is only beginning to be used as a gerund in late V.; e.g. *tantrām yuvatī abhyākramām vayataḥ* the two maidens weave the web while going up to it (AV.).

a. In B. it has become common; e.g. *abhikramām juhōti* (TS.) he sacrifices while approaching (the fire). This gerund is sometimes used with *ās*, *i*, or *car* to express continued action; e.g. *tē parāpātām āsata* they kept flying away (MS.).

Infinitive.

211. The normal use of this form is to supplement the general statement of the sentence in a final (*in order to*) or a consequential (*so as to*) sense. The infinitive is, however, sometimes dependent on a particular word in the sentence, usually a verb, occasionally a noun: it then loses some of its full meaning, as in other languages after an auxiliary. The object when it is expressed is generally in the accusative.

1. Dative Infinitive.

a. The various forms of this infinitive govern either an acc. or (by attraction) a dat., sometimes (according to the nature of the verb) another case; e.g. *indrāya arkām juhvā sām aṅje, vīrām dānaukasam vandādhyai* for Indra I with my tongue adorn a song, to praise the bountiful hero (i. 61⁵); *tvām akṛṇor duṣṭāritu sāho viśvasmai sāhase sādadhya* thou didst display irresistible power to overcome

every power (vi. 1¹); **áva sya śūra_ádhvano ná_ánte 'smín** **nó adyá sávane mandádhyai unyoke**, *O hero, as at the end of a journey, to delight in this our Soma pressing to-day* (iv. 16²); **ábhūd u pāram étave pānthā** *the path has appeared, to (enable us to) go to the farther shore* (i. 46¹¹); **á no nāvā matinām yātām pāraya gántave** *do ye two come to us with the boat of our hymns, to go to the farther shore* (i. 46⁷); **índram codaya dátave maghām urge** *Indra to give bounty* (ix. 75⁵); **índram avardhayann áhaye hántavā u** *they strengthened Indra to slay the dragon* (v. 31⁴); **á ta etu mánah púnah jīvāse jyók ca sūryam drśé** *let thy spirit return (to live =) that thou mayest live and long see the sun* (x. 57⁴); **śísīte śfñge ráksase viníkṣe** *he sharpens his horns in order to pierce the demon* (v. 2³); **sadyás cin máhi dāvāno** *to give much at once* (viii. 46²⁵); **prá yád bháradhve suvitāya dāvāne** *when ye proceed to give welfare* (v. 59⁴); **amitrān pṛtsú turváne** *to overcome foes in battle* (vi. 46⁴); **átha_úpa prá_aid yudháye dásyum** *then he advanced to fight the demon* (v. 30⁹); **tāv asmábhyam drśāye sūryāya púnar dātām ásum** *may these two give us back our breath that we may see the sun* (x. 14¹²); **devó no átra savitā nú_ártham prāsāvid dvípat prá cátuṣpad ityái** *here god Savitr has now urged on our bipeds, on our quadrupeds to go to their work* (i. 124¹); **ábodhi hótā yajáthāya devān** *the priest has awakened to worship the gods* (v. 1²).

b. The dat. inf. not infrequently depends on a particular word in the sentence; e.g. **tā vām vástūni_úsmasi gámadhyai** *we desire to go to those abodes of you two* (i. 154⁰); **dádhrvir bháradhyai strong to carry** (vi. 66³); **cikíd nāśayādhyai understanding to destroy** (viii. 97¹⁴); **agnim dvēṣo yótavái no grñimasi** *we implore Agni to ward off hostility from us* (viii. 71¹⁵); **té hí putráso áditer vidur dvēṣāmsi yótave** *for those sons of Aditi know how to ward off hostilities* (viii. 18⁵); **tvám indra sravitavā apás kaḥ** *thou, O Indra, hast made the waters to flow* (vii. 21³); **vidyāma tāsya te**

vayám ákūpārasya dāvāne *may we know this of thee who art inexhaustible to give* (v. 39²); **bhiyāse mṛgām kaḥ** *he has made the monster to fear* (v. 29⁴); **jajanús ca rājāse** *and they created (him) to rule* (viii. 97¹⁰); **kaviṃr ichāmi samdṛśe** *I wish to see the poets* (iii. 38¹).

α. The dat. inf. has sometimes a passive force; e.g. **á vo váhiṣtho vahatu stavádhyai ráthah** *may your most swift car bring you hither to be praised* (vii. 37¹³); **gīrbhīḥ sakhāyam gām ná dohāse huve** *with songs I call my friend like a cow to be milked* (vi. 45⁷); **esā purutāmā drśe kām** *she here that constantly returns (so as) to be seen* (i. 124⁸). This sense is especially noticeable in the infinitives in **tavāi**, **tave**, and **e**, which when used predicatively (as a rule with the negative **ná**) are equivalent to a future part. pass.¹ with the copula; e.g. **stusé sá vām rátīḥ**² *that bounty of yours is to be praised* (i. 122⁷); **náisā gāvyyūtir āpabbhartavā u** *this pasture (is) not to be taken away* (x. 14²); **yāsya ná rádhah páryotave** *whose treasure is not to be surprised* (viii. 24²¹); **ná samākam asti tát tára ádityāso atīkādē** *this our zeal, O Adityas, is not to be overlooked* (viii. 67¹⁰); **ná pramiye savitúr dāivyasya tát** *this (work) of the divine Saviṭy (is) indestructible* (iv. 54⁴).

β. The agent (or instrument) of the action expressed by the inf. is put in the inst. or gen. when there is a passive sense, e.g. **ná anyēna stómo vasiṣṭhā ānvetahe vah** *your laudation, O Vasiṣṭhas, is not to be equalled by another* (vii. 33⁴); **ábhūd agnīḥ samidhe mānuṣṣānam Agni** *has appeared to be kindled of men* (vii. 77¹). When there is no passive sense the agent is expressed by the dat., e.g. **vī śrayantām prayāi devébhyo mahīḥ** *may the great (gates) open for the gods to — that the gods may enter* (i. 112⁶); **dabhrām páśyadbhya urviyā vicákṣa usā ajigar bhūvanāni víśvā** (i. 113⁵) *Dawn has awakened all creatures (for those who now see little to —) that those who see little now may look far and wide*; **ahām radráya dhānur á tanomi brahmadviṣo śārave hāntavā u** *I stretch the bow for Rudra for the arrow to — that the arrow may strike the hater of prayer* (x. 125⁶).

γ. The infinitive in **dhyai** is not infrequently employed elliptically to express an intention, the subject being either expressed or requiring to be supplied in the first or third person³; e.g. **práti vām rátham**

¹ In Latin the gerundive actually appears to have taken the place of the IE. predicative infinitive: see Brugmann, *Grundriss*, 4, 2, pp. 461 and 488.

² Which in Latin would be: *laudanda (est) vestra benignitas*.

³ The inf. is similarly used in Greek in the sense of a 2. pers. impv.; e.g. *πάντα τὰδ' ἀγγεῖλαι μὴδὲ ψευδαγγελος εἶναι* *tell all this and be not a false messenger* (Homer, *Od.*); *εἰπέμεναι μοι, Τρῶες* *tell me, ye Trojans* (*ibid.*).

jarádhyaí the chariot of you two (I purpose) to invoke (vii. 67¹); *á va auśijó huvádhyai śámsam* the son of Uśij (intends) to proclaim your praise (i. 122⁵).

8. In B. the inf. in *tavái* has three uses: 1. with a final sense; e. g. *taṃ pra harati yo 'sya stṛtyas tasmai startavai* he hurls it in order to strike down him who is to be struck down by it (AB.). 2. predicatively with *ná*, often with a passive sense, sometimes impersonally; e. g. *ná vái yajñá iva mántavái* it is not to be regarded like a sacrifice (ŚB.); *ná purá sūryasya údetoṛ mánthitavái* one should not rub fire before sunrise (MS.); *tásmād eténa śáru ná kártavái* therefore tears should not be shed by him (MS.). 3. with a pass. sense after an acc. governed by *āha*, *uvāca* and *brūyāt*; e. g. *agnim páristaritavá āha* he says that the fire is to be enclosed (MS.); *gopālān sāmhvayitavá uvāca* he said that the cowherds should be called together (ŚB.); *tád aśvám ānetavái brūyāt* then he should order the horse to be brought (ŚB.). Perhaps, however, the acc. here depends on the inf. alone: he should give orders to bring the horse.

2. Accusative Infinitive.

a. The form in *am* is used to supplement statements containing a verb of going or in dependence on verbs meaning *be able* (*arh*, *aś*, *śak*), *wish* (*vaś*), or *know* (*vid*); e. g. *úpo emi cikitúṣo vipṛcṣam* I go to the wise to inquire (vii. 86³); *iyétha barhír āśadam* thou hast gone to seat thyself on the straw (iv. 9¹); *śakóma tvā samídham* we would be able to kindle thee (i. 94³); *sá veda devá ānámam devān* he, the god, knows (how) to guide hither the gods (iv. 8¹).

a. In B. this form of the inf. appears only in dependence on the verbs *arh*, *vid*, and *śak* when they are combined with the negative *ná*; e. g. *avarúndham ná śaknot* he was not able to keep back (MS.).

b. The inf. in *tum* in the RV. expresses the purpose with verbs of motion¹ and also appears in dependence on the verbs *arh* *be able* and *oi* *intend*; e. g. *kó vidvāmsam úpa gāt prāṣṭum etát* who has gone to the wise man to ask him this? (i. 164⁴); *bhúyo vā dátum arhasi* or thou canst give more (v. 79¹⁰).

¹ The use of this inf. is restricted to dependence on such verbs in the Latin supine in *tum*.

a. In B. the use is similar, this inf. expressing the purpose with verbs of motion, or in dependence on the verbs *dhṛ* *intend* and (generally accompanied by the negative *ná*) *arh* and *śak* *be able*, *kam* *desire*, *dhṛs* *dare*, *ā-dṛ* *trouble*, *ā-śams* *expect*; e. g. *hótum eti he goes to sacrifice* (TS.), *dráṣṭum á gachati he comes in order to see* (ŚB.); *anyád eva kártum dadhrire 'nyád vái kurvanti they have purposed to do one thing, but do another* (ŚB.); *kathám aśakáta mád ṛté jívítum how have you been able to live without me?* (ŚB.); *ná cakame hántum he did not wish to kill* (ŚB.).

3. Ablative-Genitive Infinitive.

a. The form in *as* (which is always compounded with prepositions) is almost exclusively abl. as is shown by its being used with words governing that case, viz. the prepositions *ṛté without*, *purá before*, and the verbs *pā protect*, *trā rescue*, *bhī fear*; e. g. *ṛté cid abhiérīṣaḥ purá jatrúbhya ātḥdaḥ without binding, before the cartilages being pierced* (viii. 1¹²); *trádhvam kartád avapádaḥ* (ii. 29⁶) *save us from falling into the pit* (lit. *from the pit, from falling down*).

There is one example of its being a gen., as it is governed by the verb *ís*: *nahí tvád āré nimīṣaś caná_ísó for without thee I am not able even to blink* (ii. 28⁶).

a. In B. it appears only as a gen. governed by *íśvará*; e. g. *śá íśvaró yájamānasya paśún nirdāhaḥ he is able to burn the cattle of the sacrificer* (MS.).

b. The form in *tos* is abl. when it is governed by the prepositions *purá before* and *á till* or by verbs of saving and preventing; e. g. *purá hántor bháyamāno vy āra fearing he withdrew, before being struck* (iii. 30¹⁰); *yuyóta no anapa-tyāni gāntoḥ save us from coming to childlessness* (iii. 54⁴).

The gen. form is found only in dependence on the verb *ís* *be able* (with the object by attraction in the gen.) or on the adverb *madhyá in the midst of*; e. g. *ísó rāyáḥ suviryasya dátōḥ he can give wealth and heroic offspring* (vii. 4⁶);

mā no madhyā rīriṣata āyur gāntoḥ injure us not (in the midst of =) before our reaching old age (i. 89⁹).

a. In B. the abl. inf. is found with prepositional words only. It usually occurs with **ā** till and **purā** before, both the subject and the object being in the gen. The object may, however, by attraction be in the abl., and a predicate is in the abl.; e.g. **ā sūryasya ūdetoḥ** (MS.) till the sun's rising = till the sun rises; **ā tīrṇām dōgdhoḥ** (SB.) till the milking of three (cows) = till three (cows) are milked; **ā mēdhyād bhāvitoḥ** till becoming pure; **purā sūryasya ūdetoḥ** before the sun's rising (MS.) = before the sun rises; **purā vāgbhyaḥ sampravāditoḥ** before the voices' uttering (PB.) = before the voices are uttered. The abl. form is also sometimes used with the prepositional adverbs **purātād** and **arvācnam** before; e.g. **purātād dhotoḥ** before sacrificing (MS.); **arvācnam jānitoḥ** before being born (MS.).

The gen. form occurs only in dependence on **īśvarā** able, the object being in the acc. (sometimes by attraction in the gen.), and the predicate in the nom.; e.g. **sā īśvarā ārtim ārtōḥ** he can fall into misfortune (TS.); **tā īśvarā yājamanam hīmsitoḥ** these two can injure the sacrificer (MS.). Occasionally **īśvarā** is omitted; e.g. **tāto dīkṣitāḥ pāmanō bhāvitoḥ** hence the initiated man (can) become scabby (SB.).

4. Locative Infinitive.

The only loc. forms to which a genuine inf. use (cp. 167, 4) can be attributed are the few in **sāni**. These supplement the general statement of the sentence or depend on a particular word in it, and (like the form in **dhyai**) express an intention or exhortation (with the ellipse of a verb in the 1., 2., or 3. pers.); e.g. **vi naḥ pathās citana yāṣṭave, asmābhyam viśvā āśās tariṣāṇi** do ye open up for us the paths to sacrifice, (for us to =) that we may conquer all regions (iv. 37⁷); **nāyīṣṭhā u no neṣāṇi, pārṣiṣṭhā u naḥ pārṣāṇy āti dviṣāḥ** the best guides to guide us, the best leaders to lead us through our foes (x. 126³); **tād va ukthāsya barhāṇā, indrāya upastṛṇiṣāṇi** this song of praise (I will) spread out with power for your Indra (vi. 44⁶); **priyām vo ātithim grṇiṣāṇi** (do ye) extol your dear guest (vi. 15⁶); **ijānām bhūmir abhi prabhūṣāṇi** (let) Earth assist the sacrificer (x. 132¹).

TENSES AND MOODS.

212. Two or more roots of cognate meaning sometimes supplement each other in such a way as to be used for different tenses of what is practically one verb. Such are :

1. **as** and **bhū be**: the pres., impf., and perf. are formed by **as**; the fut. and aor. by **bhū** alone. In its proper sense **bhū** means *to become* (originally *to grow*), but unless opposed to **as be**, it has the same sense as the latter, the pres. and perf. of both being used promiscuously. The contrast appears clearly when the pres. is opposed to the aor.; e.g. **yamó vā idám abhūd yád vayám smáḥ** *Yama has become that which we are* (TS.). It also appears in the impf.: **yá viprúṣā ásamṣ táḥ éárkarā abhavan** *what were sparks became gravel* (MS.).

2. **dhāv** and **sṛ run**: in the RV. occur the plup. **ádadhāvat** and the pres. **sísarti**; in B. the pres. **dhāvati**, the impf. **ásarat**, and the perf. **sasāra**.

3. **paś** and **drś see**: the former appears in the pres. only, the latter in the aor., fut., and perf. only; **khyā see** is used in the same tenses as **drś**, but as opposed to the latter means *discern*.

4. **brū** and **vac speak**: the former is used in the pres. stem only; the latter in the aor., fut., perf. (V. has also the pres. **vívakti**).

5. **han** and **vadh slay**: the former has the pres., impf., fut., perf. only, the latter the aor. only.

a. In B. a few additional pairs of roots supplement each other to some extent. Such are **ad** and **ghas eat**; **aj** and **vi drive**; **i** and **gā** (aor.) *go*; **pra-yam** and **pra-dā present**; **śad** and **śi fall**.

Present.

A. In V. a number of verbs form two or more present stems, in which, however, no differences of meaning are traceable. In B. this multiplicity is for the most part lost.

The only type here showing any development is that in *ya*, which tends to have an intransitive sense. Such present stems are formed in B. from more than a dozen roots that do not form it in the RV.; e.g. *tápyati grows hot* (RV. *tápati*).

1. As in other languages, the present is used to indicate an action that is taking place when the speaker makes his statement.

2. In the RV. the simple pres. is sometimes employed of past actions in narration to add a new statement in a vivid manner; e.g. *purutrā vrtró śśayad vyāstaḥ: amuyā śáyānam āti yanti_āpaḥ Vṛtra lay scattered in many places: over him as he thus lies the waters flow* (i. 32⁷).

This use does not seem to occur in B.

a. *purā* formerly is used with the pres. to indicate an action which has extended through the past down to the present; e.g. *kvā tāni nau sakhyā babhūvuh, śacāvahe yād avrkām purā cit where has that friendship of us two gone, inasmuch as we have hitherto associated inoffensively* (vii. 88⁶); *sā ha agnir uvāca_ātha yān mām purā prathamam yājatha kvā_aham bhavāni_īti so Agni said: now that you have hitherto honoured me at the sacrifice as the first where shall I be?* (ŚB.).

a. In B. *purā* is also used without reference to the actual present from the speaker's point of view, to express a previous stage in typical conditions; e.g. *āhotā vā eśā purā bhavati yadā_evā_onam pravṛ-
ṇitē 'tha hōtā he is previously a non-Holy; as soon as he chooses him, then he is a Holy* (ŚB.); *ānaddhā_iva vā asya_ātah purā jānam bhavati previously his origin is as it were uncertain* (ŚB.).

b. *sma purā* with the pres. ind. expresses that something used to happen in the past; e.g. *samphotrām sma purā nārī sámanam vā_āva gachati formerly the woman used to go down to the common sacrifice or the assembly* (x. 86¹⁰).

a. The same usage is common in B. with *ha sma purā*; e.g. *nā ha sma vā purā_agnir āparaśuvrkṣam dahati formerly Agni used not to burn what was not cut off with the axe* (TS.). Here, however, the *purā* is

much more usually omitted, **ha sma** alone expressing the same sense, especially often with the pres. perf. **āha**; e.g. **etād dha sma vā āha nāradaḥ** (MS.) *with regard to this Nārada used to say*. (The AB. uses the perf. and the impf. with **ha sma** in the same sense.) The particles **ha sma**, which originally only accompanied it, have thus acquired, when used alone, the sense which is inherent in **purā** only.

c. The pres. ind. is also sometimes used for the fut. or the subj.; e.g. **āham āpi hanmiṣi ha uvāca** *he said: I too will slay him* (ŚB.); **indraś ca ruśamaś ca aṃśaṃ prāsyetām: yataro nau pūrvo bhūmiṃ paryeti sa jayatiṣi** *Indra and Ruśama proposed a wager: whichever of us shall go round the earth first shall win* (PB.).

Past Tenses.

213. Each of the past tenses (except the pluperfect) has a distinctive meaning of its own, though occasional examples of aor. and perf. forms occur that are almost indistinguishable in sense from the impf.

A. The **perfect** characteristically expresses the condition attained by the subject as the result of a preceding action. If that action (often a repeated or continuous one) is continued into the present so as to include the latter, it may be translated by the present; if it is regarded as concluded before the present, by the present perfect. It can express both these senses when accompanied by the adverbs **purā** *formerly* and **nūnām** *now*; e.g. **purā nūnām ca stutāya śṣiṇām paspṛdhe** *the praises of the seers have ried together in past times and (do so) now* (vi. 34¹); **śāśvad dhi va ūtibhir vayam purā nūnām bubhujmāhe** *we have constantly enjoyed your aids and (do so) now* (viii. 67¹⁶); the same sense appears with the adverb **satrā** *always*; e.g. **tūbhyam brāhmāṇi gira indra tūbhyam satrā dadhire: juṣāsva** *to thee prayers. O Indra, to thee songs have always been offered (and still are): accept them kindly* (iii. 51⁶). But even without a particle this double sense is not infrequently apparent:

ná sóma indram ásuto mamāda (vii. 26') *unpressed Soma has not* (in the past) *intoxicated Indra* (and does not now); **ná bhojá mamrur ná nyarthām iyur: ná riṣyanti ná vyathante ha bhojāḥ** *the liberal have not died* (and die not), *they have not fallen into calamity* (and do not now): *the liberal are not injured and waver not* (x. 107⁸); **indra . . . ubhé á paprau ródasī mahitvá** *Indra has with his greatness filled* (and still fills) *the two worlds* (iii. 54¹⁵).

a. Thus a number of perfects (since their action includes the present) can be translated by the present, as is indicated by their often occurring by the side of actual present forms. Such perfects are formed from verbs meaning to *know*; *be pleased, sad, or afraid*; *stand, sit, lie*; *rest upon, hold fast*; *have, possess*; *encompass*; *surpass*; *prosper*; *become*; *show oneself*; e. g. **kvā idānīm sūryaḥ: kās ciketa** *where is now the sun: who knows?* (i. 35⁷); **yān na indro jujūṣo yāo ca vāṣṭi** *what Indra likes from us and what he desires* (iv. 22¹); **kā iṣate, tujyāte, kó bibhāya** *who flees* (and) *speeds, who is afraid?* (i. 84¹⁷); **ná methete ná tasthatuḥ** *they* (night and morning) *clash not and stand not still* (i. 113³); **vāne-vane śīśriye takvavir iva** *on every tree he sits like a bird* (x. 91²); **yāthā iyām pṛthivī mahī dādhāra imān vānaspātīn evā dādhāra te mānaḥ** *as this great earth holds these trees, so he holds thy spirit* (x. 60⁹); **nā te pūrve ná āparāso ná vīryam nūtanāḥ kās canā āpa** *not earlier men, not future men, no man of the present (has attained =) equals thy heroism* (v. 42⁶); **prā hī ririkṣā ōjaśā divo āntebhyas pári, ná tvā vivyāca rāja indra pāṛthivam** *thou extendest beyond the ends of heaven with thy might, the terrestrial space does not contain thee* (viii. 88³); **indreṇa śuśuve nṛbhir yās te sunōti** *through Indra he who presses (Soma) for thee prospers in men* (vii. 32⁶); **séd u rájá kṣayati carṣaṇīnām, arān ná nemiḥ pári tā babhūva** *he rules as king over men, he encompasses the worlds (tā) as the felly the spokes* (i. 32¹⁵); **bhadrá dadṛkṣa urvīyā ví bhāsi, út te śócir bhānāvo dyām apaptan** *brilliant*

thou appearest, thou shinest afar, thy light, thy beams, have shot up to heaven (vi. 64²).

b. Other perfects, which sum up past action but exclude the present, may be translated by the present perfect; e. g. *yát sim ágaś cakrmá tát sú mṛlatu whatever sin we have committed, let him forgive that* (i. 179¹); *yá vṛtrahá parāvati sánā návā ca cucyuvé, tá samsátsu prá vocata what old and new deeds the Vṛtra-slayer has set going in the distance, those proclaim in the assemblies* (viii. 45²¹); *uvása uṣá uoháo ca nú Dawn has flushed (in the past) and she shall flush now* (i. 48³); *kím ága ása varuṇa jyéṣṭham, yát stotáram jighāmsasi sákhāyam what has that chief sin been (in my past life) that thou desirest to slay the praiser, thy friend?* (vii. 86⁴); *iyúṣ té yé pūrvatarām ápaśyan vyuhántim uḡśaṃ mártýāṣaḥ; ó [= á u] té yanti yé ápariṣu páśyān those mortals have gone who saw flushing the earlier dawn; those are coming who shall see her in the future* (i. 113¹¹).

c. The perf. often expresses a single action that has been completed in the recent past, when it can be translated by the pres. perf.; e. g. *á no yātam divás pári: putráḥ káṇvasya vām ihá suśáva somyám mádhu come to us from heaven: the son of Kaṇva has here pressed for you the Soma mead* (viii. 8⁴). This use of the perf. comes very near that of the aor. The distinction seems to be this: in the above passage the perfect means *come because the Soma has been pressed*, i. e. *is ready for you*; the aor. would mean *come because of the fact that the Soma has just been pressed for you*.

d. The perf. is not infrequently used of a single action in the remoter past, when it cannot be translated by the pres. It occurs thus beside the impf. of narration, when the story is interrupted by a reflexion which often expresses the result of the action previously related. Thus in the story of the Vṛtra fight the poet says: *ájayo gá ájayah sūra sómam; ávāsṛjah sártave saptá síndhūn thou didst win the kine, thou didst win the Soma, O hero, thou didst let*

loose the seven streams to flow (i. 32¹²); he then adds *indraś ca yád yuyudháte áhiś ca utá aparibhyo maghāvā ví jigye* when Indra and the serpent fought, the bounteous god conquered (= remained conqueror) for the future. This use of the perf. is hardly distinguishable from the impf.

a. In B. the perf. ind. appears in three different uses :

1. in a present sense based on the pres. perf., chiefly in forms that have a strengthened reduplicative vowel and thus seem to have an intensive meaning. It is the pres. perf. that includes the present, expressing that an action takes place in the present as a result of its repetition in the past; e.g. *dādhāra* (he has constantly held and now) holds; e.g. *yát sâyām juhóti rátryai téna dādhāra* if he offers in the evening, he thereby holds (Agni) for the night (MS.). Other perfects of this kind are *didāya* shines; *upa dodrāva* rushes at; *yoyāva* wards off; *lolāya* quivers; *bibhāya* (beside *bibhāya*) fears (while the periphrastic *bibhayām cakāra* has always a preterite sense). Besides these verbs *veda* knows and *aha* says always have a present sense.

Several other perfects with ordinary reduplication often have the present sense: *ānasé* (has obtained =) has (MS., TS.); *pāriyāya* (has acquired =) possesses (TS.); *babhūva* (has become =) is (MS.); *vivyāca* (has encompassed =) contains; *dadṛsé* (has been seen =) appears (while *dadṛśa* always has a past sense); also the perfect of *grāh* and *pra-āp*: *yé hi pásāvo lōma jagṛhús té mēdham prāpuḥ* the cattle which have hair have also fat (MS.).

2. in a preterite sense, expressing that an action once occurred in the past (but not in the narrative sense of the impf.). This use most often appears in the form *uvāca*, which may be translated by *once said* or *has said*; e.g. *etēna vá ūpakerū rarādha : ṛdhnóti yá etēna yájate* by this sacrifice Upakeru once prospered; he who sacrifices with it prospers (MS.). It often occurs in the AB. at the conclusion of a story related in the impf., in the phrase *tad etad ṛsiḥ pasyann abhyānūvāca* seeing this a seer has uttered with reference to it (the following verse). A somewhat different connexion with the narrative impf. appears in the following example: *etām ha vái yajūśenasā citim vidām cakāra : tāyā vái sá pásūn āvarunddha* this method of piling Yajñasena once invented: by means of it he acquired cattle (TS.). This perfect is found contrasting what is past with the present and future in the following successive sentences: *yád vá asyām kīm cārcanti yád āncúr*; *yád evá kīm ca vácā āncúr yád átó 'dhi arcitārah* whatever prayers they offer on it (the earth) or have offered; whatever prayers they have offered with the voice or will offer in future (TS.).

3. in an historical sense, equivalent to that of the impf. in narrative,

in certain parts of the AB. (vi-viii) and the ŚB. (i-v; xi, xii, xiv), while the impf. is used elsewhere in B. (MS., TS., K., TB., PB., AB. i-v, ŚB. vi-x, xiii). Thus in the former *uvāca said* and *devās ca āśurās ca pasprdhire the gods and the Asuras were in conflict*, in the latter *abravīt* and *asparḍhanta* would be used. There are, of course, exceptions in both groups.

B. The imperfect is the past tense of narration, never having any relation to the present as the perf. and the aor. have; e. g. *āhann āhim . . . prā vaksāṇā abhinat pārva-tānām he slew the serpent; he pierced the bellies of the mountains* (i. 32¹); *nā vāi tvām tād akaror yād ahām ābravam you did not do what I said* (ŚB.). The impf. has also to do duty for the pluperfect, as in the relative clause of the preceding example, which is equivalent to *what I had told you*.

C. The aorist ind. expresses that an action has occurred in the past with reference to the present. It neither describes nor indicates duration, but simply states a fact. It may nearly always be translated by the English present perfect.

The aor. usually expresses the immediate past; e. g. *prāti divo adarśi duhitā the daughter of heaven has appeared* (iv. 52¹); *yāsmād duṣvāpnyād ābhaiṣma āpa tād uchatu let her (Dawn) drive away with her light the evil dream that we have feared* (viii. 47^{1a}).

a. In B. three uses of the aor. ind. may be distinguished: 1. it expresses what has occurred in the speaker's experience, very commonly in the statement made by the witness of an action; e. g. *tāto ha gandharvāḥ sām ūdire: jyōk vā iyām urvāśi manuṣyēṣv avātsit then the Gandharvas spoke together: this Urvaśi has dwelt long among men* (ŚB.). As compared with the impf. it never narrates; e. g. *yajño vai devebhya ud akrāmat; te devā abruvan: yajño vai na ud akrāmit the sacrifice went away from the gods; the gods then said: the sacrifice has gone away from us* (AB.); *tām yād apr̥chant sūbravid: adyā amṛta-iti when they asked her, she said: he has died to-day* (MS.); *tām apr̥chan: kasmai tvām ahaṣir iti they asked him: to whom have you sacrificed?* (MS.); *tām devā abruvan: mahān vā ayām abhūd yō vṛtrām āvadhīd iti the gods said of him: he has shown himself great who has slain Vṛtra* (TS.); *tē ha ūcur: agnāye tiṣṭha-iti tātas tasthāv, agnāye vā asthād iti tām agnāv ajuhavuh they said: stand still for Agni; then*

it stood still; thinking it has stood still for Agni, they sacrificed it in Agni (ŚB.).

2. it is employed by the author with regard to what from his own point of view has either just happened or has occurred in the more remote past; e.g. *sá bāndhur śunāsīryāśya yām pūrvām āvocāma* this is the import of the Śunāsīrya oblation which we have explained above (ŚB.); *puro vā etān devā akrata yat puroḷāśāms tat puroḷāśānām puroḷāśatvam* because the gods have made these cakes their castles, the cakes are so called (AB.). The adverb *purā* is not infrequently used with these aorists; e.g. *nā vā etāśya brāhmaṇāḥ purā ānnaṁ akṣan* Brahmins have never hitherto eaten his food (TS.).

3. it expresses what results from a ritual act or is antecedent to it; e.g. *putrāśya nāma grhṇāti : prajām evā ānu sām atanit* he gives his son a name : he has thus extended his race (MS.); *etād vāi trītyam yajñam āpad yāc chāndāmsi āpnōti* thereby he has obtained the third sacrifice when he obtains the metres (TS.); *yād dhi āśya āmedhyām ābhūt tād dhi āśya etād avadhūnōti* what has been impure in it, that in it he shakes off in this way (ŚB.).

D. The pluperfect, as an augmented perfect, is equivalent to the corresponding Greek tense in form only. It cannot be distinguished in syntactical use from the impf. in some examples and from the aor. in others; e.g. *ātrā samudrā ā gūḷhām ā sūryam ajabhartana* then ye brought the sun hidden in the sea (x. 72⁷); *ūd u śyā devāḥ savitā yayāma hiraṇyāyīm amātim yām āśisret* that god Savitr now has raised up the golden sheen which he has spread out (vii. 38¹).

Future.

214. A. 1. The simple future is in comparatively rare use in V., being formed from only fifteen roots in the RV. and from rather more than twenty others in the AV. This limited employment is accounted for by its sense being partly expressed by the subjunctive and to some extent by the present. It means that, according to the opinion, expectation, intention, hope or fear of the speaker, an action is to take place in the near or the remote future. The sphere of the future includes that of the will, the specific meaning of the subjunctive, but the stress is here laid on

the futurity rather than the purpose; e. g. *atha_ataḥ paśor vibhaktis: tasya vibhāgaṃ vakṣyāmaḥ* next (comes) the division of the (sacrificial) animal: (now) we will (shall) state its division (AB.).

Examples from the RV. are: *staviṣyāmi tvām aham* I shall praise thee (i. 44^b); *kīm evā vakṣyāmi kīm u nū manīṣye* what pray shall I say, what shall I now think? (vi. 9^b); *yady evā kariṣyātha sākāṃ devāir yajñīyāso bhaviṣyatha* if ye will do so, you will be partakers of the sacrifice with the gods (i. 161²); *nā tvāvaṃ indra kās canā nā jāto nā janīṣyate* no one equal to thee, O Indra, has been born or will be born.

2. In B. the simple future is frequently used after verbs of speaking, knowing, thinking, hoping, fearing, which are sometimes also to be supplied; e. g. *só 'bravid: idāṃ māyi vīryaṃ, tát te prá dāsyāmi*, *iti* he said: here is heroism in me, that I will give thee (TS.); *tó ha_ūcuḥ kēna rājā, kēna_ānikena yotayāma* *iti* they said: with whom as king, with whom as leader shall we fight? (ŚB.); *tātra vidyād: varṣiṣyati_iti* in regard to that he should know: it will rain (ŚB.); *indro ha vá ikaṣāṃ cakre: mahād vá itó 'bhvāṃ janīṣyate* Indra reflected: a great abuse will arise from this (ŚB.); *sarvā devatā āśamsanta: mām abhi prati patsyati_iti* all the gods hoped: he will begin with me (AB.); *yādi bibhīyād duṣcarmā bhaviṣyāmi_iti* if he should fear, 'I shall suffer from skin disease' (TS.); *āsura vá iṣṭakā acinvata: divam ā rokṣyāma* *iti* the Asuras built up the bricks (thinking): we shall scale heaven (MS.).

a. After an impv., the fut. is often used with *ātha*; e. g. *pātip nū me pūnar yuvānaṃ kurutam: ātha vāṃ vakṣyāmi* (ŚB.) make my husband young again: then I shall tell you (two).

B. After the impv. of ā-i or pra-i the 1. pers. fut. is equivalent to an exhortation; e. g. *prā_ita, tād eṣyāmaḥ* come, we will go there (ŚB.).

γ. With the negative *nā*, the 2. and even the 3. pers. may have the value of a prohibition; e. g. *devān rāksāṃsi . . ajighāmsan: nā yaksyadhva* *iti* the Rakṣases wished to slay the gods (saying): you shall not sacrifice (ŚB.); *tān vīve devā anonudyanta neha pāsyanti neha_iti* all the gods drove them back (saying): they shall not drink here, not here (AB.).

B. The periphrastic future though not occurring in V., is frequent in B. It expresses that something will take place at a definite point of time in the future. It is therefore often accompanied by such words as *prātār* early in the morning, *āvās* to-morrow (but never by *adyā* to-day). The point of time, however, need not be expressed by an adverb; it may be defined by a clause. Examples are: *samvatsara-tamīm rātrim ā gachatāt, tān ma ekāṃ rātrim ante śayitāno, jāto u te 'yām tārbhi putró bhavitā* come for the night of this day year, then you

will lie beside me for one night, then too this son of thine will be born (ŚB. ; **yádi purá samsthānād dīryeta₂ adyá varṣiṣyati₁ itī brūyād** ; **yádi samsthite évó vrasṭā₂ itī brūyāt** *if it (the vessel) should be broken before the completion (of the sacrifice) he should say : it will rain to-day ; if it has been completed, he should say : it will rain to-morrow* (MS.) ; **yarhi vāva vo mayā₂ artho bhavitā₁, tarhy eva vo 'haṃ punar āgantāsmi** *when you will have need of me, then (on that particular occasion) I will come back to you* (AB.).

a. Sometimes this form is used to express not that an action will take place at a definite time, but that it will take place with certainty ; e.g. **sā evā₂ iyām adyā₁ āpi pratiṣṭhā₂, sā₂ u evā₁ āpi₂ áto 'dhi bhavitā** *this is the foundation to-day, and it will also (certainly) be so in future* (ŚB.).

A. Imperative.

215. The only pure impv. forms are those of the 2. 3. sing. and 3. pl., represented by **bháva** and **bhávatāt**, **bhavasva** ; **bhávatu** ; **bhávantu**, **bhávantām**. The forms later regarded as imperatives of the 1. pers., **bhāvāni**, **bhāvāva**, **bhāvāma** are subjunctives (cp. 131) : while the 2. 3. du. and 2. pl. **bhávataṃ**, **bhávataṃ**, **bhávethāṃ**, **bhávetaṃ** ; **bhávata**, **bhávadhvam**, are injunctives (cp. 122 a α).

a. The impv. does not express commands only, but also a desire in the widest sense, such as a wish, a request, advice, a direction ; e.g. **devāṃ ihā₂ ā vaha** *bring hither the gods* (i. 14¹²) ; **āheḥamāno bodhi** *be not angry* (i. 24¹¹) ; **imāni₂ asya śirṣāṇi chinddhi** *cut off these heads of his* (MS.) ; **vṛkṣe nāvam prāti badhnīṣva** *tie the ship to the tree* (ŚB.) ; **prā vām aśnotu suṣṭutiḥ** *may the hymn of praise reach you two* (i. 17⁹) ; **hanta na éko vettu** *come, let one of us find out* (ŚB.).

b. The sphere of the ordinary impv. is the present ; it may, however, still be used for the later of two opposed actions ; e.g. **vāram vṛṇīṣva₂ átha me pūnar dehi** *choose a boon and then give it me back* (TS.). The form in **tād**, however, has a tendency in V. to express the more remote future, and in B. does so distinctly ; e.g. **ihā₂ evā₁ mā tiṣṭhantam abhyéhi₂ itī brūhi**, **tām tú na āgatām pratiprá**

brūtāt tell her : come to me as I stand here ; when she has come, you shall (then) tell it us (ŚB.). As this form is only active, the subj. takes its place in middle verbs ; thus *tām vṛṇīṣva = do thou choose it (now) as opposed to tām vṛṇāṣai choose it then (ŚB.).*

α. The genuine impv. seems never to be found in negative sentences ; thus it never appears in V. with the prohibitive particle *mā* (which is used with injunctive forms only, and in B. almost exclusively with the aor. inj.). It is employed in positive principal clauses only ; e.g. *vī no dñehi yáthā jīvāma so dispose us that we may live (ŚB.).* A subordinate clause with ind., subj., or (very rarely) opt. may precede or follow ; e.g. *yás tvām dūtām saparyāti, tāsya sma prāvītā bhava be the promoter of him who adores thee as a messenger (i. 12^a) ; sām vidúṣā laya yó . . anuśāṣati bring us together with one who knows, who may give us directions (vi. 54¹) ; idām me haryatā váco yāsyā tātēma tārāṣā śatām himāḥ gladly accept this word of mine by the force of which we could pass a hundred winters (v. 54^{1b}). In such periods the form with *tād* would regularly be used in B.*

β. The RV. has a number of 2. sing. forms made with *ai* added directly to the root, which are clearly used imperatively, as is indicated by their being generally accompanied by imperatives (sometimes by subjunctives and imperatives) ; e.g. *á devébhir yāhi yákaṣi ca come with the gods and sacrifice (i. 14¹).* These forms are confined to the RV. (and passages borrowed from it except *satai* (AV. vi. 110¹); and they are restricted to positive principal sentences.

B. Injunctive.

Formally this mood corresponds to an unaugmented past tense (including the 2. 3. du. and 2. pl. as represented by act. *bhávataṁ, bhávataṁ, bhávata* ; mid. *bhávethāṁ, bhávetāṁ, bhávadhvam*, which later came to be regarded as imperatives). Its use constitutes one of the chief difficulties of Vedic grammar and interpretation, because it cannot always be distinguished from the subjunctive (e.g. *gamat* might be the subj. of *á-gan* or the inj. of *á-gamat*) or from an unaugmented indicative (e.g. *cáraḥ* might be = *á-caraḥ*). Judged by its uses the inj. probably represents a very primitive verbal form which originally expressed an action irrespective of tense or mood, the context showing

which was meant. The addition of the augment gave the sense of a past tense to one set of forms, while the rest finally became incorporated with the impv. The general meaning of the inj. expresses a desire, combining the senses of the subj., the opt., and the impv. As compared with the subj., the inj. is essentially appropriate in principal clauses, though it sometimes appears in subordinate clauses introduced by relatives or the relative conjunctions *yád* and *yadā*.

a. The first person expresses an intention the execution of which lies in the power of the speaker; e. g. *indrasya nú vīryāṇi prā vocam* now I will proclaim the heroic deeds of Indra (i. 32¹). Sometimes, however, the execution depends on another; e. g. *agnīm hinvantu no dhīyas : téna jeṣma dhānam-dhanam* let our prayers urge Agni : through him we shall assuredly win booty after booty (x. 156¹).

b. The second person is used exhortatively, very often beside an impv.; e. g. *sugā naḥ supāthā kṛṇu ; pūṣann ihā kratūṃ vidaḥ* do thou make fair paths for us easy to traverse; O Pūṣan, here procure us wisdom; *adyā no deva sāvīḥ sāubhagam, pārā duṣvāpnyam suva* to-day, O god, procure us good fortune; drive away evil dream (v. 82⁴). A parallel opt. is much less common; e. g. *etēna gātūṃ vido naḥ ; ā no vavṛtyāḥ suvitāya* by reason of that find for us the path; mayst thou bring us to welfare (i. 173¹³).

c. The third person also is used exhortatively, very often beside an impv.; e. g. *sémām vetu vāsaṭkṛtim ; agnir juṣata no girāḥ* let him come to this Vasaṭ call; may Agni accept our songs (vii. 15⁶); it is often accompanied by a 2. sing. impv.; e. g. *ā idām barhīr yājamānasya sīda ; áthā ca bhūd ukthām indrāya śastām* seat thyself upon this straw of the sacrificer; and then may the hymn be sung to Indra (iii. 53³). It appears less frequently with the subj.; e. g. *úpa bráhmāṇi śṛṇava imā no, áthā te yajñas tanvè váyo dhāt* mayst thou listen to these our prayers, and then let the

sacrifice bestow vigour on thyself (vi. 40⁴). A parallel opt. is not common; e.g. **pári no hetí rudráśya vṛjyāḥ, pári tveśáśya durmatír mahí gāt** *would that the dart of Rudra pass us by, let the great malevolence of the impetuous one avoid us* (ii. 33¹⁴).

d. The injunctive is very frequently used alone (unaccompanied by any other modal form) in an impv. sense; e.g. **imá havyá juṣanta naḥ** *let them accept these oblations of ours* (vi. 52¹¹); the preceding verse has the regular impv.: **juṣántām yújyam páyaḥ** *let them accept the suitable milk*.

In negative sentences the inj. is the only mood (with the exception of the single opt. form **bhujema**) with which the prohibitive particle **mā** can be used; e.g. **mā na indra pārā vṛṇak** *do not, O Indra, abandon us* (viii. 97⁷); **viśvāyan mā na á gan** *let not any swelling thing come near us* (vii. 50¹); **mā tántuś chedi** *let not the thread be cut* (ii. 28⁵). The aor. form is commoner than the impf. form in the RV., but its relative predominance has greatly increased in the AV.

e. The inj. not infrequently expresses a future sense like the subj. (215 C) in two types of sentences:

1. in positive interrogative sentences; e.g. **kó no mahyá áditaye púnar dāt** *who will give us back to great Aditi?* (i. 24¹). The subj. itself is here sometimes found beside it; e.g. **kadá mártam arādhāsam padá kṣúmpam iva sphurat, kadá naḥ śúśravad girāḥ** *when will he spurn the niggardly mortal like a mushroom with his foot; when will he hear our songs?* (i. 84⁸).

2. in negative sentences with **ná**; e.g. **yám ádityā abhi druho rákṣathā, ném aghám naśat** *whom, O Ádityas, ye protect from harm, him misfortune will not reach* (viii. 47¹).

a. In B. the use of the inj. in positive sentences has almost entirely disappeared. The ŚB., however, preserves several examples; e.g. **deván avat** *let it refresh the gods*; also sometimes in subordinate clauses, especially with **néd**; e.g. **néd idám bahirdhá yajñád bhávat** *lest it be outside the sacrifice*.

On the other hand the inj. is very frequent in negative sentences,

in which it constantly appears with *mā*, in the vast majority of cases in the aor. form. Only a few examples of the impf. form occur: *mā vadhadhvam slay not* (TS.); *mā bibhīta fear not* (AB.); *kilbiṣam nu mā yātayan let them not reprove it as a fault* (AB.); and from the perfect: *mā suṣupthāh sleep not* (SB.).

C. Subjunctive.

The meaning of the subj. is best brought out by contrasting its use with that of the opt. From this it appears that the fundamental sense of the subj. is will, while that of the opt. is either wish or possibility (this mood being therefore alternatively called optative or potential). This distinction appears clearly from the fact that in the first person in independent sentences one group of verbs in the RV. employs the subj. exclusively or almost exclusively, while another employs the opt., because in the former the execution is dependent on the will of the speaker, while in the latter it is not in his control, but is only possible. With the subj. are thus used the verbs *han strike*, *kṛ make*, *su press*, *brū speak*. With the opt. on the other hand appear: *ji conquer*, *tṛ overcome*, *sah conquer*; *aś and naś obtain*, *vid acquire*, *iś be master of*; *sac be associated with*; *ā-vṛt attract* (to the sacrifice); *śak be able*; *mad be happy*; *ṛdh prosper*; *paś live to see*; *as be* (with predicates such as *prosperous*, &c.); also certain sacrificial verbs: *idh kindle* (with the co-operation of the god), *dāś worship*, *vac and vad speak* (effectively), *vidh serve*, *sap please = obtain the favour of* (a god), *hū call* (= *bring hither*).

1. The meanings expressed by the different persons of the subj. are the following:

The first person declares the will of the speaker; e.g. *svastāye vāyum ūpa bravāmahai for welfare we will invoke Vāyu* (v. 51¹²). It is often accompanied by the particles *nū* and *hānta*; e.g. *prā nū vocā sutéṣu vām I will now praise you two at the libations* (v. 69¹). The 1. du. and pl. may also express an exhortation to another to share an action with

the speaker, an impv. usually then preceding ; e.g. *dakṣiṇatō bhavā me : ádhā vṛtrāṇi jaṅghanāva bhūri stand on my right : then we two will slay many foes* (x. 83⁷) ; or an exhortation to aid the speaker ; e.g. *jéṣāmaṇdra tváyā yujā we will conquer (= let us conquer) with thee as our ally* (viii. 63¹¹).

In B. the usage is the same ; e.g. *vāraṃ vṛṇai I will choose a boon* (TS.) ; *hantaṇimān bhīṣayai well, I will terrify them* (AB.) ; *vāyūṃ devā abruvan : sōmam rájanam hanāmaṇti the gods said to Vayu : let us slay king Soma* (TS.).

The second person is used exhortatively : *háno vṛtrám, jáyā apāḥ slay Vṛtra, win the waters* (i. 80³). It often follows a 2. pers. impv. ; e.g. *agne śrṇuhi ; devóbhyo bravasihear, O Agni, do thou say to the gods* (i. 139⁷) ; sometimes it follows a 8. pers. impv. ; e.g. *ā vām vahantu . . áśvāḥ, pibātho asmé mádhūni let the horses bring you two ; do ye drink the honied draughts beside us* (vii. 67¹). When an expectation is indicated, the subj. is almost equivalent to a future ; e.g. *áchānta me, chadáyāthā ca nūnám ye have pleased me and ye shall please me now* (i. 165¹²).

In B. the 2. pers. subj. is used only when the speaker makes a condition or gives a direction relating to the (not immediate) future ; e.g. *atho etaṃ varam avṛṇita : mayāṇeva prācīm díśam pra janāthaṇti so he made this condition : through me ye shall (in future) discover the eastern quarter* (AB.).

The third person is as a rule used in exhortations to the gods, though the subject is not always the name of the deity ; e.g. *imám naḥ śrṇavad dhávam he shall hear this our call* (viii. 43²²) ; *pári ṇo hélo váruṇasya vṛjyāḥ ; urūṃ na indraḥ kṛṇavad u lokám may the wrath of Varuna avoid us ; Indra shall procure us wide space* (vii. 84²) ; *sá devāṃ āṇihá vakṣati he shall bring the gods hither* (i. 1²) ; *prá te sumná ṇo áśnavan thy good intentions shall reach us* (viii. 90⁶). The subj. sentence is sometimes connected with a preceding one ; e.g. *agním iḥe : sá u śravat I praise Agni : he shall hear* (viii. 43²⁴). The subj. here often approaches the

future in sense, being then usually opposed with *nūnām* or *nū* to another verb: *úd u śyá deváh savitá . . asthāt: nūnām devébhyo ví hí dhāti rátnam god Savitr has just arisen: he will now distribute bounty to the gods* (ii. 38¹); *uvāsa uśá uchāc ca nū Dawn has flushed (in the past) and she will flush now* (i. 48³). Sometimes there is no opposition; e.g. *á ghā tá gachān úttará yugāni, yátra jāmáyaḥ kṛṇāvan ájāmi there shall come those later generations when those who are akin will do what befits not kinsmen* (x. 10¹⁰).

In B. the 3. pers. subj. is not found in the hortative sense, appearing only when a condition, promise, or curse is expressed; e.g. *vṛṇīṣva ity abruvan; so 'bravin: maddevatyā eva samid asad iti they said: choose a boon; he replied: the fuel shall be sacred to me* (MS.); *sá abrauid: váraṃ vṛṇai; khātāt parābhaviṣyānti manye: táto mē parā bhūvam iti; purā te samvatsarād āpi rohād ity abravīt she said: I will make a condition; I think I shall perish in consequence of digging; let me not perish. He replied: before the lapse of a year for you, it (the wound) shall heal up* (TS.); *devās tān āsapan: svena vaḥ kiṣkunā vajreṇa vṛścān iti the gods cursed them (the trees): they shall destroy you with your own handle, with a bolt* (TB.). The 3. pers. subj. often also expresses the purpose of a ceremony; e.g. *śṛṇād iti śaramāyaṃ barhīr bhavati* (MS.) *the litter is made of reeds with the intention: it shall destroy him (the adversary).*

2. The syntactical employment of the subj. is twofold.

a. It appears in principal sentences:

α. with interrogatives, either the pronoun or the adverbs *kathā how? kadā when, and kuvid*; e.g. *kīm ū nū vaḥ kṛṇavāma what, pray, shall we do for you?* (ii. 29³); *kathā mahé rudriyāya bravāma how shall we speak to the great Rudra-host?* (v. 41¹¹); *kadā naḥ śuśravad girāḥ when will he hear our prayers?* (i. 84¹¹). *kuvid* nearly always accen-
tuates the verb (which is thus treated as in a subordinate clause): e.g. *aśvinā sū ṛṣe stuhi: kuvīt te śrávato hávam the Aśvins praise well, O seer: shall they hear thy call?* (viii. 26¹⁰).

In B. first persons only seem to be met with in this use, and an interrogative word is sometimes lacking

β. In negative sentences with *ná not*; e.g. *ná tá náśanti*;

ná dabhāti tāsakarāḥ *they perish not ; no thief shall (can) harm them* (vi. 28³).

In B. **ná** is similarly used ; e. g. **ná** ató 'parāḥ kās oasā sahā śārī-
rona amto 'eat from now onwards no one shall be immortal with his body
(ŚB.). Once only, in a command, is the subj. used with **mā** : **akamāp
ama mā nī padyāsat** *you shall not approach me (in future) against my will*
(ŚB.).

b. In dependent clauses the subj. is used either with a negative or with relatives (pronominal or adverbial):

α. in a final sense with the negative particle **néd** *that not, lest*. The antecedent clause has either an ind. or an impv. ; e. g. **hotrād ahām varuṇa bibhyad āyam, néd evā mā
yunājann ātra devāḥ** *fearing the office of Hotr, O Varuṇa, I went away, lest the gods should appoint me thereto* (x. 51⁴) ;
**vy ūchā duhitar divo mā cirām tanuthā āpaḥ, nēt tvā
stenām yāthā ripūṃ tātāti sūro arciṣā** *shine forth, daughter of the sky, delay not long thy work, lest the sun scorch thee, like a hostile thief, with his ray* (v. 79⁹).

In B. the antecedent clause has either an ind. or an opt. ; e. g. **ātha
yān ná prēkate, nēn mā rudrō hināsad** *iti now (the reason) why he does not look is lest Rudra should injure him* (ŚB.) ; **tān ná dadbhīḥ khāded,
nēn mā idām rudriyam datō hināsad** *iti he should not chew it with his teeth, lest this that belongs to Rudra injure his teeth* (ŚB.). A gerundive in the antecedent clause has also been noted in the AB.

β. in relative clauses :

1. such a clause normally precedes if it contains a supposition determining the sense of the principal clause ; the latter usually has an impv., not infrequently a subj., seldom an inj. or ind. ; e. g. **yó naḥ pṛtanyād, āpa tām tam id
dhatam** *whoever shall combat us, him do ye two slay* (i. 132⁶) ;
yās tūbhyam dāsān ná tām āmho aśnavat *who shall serve thee, him no distress can reach* (ii. 23⁴) ; **utā nūnām yād in-
driyam kariṣyā indra pāumsyam, adyā nákiṣ tād ā
minat** *and what heroic, manly deed thou, Indra, shall now do, that let no one belittle to-day* (iv. 30²³) ; **yāsmāi tvām sukṛte
jātaveda, u lokām agne kṛṇāvāḥ syonām, sá rayīm**

naśate svasti the righteous man for whom thou shalt procure, O Agni Jātavedas, a comfortable place, he obtains riches for welfare (v. 4¹¹).

In B. the use of the subj. in relative clauses is similar; but here the subj. is by far the commonest form in the principal clause, the impv. and ind. (sometimes omitted) being rare; e.g. *tāny abruvan, varam vṛṇāmahai: yād āsurāṇ jāyāma, tān naḥ sahā-asad iti they said, we will make a condition: what we shall win from the Asuras that shall be ours in common (TS.); yās tvā kśā ca-upāyat, tūṣṇim evā-āsva whoever shall come towards you, sit still; yād vṛndāśai tāt te 'gnihoṭrām kurmaḥ what thou shalt find, that we (shall) make thy fire-oblation (MS.); tād vai sāmṛddham yām devāḥ sādḥāve kārmaṇe juṣāntai that, indeed, (is) excellent, if the gods shall be pleased with him for a good work (SB.).* In the last example the relative clause exceptionally follows.

2. The relative clause follows if it expresses a final or consequential sense (*in order that, so that*) arising from the principal clause; the latter usually has an impv., but sometimes an inj., opt., or ind.; e.g. *sām pūṣan viduṣā naya, yō āñjasā-anuśāsati, yā evā-idām iti brāvat associate us, O Pūṣan, with a wise (guide) who shall at once direct us and who shall say: here it is (vi. 54¹); asmābhyam tād rādha āgāt, sām yāt stotṛbhya āpāye bhāvāti let that wealth come for us which shall be a blessing to thy praisers and thy kinsman (ii. 38¹¹); tād adyā vācāḥ prathamam masīya yēna-āsurāṇ abhi devā āsāma I would to-day think of that as the first (point) of my speech whereby we gods shall overcome the Asuras (x. 53⁴); imām bibharmi sūkrtaṁ te aṅkuśam yēna-ārujāsi maghavaṇ chaphārūjaḥ I bring to thee this well-fashioned weapon (with which =) in order that thou shouldst break the hoof-breakers (x. 44⁹). The subj. of these relative clauses sometimes comes to have a purely future sense; e.g. *ó (= ā_u) té yanti yé āpariṣu páśyān those are coming who in future days will see her (i. 113¹¹).**

In B. this type of relative clause with the subj. is rare; e.g. *yān mā dhināvat tān me kuruta procure for me that which shall refresh me (SB.); hanta vayam tāt ṛjāmahai yād asmān anvāsad iti come, let us create what shall come after us (SB.).*

γ. with relative conjunctions :

1. **yád**, which, if the clause is determinative, means *when* ; the dependent clause then precedes, while the principal clause usually contains an impv., but sometimes an inj., a subj., or an opt. ; the conjunction means *in order that, so that*, if the dependent clause is final or consequential ; the dependent clause then follows, while the principal clause contains an impv., a subj., or an ind., e. g.

if **yád** = *when* : **ūṣo yád adyá bhānūnā ví dvārāv ṛṇāvo divāḥ, prá no yachatād avrkām** *O Dawn, when to-day with thy beam thou shalt open the doors of heaven, then bestow on us safe shelter* (i. 48¹³) ; **yád adyá bhāgām vibhājāsi nṛbhya, ūṣo devó no átra savitā dāmūnā ānāgaso vocati sūryāya** *when thou shalt to-day distribute a share to men, O Dawn, god Savitr, the house friend, shall declare us guiltless to Sūrya* (i. 123³) ; **yád va āgaḥ puruṣātā kārāma, mā vas tāsyaām āpi bhūma** *when we shall commit a sin against you after the manner of men, let us not have a part in that (shaft) of yours* (vii. 57⁴) ; **yád didyávaḥ pṛtanāsu prakrīḷān, tāsya vām syāma sanitāra ājēḥ** *when shafts shall play in battles, of that conflict of yours we would be the winners* (iv. 41¹¹).

if **yád** = *in order that, or so that* : **sá ā vaha devātātim yaviṣṭha, śárdho yád adyá divyām yājāsi** *so bring hither the gods, O youngest, that thou mayst adore the heavenly host to-day* (iii. 19⁴) ; **tavéd u tāḥ sukirtáyó 'sann utá práśastayaḥ, yád indra mṛṣáyāsi naḥ** *these laudations and praises shall be thine, that thou, O Indra, mayst be merciful to us* (viii. 45³³) ; **ná pápāso manāmahe, yád in nv indram sákhāyam kṛṇávāmahai** *we deem not ourselves wicked, (so) that we can now make Indra our friend* (viii. 61¹¹). In such posterior clauses the **yád** sometimes comes to express the content of the principal clause ; e. g. **ná te sákhā sakhyām vaṣṭy etát, sálakṣmā yád viṣurūpā bhāvāti** (x. 10²) *thy friend wishes not this friendship, that she who is of the same type (= akin) shall become of a different kind (= not akin)*. This **yád** may

once be translated by *till*: **kiyāty ā yāt samāyā bhavāti yā vyūṣūr yās ca nūnām vyuchān** *in what time will it be that (= how long will it be till) she shall be between those that have shone forth and those that shall now shine forth?* (i. 113¹⁰).

In B. the subj. is rarely found in these clauses with **yād**; e.g. **tāt prāpnuhi yāt te prāṇō vātam apipādyātai** *attain this that your breath shall transfer itself to the wind* (ŚB.).

2. **yātra** when seems not to occur in V. with the subj. when it is a genuine conjunction (that is, when it is not equivalent to the loc. of the relative pronoun).

In B., however, it is found with the subj. in the sense of a future perfect; e.g. **yātra hōtā chāndasaḥ pāram gāchāt, tāt pratiprasthātā prātaranuvākām upā kurutāt** *when the Hotṛ shall have got to the end of the metre, then let the Prutiprasthātṛ start a Prātaranuvāka* (ŚB.).

3. **yāthā** with the subj. as an antecedent clause means *as*, the principal clause containing an impv. or a subj.; as a posterior clause it has the sense of *in order that, so that*, the principal clause containing either a demand (generally impv., occasionally inj., opt., or gerundive) or a statement (ind. pres. or aor., act. or pass.). Examples of the first use are: **yāthā hotar mānuṣo devātātā yājāsi, evā no adyā yakṣi devān** *as thou canst, O priest, worship at the divine service of man, so do thou for us to-day worship the gods* (vi. 4¹). This use does not seem to occur in B. Examples of the second use are: **gṛhān gacha gṛhāpatnī yāthā āsaḥ** *go to the house that you may be mistress of the house* (x. 85²⁶); **idānīm āhna upavācyo nṛbhiḥ, śroṣṭhaṃ no ātra drāviṇaṃ yāthā dādhat** *at this time of day he is to be addressed by men that he may here bestow on us the best wealth* (iv. 54¹); **mahatām ā vṛṇīmahé 'vo, yāthā vāsu nāsāmahai** *we implore the favour of the great, in order that we may obtain riches* (x. 36¹¹); **idāṃ pātram apāyi mātṣad yāthā saumanasāya devām** *this bowl has been drunk up, in order that it may exhilarate the god to benevolence* (vi. 44¹⁶). The negative in such clauses is **nā** or **nū**.

a. In B. the usage is similar; the principal clause here contains either an impv. or a subj.; e.g. *tathā me kuru yathā* ^{aham} *mām senām jayāni* so arrange for me that I may conquer this army AB; *saṇḍhām nū sām dadhāvahai yāthā tvām evā praviśānti* now let us two make an agreement in order that I may enter into thee (MS.).

4. *yadā* when, with the subj. (pres. or aor.), which then has the value of a fut. perf., is regularly antecedent, the principal clause containing an impv. or a subj.; e.g. *értāṃ yadā kārasi jātavedo, ātha im enam pari dattāt pitṛbhyah* when thou shalt have made him done, then deliver him to the fathers (x. 16²); *yadā gāchāty āsunitim etām, ātha devānām vaśanir bhavāti* when he shall have gone to that spirit world, then he shall become subject to the gods (x. 16²). *yadā kadā ca* whenever seems to give the verb the same sense: *yadā kadā ca sunāvama sōmam, agniḥ tvā dūtō dhanvāty ācha* whenever we shall have pressed Soma, Agni shall hasten to thee as a messenger (iii. 53⁴).

a. The usage of B. is the same; e.g. *sā yadā tām ativārdhā, ātha karṣūṃ khātvā tāsyaṃ ma bibharāsi* when I shall have outgrown that (vessel), then having dug a trench you shall keep me in it (SB.).

5. *yādi* if with the subj. generally precedes the principal clause, which contains an impv., a subj., (rarely) an opt., or an ind. (sometimes to be supplied); e.g. *yādi stōmaṃ māma śrāvad, asmākam indram indavo mandantu* if he shall hear my praise, let these drops of ours gladden Indra (viii. 1¹⁵); *yājāma devān yādi śaknāvāma* we will adore the gods, if we shall be able (i. 27¹⁴); *yādi prāti tvām hāryāḥ . . apā enā jayema* if thou shalt accept (it) gladly, we might thereby win the waters (v. 2¹¹); *indrā ha varuṇā dhōṣṭhā, yādi sōmaiḥ . . mādāyato* Indra and Varuna (are) the most liberal, if they shall delight in the Soma offerings (iv. 41³).

a. In B. the subj. with *yādi* is very rare; an example is *yādi tvā etāt pūnar brāvatas, tvām brūtāt* if they too shall say this again to thee, do thou say (SB.).

6. *yād* so long as occurs twice with the subj. in the RV.: *anānukṛtyām apunās cakāra yāt sūryāmāsā mithā uccā-*

rātaḥ *he has once for all done what is inimitable so long as sun and moon alternately shall rise* (x. 68¹⁰); **vásiṣṭhaṃ ha várūno . . řṣim cakāra . . yān nú dyāvas tatānan, yād uśasaḥ** *Varuṇa has made Vasiṣṭha a seer, so long as the days shall extend, so long as the dawns* (vii. 88⁴). In B. **yād** does not occur.

δ. The subj. is sometimes used in an antecedent clause with **ca** in the sense of *if*, which is then treated as a subordinate conjunction and accentuates the verb; e.g. **indras ca mrlāyāti no, ná naḥ paścād aghāṃ naśat** *if Indra shall be gracious to us, no evil shall afterwards touch us* (ii. 41¹¹).

D. Optative or Potential.

216. 1. The meaning of the opt. is predominantly a wish, which is modified according to the person of the verb.

The first person, which is very common, expresses the wish of the speaker, generally addressed to the gods; e.g. **uśas tám aśyāṃ yaśásam rayim** *O Dawn, I would obtain that glorious wealth* (i. 92⁴); **vidhéma te stómaiḥ** *we would worship thee with songs of praise* (ii. 9³); **vayāṃ syāma pátayo rayiṇām** *we would be lords of riches* (iv. 50⁶).

In B. the sense of the first person is similar, but its occurrence, owing to the nature of the subject-matter, is far less common; e.g. **viśé ca kṣatrāya ca samādaṃ kuryām** *I should like to create enmity between people and nobility* (MS.).

The second person is much less common. It is almost exclusively used to express a wish or a request addressed to a god; e.g. **á no mitráváruṇā hotráya vavṛtyāḥ** *pray bring Mitra and Varuṇa to our oblation* (vi. 11¹); **tyá me hávam á jagmyātam so, pray, do ye two come to my call** (vi. 50¹⁰); **prá sú na áyur jīvāso tīrotana** *do ye, pray, extend fully our allotted span that we may live* (viii. 18²²). We might here often rather expect the impv., which indeed frequently either precedes or follows the 2. opt.; e.g. **dhiṣvá vājraṃ rakṣohatyāya: sāsahīṣṭhá abhi spṛdhaḥ** *take the bolt for*

the slaughter of the demons : mayst thou overcome our foes (vi. 45¹⁸); *imám me samídham vaneḥ; imá ū śu śrudhī girāḥ pray accept this my fuel; graciously hear these songs* (ii. 6¹).

In B. the second person is used almost exclusively in wishes; e. g. *asmín yájamāne bahvyāḥ syāta may you be numerous beside this sacrificer* (ŚB.).

The third person is used in the three different senses of wish, precept, or supposition; e. g. *mīdhvām asmákam babhūyāt may he be bountiful to us* (i. 27⁷); *imám amftam dūtām kṛṇvīta mārtyaḥ this immortal the mortal should make his messenger* (viii. 23¹⁰); *pṛṇānn āpir āpṛṇantam abhi syāt the friend who bestows would prevail over him who does not bestow* (x. 117⁷). In the sense of a supposition (regarded as possible or probable) the opt. seldom appears independently, but often in an apodosis.

In B. it is common in all three senses: expressing a wish; e. g. *apaś-ūḥ syāt may he be bereft of cattle* (TS.); a general precept (where a gerundive may also be used); e. g. *kṣāume vāsānā agnīm ā dadhiyātām, té adhvaryāve dōye wearing linen garments the two should lay the fire, the two (garments) should be given to the Adhvaryu* MS., a supposition in the apodosis of periods, but seldom independently; e. g. *nāśasya tāṃ rātrim apó gṛhān prā hareyur; āpo vai śāntiḥ śamāyeyur eva* (MS.) *they should not during that night bring water into his house, for water is extinction, they would thus extinguish* (if they did this). The protasis in this example must be supplied.

2. The syntactical employment of the optative is two-fold:

a. it appears in principal sentences (for the most part retaining the sense of a wish) with interrogatives, either the pronoun or the adverbs *kathá how? kadá when?* and *kuvid*; e. g. *kásmai devāya haviṣā vidhema what god would we worship with oblation?* (x. 121¹); *kadá na indra rāyá ā daśasyeḥ when wouldst thou, O Indra, bestow riches upon us?* (vii. 37⁵); *kuvit tutujoyāt sātāye dhiyaḥ* (i. 142⁶) *would he not stimulate our prayers for gain?* (cp. p. 354, 2 a). A possibility is sometimes thus repudiated; e. g. *kád dha nūnám*

ṛtā vādanto āṇṭaṃ rapema *how could we now speaking righteous words utter unrighteousness?* (x. 10⁴).

In B. the optative with interrogatives may express a wish, precept, possibility, or the repudiation of a suggestion; e.g. **kathāṃ nū prā jāyeya** *how should I propagate myself?* (ŚB.); **yāmim eva pūrvāṃ śaṃset** *he should first pronounce the formula addressed to Yama* (AB.); **kīṃ māma tātaḥ syāt** (ŚB.) *what would then accrue to me (if I did this)?* **kās tād ā driyeta** *who would pay attention to that?* (ŚB.).

a. The opt. appears in negative sentences with **nā** *not*, sometimes **nū** *cid* *never*. The sense is either optative or potential; e.g. **nā riṣyema kadā canā** *may we never suffer harm* (vi. 54⁹); **nū cin nū vāyōr amṭaṃ vī dasyet** *may the nectar of Vāyu never fail* (vi. 37³); **nā tād devō nā mārtyas tuturyād yāni prāvṛddho vṛṣabhaś cakāra** *no god, no mortal could surpass what the mighty bull has done* (viii. 96²). The only opt. form with which the prohibitive **mā** occurs is **bhujema**: **mā va éno anyākṛtaṃ bhujema** *may we not suffer before you for a sin done by others* (vi. 51⁷).

In B. the opt. is used with **nā** to express either a general prohibition or a potential sense; e.g. **tāsyā etād vrataṃ: nā āṇṭaṃ vaden, nā māṃsām aśniyāt** *this is his vow: he should not speak the untruth, he should not eat meat*; **nā enaṃ dadhikrāvā canā pāvayāṃ kriyāt** *Dadhikrāvan himself could not make him pure* (MS.).

b. In dependent clauses the opt. is used with relatives (pronominal or adverbial):

a. such a clause having a determining sense, usually precedes. This type is very rare in V.; e.g. **sūryāṃ yō brahmā vidyāt, sā id vādhyam arhati** *a priest who should know Sūryā deserves the bridal garment* (x. 85³⁴).

In B., on the other hand, clauses of this type, which always imply a supposition, are very common. The opt. here expresses a precept or a potential sense; the principal clause most often has the opt. also; e.g. **yām dviṣyāt, tāṃ dhyāyet** *whom he may hate, he should think of* (TS.); **yō vā imām ālābheta, mucyeta** *asmāt pāpmānah* *he who were to offer this (bull), would be delivered from this sin* (TS.). In the principal clause a gerundive occasionally appears or the verb *to be* has to be

supplied ; e.g. **yó rāṣṭrād āpabhūtaḥ syāḥ tasmai hotavyā** *this should be offered for him who should be deprived of his kingdom* (TS.) ; **yasya agnayo grāmyeṇa agninā samdahyeran, kā tatra prāyaścittih** *if any one's fires should be united with a village fire, what expiation (is) there ?* (AB.).

β. the relative clause, if it has a final or consequential sense (*in order that, so that*) follows. The principal clause contains an impv., a subj., or an opt. ; e.g. **revātīr naḥ sadhamāda indre santu yābhir mādema** (i. 30¹³) *let our feasts beside Indra be rich (by which =) that we may rejoice (in them) ; dhāsatho rayim yēna samātsu sāhiṣīmāhi* *bestow wealth on us (by which =) that we may be victorious in battles* (viii. 40¹) ; **yāyā āti viśvā duritā tārema sutārmāṇam ādhi nāvam ruhema** *we would ascend the rescuing ship (by which =) that we may cross over all misfortunes* (viii. 42³).

In B. final relative clauses with the optative are rare.

γ. with relative conjunctions :

1. **yād if** : in the antecedent clause of pres. conditional periods, the condition being generally regarded as unfulfilled. The apodosis normally contains a potential opt. (though isolated examples of the impv., inj., and ind. occur) ; e.g. **yād agne syām ahām tvām, tvām vā ghā syā ahām, syūṣ te satyā ihā āśiṣaḥ** *if I, O Agni, were thou, and thou wert I, thy prayers would be fulfilled* (viii. 44²³) ; occasionally the fulfilment of the condition is expected ; e.g. **yāc churuyā imām hāvam durmārṣam cakriyā utā, bhāver āpir no āntamaḥ** *if thou shouldst hear this call and shouldst not forget it, thou wouldst be our most intimate friend* (viii. 45¹⁴). The temporal sense of *when* with the opt. seems to occur only once in the RV. (iii. 33¹¹).

In B. (as in V.) **yād if** with the opt. is very common in the protasis, when the fulfilment of the condition is not expected (**yādi** with opt. being used when it is expected) ; e.g. **sā yād bhidyeta ārtim ārohet yājmanah** *if it should be broken, the sacrificer would fall into calamity* (TS.). The infinitive with **īśvarā** may take the place of the opt. in the principal clause ; e.g. **yad etām śamsed īśvarah parjanya varṣtoḥ** *if he were to repeat this (formula), Parjanya might not ruin* (AB.). Sometimes the

verb (opt. of *as be*) is omitted in the apodosis. The opt. with *yád* here rarely expresses a purely hypothetical case (that is, without the implication that the condition will not be fulfilled); e.g. *yán mām praviśēḥ kīm mā bhuñjyāḥ* (TS.) *if you were to enter me, of what use would you be to me?* (afterwards he does enter Indra).

a. *yád* with the opt. in the final sense of *in order that* is very rare; e.g. *yán nūnām aśyām gátim, mitrásyā yāyām pathā in order that I might now obtain a refuge, I would go on the path of Mitra* (v. 64³).

β. In B. *yád* with the opt in the sense of *that* is frequently used after *śva kalpate* is suitable, *ūt saḥate* endures, *ichāti* desires, *véda knows*, *yuktó bhavati* is intent, in posterior clauses; e.g. *ná hí tád avakálpate yád brūyāt* for *it is not fitting that he should say* (SB.); *ná vá śhám idám út sahe yád vo hótā syām* (SB.) *I cannot endure this that should be (= I cannot be) your Holr*; *tád dhy évā brāhmaṇena eṣṭávyam yád brahmavaroaś syāt* for *that is to be aimed at by the Brahmin, that he should be pious* (SB.); *svayām vá etásmā devā yuktā bhavanti yát sádhú vádeyuh* for *the gods themselves are intent on this, that they should say what is right* (SB.); *kás tád veda yád vratapradó vratám upotsiñcet* for *who knows (this that =) whether he who hands the fast-milk (should add =) adds (fresh milk) to it* (SB.). In the SB. *íśvará* also is used with this construction (in other Brāhmaṇas with the infinitive only) to express a possible consequence (though the *yád* is nearly always omitted); e.g. *pārāñ asmād yajñó 'bhūd iti íśvaró ha yát tátthā evá syát* the *sacrifice has turned away from him: it is possible that this should be so* (SB.). Otherwise the phrase regularly appears in the form of *iti íśvaró ha tátthā eva syát*, perhaps because *íśvará* came to be regarded as a kind of adverb = *possibly this might be so*.

γ. In B. *yád* introducing a clause with the opt. accompanied by *ná* and ending with *iti*, dependent on a verb of fearing or similar expression, is equivalent to *lest*; e.g. *devā ha vái bibhayām cakrur yád vái nah . . asuraraksasāni imám grāham ná hanyúr iti* the *gods feared lest the Asuras and Rakṣasas should destroy this draught* (SB.); *índro ha vá iksām oakre yán má tán ná abhihāved iti* *Indra pondered (fearing) lest that should vanquish him* (SB.).

2. *yádi* if with the opt. does not occur in the RV. and AV. at all, and only once in the SV.

In B. it is very common, expressing a condition the fulfilment of which is assumed (while *yád* with opt. implies non-fulfilment of the condition). The clause with *yádi* generally precedes. The apodosis has :

a. usually the opt., which expresses a precept applicable when the condition is fulfilled; e. g. *yádi purá samsthánád díryeta₂ adyá var-
ṣiṣyati₁ iti brūyāt* if (the vessel) should be broken before the completion (of the sacrifice), he should say: it will rain to-day (MS.); *yadi na śaknuyāt* so 'gnaye puroḥāsaṃ nir vapet if he should not be able to do so, he should offer a cake to Agni (AB.). The precept occasionally has a potential sense; e. g. *yády ékatayīṣu dvayīṣu vā₂ evagāched, aparódhuká enam syuh* (MS.) if he (the banished man) should return after one or two libations, they might exclude him from the sovereignty (but not if he returns at the conclusion of the ceremony).

β. *īśvará* with the infinitive; e. g. *īśvaro ha yady apy anyo yajeta₂ atha hotāraṃ yaśo 'rtoḥ* even if another should sacrifice (instead of him), it is possible that fame should come to the Hotṛ (AB.).

γ. a gerundive; *sa yadi na jāyeta, rākṣoghnyo gāyatriyo 'nūcyāḥ* if it (the fire) should not be kindled, the demon-slaying verses are to be repeated (AB.).

δ. an ind. (sometimes omitted if it is a form of *as be*); e. g. *tasmād yadi yajña ṛkta ārtiḥ syād brahmaṇa eva ni vedayante* therefore if at the sacrifice there should be any failure with regard to a *Ṛc* verse, they inform the Brahman priest (AB.); *yadi no yajña ṛkta ārtiḥ syāt, kā prāyaścittiḥ* if we shall have an accident at the sacrifice in regard to a *Ṛc* verse, what (is) the penance? (AB.).

ε. The difference between *yád* and *yádi* with the opt. may be illustrated by the following example: *yán no jáye-yur imá abhyúpa dhāvema, yády u jáyema₂ imá abhyupá vartemahi₁ iti* if they were to conquer us (not to be assumed), we should take refuge with these (friends), but if (as is to be assumed) we should conquer, we could again betake ourselves to them (MS.).

3. *yáthā* used in V. only in the sense of *in order that*, generally following the principal clause, which contains an impv., an inj., or an ind.; e. g. *āpa viśvāṃ amitrān nudasva, yáthā táva śárman mādema* drive away all foes that we may rejoice in thy protection (x. 131¹); *tváyā yáthā gr̥tsamadāso . . úparāṃ abhi syūḥ, sūribhyo gr̥naté tād váyo dhāḥ* bestow on the patrons and the singer this blessing that through thee the Gr̥tsamadás may be superior to their neighbours (ii. 4²);

á dáivyā vṛñimahé 'vāmsi, yáthā bhávema mīlhūse ánā-gāḥ *we implore the divine aids that we may be sinless before the gracious one* (vii. 97²).

a. In B. yáthā with the opt. has two uses. α. in antecedent clauses in the sense of *as, as if*, with a correlative meaning *so* in the principal clause, which contains an opt., an ind., or no verb; e. g. yáthā_eva chinñā naur bandhanāt plaveta, _ovam eva te plaveran *just as a boat cut from its fastening would drift, so they would drift* (AB.); sá yáthā nad-yái pārām parāpáśyed evām sváśya_áśusaḥ pārām párá cakhyau *as if he were looking across to the farther bank of a river, so he saw the end of his life from afar* (SB.); átho yáthā brüyád etán me gopāya_íti tādṛg evá tát *then it (is) so as if he were to say guard this for me* (TS.).

β. in posterior clauses in the sense of *how, so that*; e. g. úpa jānīta yáthā_iyám púnar ágáchet *do ye find out how she could come back* (SB.); tát táthā_ováhotavyám yáthā_agnīm vyaveyát *hence it is to be so poured that it may divide the fire* (MS).

4. yátra and yadá are not found with the opt. in V., and yáru does not occur at all in the RV. and AV.

In B. all three conjunctions are used hypothetically with the opt. in the sense of *when*.

a. yátra, besides having the sense of *when, in case*, often seems to mean *at the moment when, as soon as*; the principal clause has the opt. or the ind. e. g. mārutám saptákupālam nír vaped yátra vid rájānam jīyāset *he should offer a cake on seven dishes to the Maruts in case the people were to oppress the king* (MS); sá yátra prastuyāt tát etám japet *as soon as he the priest begins to sing, one should mutter the following prayers* (SB.).

β. yadá as soon as seems often to imply that the action of the opt. should be assumed to be past; it seems always to be followed by átha *then*; e. g. sá yadá samgrāmám jáyod átha_aindragnám nír vaped *as soon as he may have won a battle, he should sacrifice to Indra and Agni* (MS).

γ. yáru *when* is generally followed by the correlative tárhi *then* in the principal clause, which usually has the opt. also; e. g. yáru prajāḥ kṣudham nigācheyus, tárhi navaratréna yajeta *when his people should be exposed to hunger, then he should sacrifice with the rite of nine nights* (TS).

5. ced *if* is used with the ind. only in the RV. and only once with the opt. in the AV.

In B. it is used with the opt. like yadī with which it may interchange; e. g. etám ced anyasma anubruyās, tata eva te siraś chind-yam *if you were to communicate this to another, I would cut off your head* (SB.).

Precative

217. This form, which occurs in the RV and AV in principal clauses only, and never interrogatively, expresses a prayer or wish addressed to the gods almost exclusively, as is to be expected from the nature of those texts, e.g. **yo no dvéṣṭy ádharah sas padīṣṭa** *may he who hates us fall to the ground* (iii, 53²¹). When a negative is used it is **na**, e.g. **bhāgo me agne sakhye na mrdhyāh** *may my good fortune, O Agni, not relax in (thy) friendship* (iii, 54¹).

In B the precative is almost restricted to verse or prose formulas quoted and to paraphrases of such formulas, e.g. **bhuyasnam uttarām sāmām kriyasam iti gāvam lākṣma kuryat** *let that I may do this to you next year's sacrifice to obtain the wealth of the cows* (MS). **satām hima iti satām varṣāni pṛyasam ity evā, etad aha** *let the expression of a hundred winters be says this to me that I may have a hundred winters* (MS).

SB. It is, however, sometimes found in genuine prose narrative also, e.g. **sā ha vāk prajāpatim uvaca abhavyand evā, abām tubhyam bhuyasam** *he said to her that I would do with her as she desired to start to the* (SB). **tām asupad dhiya-dhiya tva vadhya, suh** *him Agni our old saying is I must then make thee old together with her brother* (TS.).

Conditional.

218. In V, the conditional occurs only once (RV ii, 30) in a somewhat obscure passage, though the form **abharīṣyat** used after a past tense appears to mean *would take away* (in place of the future which would have been used after a present tense).

In B the conditional is once found in a simple interrogative sentence **tāta evā, asya bhayam viyaya kasmad dhy abhēṣyat** *thereupon he has fear departed? what would he have then attract?* (SB). Otherwise it occurs only in compound sentences.

It usually in both protasis and apodosis of conditional sentences, expressing what might have happened in the past but did not happen because the condition was not fulfilled. The conditional clause is generally introduced by **yād**, rarely by **yām** (216), e.g. **sā yad dhi, āpi mukhad ādroṣyan, nā ha evā prāyascittir abnavīṣyat** *as she bore him, she went out of his mind, therefore she did not become penitent* (SB). **yād evām nā āvakṣyo mardhā te vy apatīṣyat** *as she did not give me a son, head or old hair split asunder* (SB). **pāṇau te mlasyatam yād ha nā āgamīṣyah** *if you had would have been that I, I should not come* (SB).

α. When **yád** is used with the opt. the supposed condition refers to the present (216).

2. in relative clauses dependent on negative principal clauses containing a past tense (always of *vid find*); e.g. **sá táđ evá ná₁avindat prajāpatir yád áhoṣyat** *Prajapati found nothing that he could sacrifice* (MS.); **sá vái tám ná₁avindad yásmai tám dáksinām áneṣyat** *he found no one to whom he should give this sacrificial fee* (TB.).

3. in a clause introduced by **yád** *that* dependent on a negative (or equivalent) clause; e.g. **ciráṃ tán mene yád vásaḥ paryádhāsyata** *he thought it too long (that =) till he should put on the garment* (ŚB.) = *he thought the time was not short enough till he should put on the garment.*

APPENDIX I

LIST OF VERBS.

The order of the parts of the verb, when all are given, is: Present Indicative (PR.), Subjunctive (SB.), Injunctive (INJ.), Optative (OP.), Imperative (IPV.), Participle (PT.), Imperfect (IPF.); Perfect (PF.); Pluperfect (PPF.); Aorist (AO.); Precative (PRC.); Future (FT.); Conditional (CO.), Passive (PS.), Present, Aorist, Past Participle (PR.), Gerundive (GDV.); Gerund (GD.); Infinitive (INF.); Causative (CS.); Desiderative (DS.), Intensive (INT.).

The Roman numerals indicate the conjugational class of the verb, P. signifies that the verb is conjugated in the Parasmaipada (active only), Ā. that it is conjugated in the Ātmanepada (middle only).

amś attain, V.: PR. *āśnóti*; SB. *āśnávat*; IPV. *āśnótu*; PT. *āśnuvánt*. PF. *ānámśa* and *ānāśa*; *ānaśmá*, *ānaśá*, *ānaśúr*; *ānaśé*; SB. *anaśāmaha*; OP. *ānaśyám*; PT. *ānaśāná*; PF. also *āśa*, *āśatur*, *āśur*; A. du. *āśáthe*, *āśáte*. AO. root: A. 3. s. *aśta*, pl. *aśata*; INJ. *aśta*, pl. *aśata*; OP. *aśyát*, PRC. 3. s. *aśyas* (= *aśyas-t*); S: SB. *ákṣat*; A: *aśét*. INF. *āśtavo*.

akṣ mutilate, V.: PR. IPV. *akṣṇuhi*. PT. PT. *ākṣaṇá* AO is: *ákṣiṣur*.

ac bend, I.: PR. *ácatí*. IPV. 2. s. *áca*; *ácasva*. PS. *acyáte*; PT. *acyámāna*; IPF. *acyánta*; PP. *akná* (B.). GD. -*acya*.

aj drive, I.: PR. *ájati*, *ájate*; SB. *ájāni*, *ájāsi*, *ájāti*; OP. *ájeta*; IPV. *ájatu*; PT. *ájant*. IPF. *ájat*. PS. *ajyáte*; PT. *ajyámāna*. INF. -*áje*.

añj anoint, VII.: PR. *anákti*, *añktó*; SB. *anájat*; IPV. *añdhi* (= *añgdhi*), *anáktu*; PT. *añjant*, *añjāná*. IPF. *añjan*. PF. *ānánja*; *ānajé*, *ānajré*; SB. *anajā*; OP. *anajyát*; PT. *ānajāná*. PS. *ajyáte*; PT. *ajyámāna*; PP. *aktá*. GD. *aktvá* (B.), -*ajya* (B.).

- ad eat**, II.: PR. ádmi, átsi, átti; adánti; SB. ádat, pl. ádān (AV.); OP. adyāt; IPV. addhī, áttu; attām, attām; attá, adántu; PT. adánt, adāná. IPF. ádat. FT. atsyāti. PP. ána n. food. GD. attvāya (B.). INF. áttum, áttave, áttos (B.). CS. ādáyati (B.).
- an breathe**, P.: I. ánati (AV.); VI.: anáti (AV.); II.: ániti; IPV. anihī; PT. anánt. IPF. ānīt. PF. āna. AO. āniṣur. FT. aniṣyāti (B.). PP. anitá (B.). -anya (B.). INF. ánitum (B.). CS. anáyati.
- am injure**, II.: PR. ámīṣi, ámīti; I.: PR. áme; INJ. ámanta; IPV. ámīṣva; PT. ámamāna. IPF. ámit. PF. āmiré (B.). AO. ámamat. PS. amyáte. CS. āmáyati.
- arc praise**, I.: PR. árcati; SB. árcā, árcāt; árcāma, árcān; INJ. árcat; árcan; IPV. árcatu; PT. árcant. IPF. árcan. PF. āṇṛcúr; āṇṛcé. PS. ṛcyáte; PT. ṛcyámāna. INF. ṛcáse. CS. arcáyati.
- arh deserve**, I.: PR. árhati; SB. árhāt; PT. árhant. PF. āṇrhúr (TS.); arhiré. INF. arháse.
- av favour**, I. P.: PR. ávati; SB. ávāt; INJ. ávat; OP. ávot; IPV. ávatu; PT. ávant. IPF. ávat. PF. ávitha, áva. AO. FOOT: OP. 2. avyás; PREC. 3. avyás (=avyás-t); iṣ: ávit; SB. áviṣat; INJ. ávit; IPV. avidḍhī, áviṣtu; aviṣtām, aviṣtām; aviṣtāna. FT. aviṣyāti; PT. aviṣyánt. PP. -ūta. GD. -avya. INF. ávitave.
- as eat**, IX.: PR. ásnāti, ásnānti; ásnītó, ásnáte; OP. ásnīyāt; IPV. ásnāná; PT. ásnánt. IPF. ásnām, ásnāt; áśnan, áśnan. PF. áśa. AO. iṣ: áśiṣam, áśiṣ, áśit; INJ. áśit. FT. áśiṣyāti (B.). PS. áśyáte; PP. áśitá. GD. áśitvā (B.), -áśya (B.). CS. āśáyati (B.). DS. áśiśiṣati (B.).
1. **as be**, II. P.: PR. ásmi, ási, ásti; sthás, stás; smás, sthá and sthána, sánti; SB. áśāni, áśasi and áśas, áśati and áśat; áśathas; áśāma, áśatha, áśan; INJ. 3. pl. sán; OP. syám, syás, syát; syátam, syátām; syāma, syáta and syátana, syür; IPV. edhi, ástu; stám, stám; stá, sántu; PT. sánt. IPF. ásam, áśis, áś (=ás-t) and

- āsīt*; *āstam*, *āstām*; *āsan*. PF. *āsa*, *āsitha*, *āsa*; *āsāthur*, *āsātur*; *āsīmā*, *āsūr*.
2. *as throw*, IV.: PR. *āsyāmi*, *āsyati* and *āsyate*; *āsyāmasi*, *āsyanti*; IPV. *āsa* and *āsyatāt*, *āsyatu*; PT. *āsyant*. IPF. *āsyat*. PF. *āsa*. FT. *asiṣyāti*. PS. *asyāte*; PP. *astā*. GD. -*asya*. INF. *āstave*, *āstavāi* (B.).
- ah say*, P.: PF. *āha*, *āttha* (B.); *āhātur* (B.); *āhūr*.
- āp obtain*, V.: PR. *āpnōti*. PF. *āpa*, *āpitha*; *āpiré*; PT. *āpānā*. AO. red.: *āpipan* (B.); A: *āpat*; OP. *apēyam* (A V.). FT. *āpsyāti*, -*te* (B.); *āptā* (B.). PS. *āpyāte* (B.); AO. *āpi* (B.); PP. *āptā*. GD. *āptvā* (B.), -*āpya* (B.). INF. *āptum* (B.). CS. *āpāyati* (B.). DS. *īpsati*, *īpsate* (B.); AO. *āipsīt* (B.); DS. of CS. *āpipayīset* (B.).
- ās sit*, II. Ā.: PR. *āste*; *āsāthe*, *āsāto*; *āsmahe*, *āsate*; SB. *āsate*; OPT. *āsīta*; IPV. S. 3. *āstām*, pl. 2. *ādhvam*; PT. *āsānā* and *āsīna*. IPF. pl. 3. *āsata*. PF. *āsām cakre* (B.). AO. *āsiṣṭa* (B.). FT. *āsiṣyāti*, -*te* (B.). PP. *āsītā* (B.). GD. *āsītvā* (B.). INF. *āsitum* (B.). CS. *āsāyati* (B.).
- i *go*, II.: PR. *ēti*; *yānti*; Ā. 1. S. *iye*, du. 3. *iyāte*, pl. 1. *īmahe*; SB. *āyā*, *āyasi* and *āyas*, *āyati* and *āyat*; *āyāma*, *āyan*; INJ. pl. 3. *yān*; OP. *iyām*, *iyāt*; *iyāma*; IPV. *ihī*, *ētu*; *itām*, *itām*; *itā* and *eta*, *itāna*, *yāntu*; PT. *yānt*, *iyānā*. IPF. *āyam*, *āis*, *āit*; *āitam*, *āitām*; *āita*, *āyan*; A. 3. pl. *āyata*. I.: *āyati*, *āyate*; INJ. *āyanta*; IPV. 3. du. *āyatām*, pl. *āyantām*. V.: PR. *inōti*; *inviré*. IPF. *āinos*, *ānot*. PF. *iyētha* and *iyātha*, *iyāya*; *iyāthur*, *iyātur*; *iyūr*; PT. *iyivāms*. PPF. *āiyes*. FT. *oṣyāti*; *ayīṣyati* (B.); *etā* (B.). PP. *itā*. GD. *itvā*, -*itya*. INF. *ētum* (B.); *étave*, *étavāi*, *ityāi*, *iyādhyai*, *āyase*; *étos*.
- idh kindle*, VII. Ā.: PR. *inddhé*; *indhāte* and *indhāté*; SB. *inādhate*; IPV. *indhām* (= *inddhām*); *indhvām* (= *inddhvām*), *indhātām*; PT. *indhāna*. IPF. *āindha*. PF. *idhé*; *idhiré*. AO. SB. *idhaté*; OP. *idhīmāhi*; PT. *idhānā*. PS. *idhyāte*; IPV. *idhyāsva*; PT. *idhyāmāna*; PP. *iddhā*. INF. -*idham*; -*idhe*. From the nasalized

root, *indh*, the *iṣ* AO. is formed in B. : IND. *āindhīṣṭa* ;
OP. *indhīṣiya*.

inv go, I. P. (= V. *i-nu + a*) : PR. *invasi*, *invati* ; *invathas*,
invatas. SB. *invāt* ; IPV. *inva*, *invatu* ; *invatam*, *in-*
vatām ; PT. *invant*.

1. *iṣ desire*, VI. : PR. *ichāti*, -*tə* ; SB. *ichāt* ; INJ. *ichás* ;
ichánta ; OP. *ichét* ; *ichéta* ; IPV. *ichá*, *ichātu* ; *icháta* ;
ichásva, *ichátām* ; PT. *ichánt* ; *ichámāna*. IPF. *áichat*.
PF. (B.) *iyéṣa*, *iṣúr* ; *iṣé*, *iṣiré*. AO. (B.) *áiṣīt* ; *áiṣiṣur*.
FT. (B.) *eṣiṣyāti*, -*te*. PP. *iṣṭá*. GD. -*iṣya*. INF. *éṣṭum*
(B.) ; *éṣṭavái* (B.).

2. *iṣ send*, IV. : PR. *iṣyati*, -*te* ; IPV. *iṣyatam* ; *iṣyata* ;
PT. *iṣyant*. IX. : PR. *iṣṇāti* ; PT. *iṣṇánt* ; *iṣṇáná*. VI. :
PR. *iṣé* ; INJ. *iṣánta* ; OP. *iṣéma* ; IPF. *áiṣanta*. PF. *iṣáthur*,
iṣúr ; *iṣé*, *iṣiré*. PP. *iṣitá*. GD. -*iṣya* (B.). INF. *iṣádhyai*.
CS. *iṣáyati*, -*te* ; INF. *iṣayádhyai*.

ikṣ see, I. Ā. : PR. *íkṣe* ; PT. *íkṣamāna*. IPF. *áikṣata* ;
áikṣetām ; *áikṣanta*. PER. PF. *íkṣám cakre* (B.). AO. *iṣ* :
áikṣiṣi. FT. *íkṣiṣyāti*, -*te* (B.). PP. *íkṣitá* (B.). GDV.
íkṣeṇyá. GD. *íkṣitvá* (B.). CS. *íkṣáyati*, -*te*.

ínkh swing : CS. *ínkháyati*, -*te* ; SB. *ínkháyātai* (AV.),
ínkháyāvahai ; IPV. *ínkháya* ; PT. *ínkháyant*. PP.
ínkhítá.

īd praise, II. Ā. : PR. 1. *īle*, 3. *ítte* ; *īlate* ; SB. *īlāmahai*
and *īlāmahe* ; INJ. *īlata* (3. pl.) ; OP. *īlita* ; IPV. *īliṣva* ;
PT. *īlána*. PF. *īlé* (3. s.). PP. *īlitá*. GDV. *īḍya*, *īḷeṇya*.

ir set in motion, II. : PR. *írte* ; *írate* ; SB. *írat* ; IPV. *írṣva* ;
írāthām ; *írdhvam*, *íratām* ; PT. *írāṇa*. IPF. *áiram*,
áir-a-t, du. 2. *áir-a-tam* ; Ā. *airata* (3. pl.). PP. *írṇá* (B.).
CS. *iráyati* ; SB. *iráyāmahe* ; INJ. *iráyanta* ; IPV. *iráya*,
iráyatam ; *iráyasva* ; *iráyadhvam* ; PT. *iráyant*. IPF.
áirayat ; *áirayata* ; INF. *irayádhyai*. PP. *iritá*.

is be master, II. Ā. : PR. 1. *íse*, 2. *íkṣe* and *ísiṣe*, 3. *íṣte*,
íse and (once) *ísate* ; *ísáthe* ; *ísmahe*, *ísidhve*, *ísate* ;
INJ. *ísata* (3. s.) ; OP. *ísiya*, *ísita* ; PT. *ísāna*. PF. *ísire* ;
PT. *ísáná*.

- is move*, I. : PR. *ísati*, -te; *ésati*; INJ. *épas*; IPV. *ísatu*, *ésatu*; PT. *ésant*; *isamāṇa*. PF. *ísé* (1. 3.). PP. -*ísita*.
1. *ukṣ sprinkle*, VI. : PR. *ukṣāti*, -te; IPV. *ukṣātam*, *ukṣāta*; *ukṣéthām*; PT. *ukṣāmāṇa*. AO. *is*: *áukṣīṣam* (B.). PT. *ukṣīṣyāti* (B.). PS. *ukṣyáte* (B.); PP. *ukṣitá*. GD. -*úkṣya*.
2. *ukṣ (=vakṣ) grow*, I. and VI. : PR. PT. *úkṣant*; *ukṣāmāṇa*. IPF. *áukṣat*. AO. s: *áukṣis*. PP. *ukṣitá*. CS. *ukṣáyate*.
- uo be pleased*, IV. P. : PR. *ucyasi*. PF. *uvóoitha*, *uvóca*; *úoiśé*, *úcé*; PT. *okivāms*, *úcúṣ*. PP. *ucitá*.
- ud wet*, VII. : PR. *unátti*; *undánti*; *undáte* (3. pl.). IPV. *undhí* (=unddhi); *unátta*; PT. *undánt*. VI. P. : PR. *undáti* (B.). IPF. *áunat*. PF. *ūdúr*. PS. *udyáte*; PP. *uttá* (B.). GD. -*udya* (B.).
- ubj force*, VI. P. : PR. *ubjáti*; IPV. *ubjá*, *ubjátu*; *ubjátam*; *ubjántu*; PT. *ubjánt*. IPF. 2. *ubjas*, 3. *áubjat*. PF. *ubjitá*. GD. -*ubjya* (B.).
- ubh confine*, VII. P. : IPF. *unap* (2. s.), *áumbhan* (TS.). VI. P. : IPV. *umbhāta* (2. pl.); IPF. *áumbhat*. IX. P. : IPF. *ubhnás*, *áubhnāt*. PP. *ubdhá*.
- uṣ burn*, I. P. : PR. *óṣati*; INJ. *óṣas*; IPV. *óṣa* and *óṣatāt*, *óṣatu*; *óṣatam*; PT. *óṣant*. IX. P. : PT. *uṣánt*. IPF. *uṣán*. PF. *uvóṣa* (B.). AO. *áuṣit* (B.). PP. *uṣtá* (B.).
1. *ūh remove*, I. : PR. *úhati*; IPV. *úha*. IPF. *áuhat*; *áuhata*, *áuhan*; Ā. *áuhata* (3. s.). AO. *áuhit* (B.); OP. *uhyāt* (B.). PP. *údhá* (B.). GD. -*úhya* and -*úhya* (B.). INF. -*úhitavái* (B.).
2. *ūh consider*, I. Ā. : PR. *óhate*. II. A. : PR. *óhate* (3. pl.); PT. *óhāna* and *oháná*. PF. *úhé*; 2. du. *ūhyáthe* (=úh-áthe?). AO. *áuhiṣṭa*; PT. *óhasāna*.
- ṛ go*, VI. P. : PR. *ṛchāti* (-te, B.); SB. *ṛchát*; IPV. *ṛchātu*; *ṛchántu*. III. P. : PR. *iyarmi*, *iyárṣi*, *iyarti*; IPV. *iyarta* (2. pl.). V. : PR. *ṛnómi*, *ṛnóti*; *ṛnvánti*; *ṛnvé*; *ṛnviré*; INJ. *ṛnós*; *ṛnván*; Ā. *ṛnutá* (3. s.); SB. *ṛnāvas*; IPV. : Ā. *ṛnvátām* (3. pl.); PT. *ṛnvánt*. IPF. *ṛnván*. PF. *áaritha*, *ára*; *áráthur*, *árúr*; PT. *árivāms*; *áráná*. AO.

- root: *árta*; *árata*; INJ. *arta* (Ā. 3. s.); OP. *aryāt* (TS.); *arīta*; PT. *arāṇá*; a: *áram*, *árat*; *árata*, *áran*; Ā. *árata* (3. s.); *áranta*; SB. *arāma*; INJ. *aram*; *aran*; Ā. *arā-mahi*, *aranta*; IPV. *aratam*, *aratām*. FT. *arīṣyāti* (B.). PP. *rtá*. GD. *rtvá*, *-ṛtya*. CS. *arpáyati*; AO. red.: *arpipam*; PP. *arpitá* and *árpita*. GD. *-árpya*, *arpayitvá* (AV.). INT. *álarṣi*, *álarti*.
- ṛj direct*, VI.: PR. *ṛñjāti*, -te; IPV. *ṛñjāta*; PT. *ṛñjánt*. VII. Ā.: PR. *ṛñjé*; *ṛñjāte* (3. pl.); IV.: PR. *ṛjyate*; PT. *ṛjyant*. I.: PR. *árjati* (B.). AO. PT. *ṛñjasāná*. INF. *ṛñjāse*.
- rd stir*, VI. P.: IPV. *rdántu*. IPF. *árdan*. I.: PR. *árdati* (AV.). CS. *ardáyati*; SB. *ardáyāti*.
- rdh thrive*, V. P.: PR. *rdhnóti*; IPF. *árdhnot*. IV.: PR. *rdhyati*, -te; IPV. *rdhyatām*. VII. P.: SB. *ṛnádhat*; OP. *ṛndhyām*; PT. *ṛndhánt*. PF. *ánardha* (K.); *ánrdhūr*; *ánrdhó*. AO. root: *árdhma* (B.); SB. *rdhát*; Ā. *rdhátthe* (2. du.); OP. *rdhyām*, *rdhyás*, *rdhyāma*; *rdhīmáhi*; PRG. *rdhyásam*; PT. *rdhánt*; a: OP. *rdhét*, *rdhéma*; IS: *árdhiṣṭa* (B.). FT. *ardhiṣyáte* (B.); *ardhitā* (B.). PS. *rdhyáte*; IPV. *rdhyatām*; PP. *ṛddhá*. GDV. *árdhya*. CS. *ardháyati*. DS. *írtsati*; PT. *írtsant*.
- ṛṣ rush*, I.: PR. *árṣati*, -te; SB. *árṣāt*; INJ. *árṣat*; IPV. *árṣa*, *árṣatu*; *árṣata*, *árṣantu*; PT. *árṣant*. VI. P.: PR. *ṛṣāti*; PT. *ṛṣánt*. PP. *ṛṣtá*.
- ej stir*, I. P.: PR. *ójati*; SB. *ójāti* and *ójāt*; IPV. *ójatu*; PT. *ójant*. IPF. *ájat*. CS. *ejáyati* (B.).
- edh thrive*, I. A.: PR. *ódhate* (B.); IPV. *édhasva*, *édhatām* (B.). PER. PF. *edhām cakrire* (B.). AO. IS: OP. *edhiṣiyá*.
- kan, kā enjoy*, IV.: PR. PT. *kāyamāna*. PF. *caké*; SB. *cākānas*, *cākānat*; *cākānāma*; INJ. *cākānanta*; OP. *cākanyāt*; IPV. *cākandhi*, *cākántu*; PT. *cakāná*; PPF. *cākán* (2. s.). AO. *ákāniṣam*; SB. *kāniṣas*.
- kam love*: PF. PT. *cakamāná*. AO. red.: *ácikamata* (B.). FT. *kamiṣyáte* (B.); *kamitū* (B.). CS. *kāmáyate*; SB. *kāmáyāse*; PT. *kāmáyamāna*.

kāś appear, I. : PR. *kāśate* (B.). INT. *cākaśīmi*, *cākaśīti*; *cākaśyāte* (B.); SB. *cākaśān* (AV.): PT. *cākaśat*. IPF. *ácākaśam*. CS. *kāśāyati*.

kup be angry, IV. : PR. PT. *kūpyant*. PP. *kupitá*. CS. *kopáyati*.

1. *kṛ* make, V. : PR. *kṛṇómi*, *kṛṇóṣi*, *kṛṇóti*; *kṛṇuthás*, *kṛṇutás*; *kṛṇmási*, *kṛṇuthá*, *kṛṇvánti*; Ā. *kṛṇvó*, *kṛṇuśé*, *kṛṇuté*; *kṛṇmáhe*, *kṛṇváte*; IND. *kṛṇváta* (3. pl.); SB. *kṛṇávā*, *kṛṇávas*, *kṛṇávat*; *kṛṇávāva*; *kṛṇávāma*, *kṛṇávātha* (VS.). *kṛṇávan*; Ā. *kṛṇávai*, *kṛṇávase*, *kṛṇávate*; *kṛṇávāvahai*, *kṛṇávāte* (for *kṛṇávāite*); *kṛṇávāmahai*, *kṛṇávanta*; OP. *kṛṇvītá*; IPV. *kṛṇú*, *kṛṇuhi* and *kṛṇutát*, *kṛṇótu*; *kṛṇutám*, *kṛṇutām*; *kṛṇutá*, *kṛṇóta*, and *kṛṇótana*, *kṛṇvántu*; Ā. *kṛṇuśvá*, *kṛṇutám*; *kṛṇvāthām*; *kṛṇudhvám*; PT. *kṛṇvánt*; *kṛṇvāná*. IPF. *kṛṇavam*, *ákrṇos*, *ákrṇot*; *ákrṇutam*; *ákrṇuta*, *ákrṇota* and *ákrṇotana*, *ákrṇvan*; Ā. *ákrṇuta* (3. s.); *ákrṇudhvam*, *ákrṇvata*.

VIII. : *karómi*, *karóti*; *kurmás*, *kurvánti*; *kurvó*, *kuruté*; *kurváte*; SB. *karávas*, *karávāt*; IPV. *kurú*, *karótu*; Ā. *kurvátām*. PT. *kurvánt*; *kurvāná*. IPF. *ákaros*, *ákarot*; *ákurvan*; Ā. *kuruthas*, *akuruta*; *ákurvata*.

II. : PR. *kárṣi*; *kṛthás*; *kṛthá*; Ā. *kṛśó*.

PP. *cakára*, *cakártha*, *cakára*; *cakráthur*, *cakrátur*; *cakṛmá*, *cakrá*, *cakrur*; Ā. *cakró*, *cakṛśé*, *cakró*; *cakráthe*, *cakráte*; *cakríré*; OP. *cakṛiyas*; PT. *cakṛvāms*; *cakṛāná*. IPF. *cakáram*, *ácakrat*; *ácakṛiran*. AO. 1001. *ákaram*, *ákar*, *ákar*; *kartam*, *ákartam*; *ákarma*, *ákarta*, *ákran*; Ā. *ákri*, *ákrthas*, *ákrta*; *akrata*; IND. *káram*, *kár*; SB. *kārāṇi*, *kārasī* and *kāras*, *kūrati* and *kárat*; *káratas*, *káratas*; *kārāma*, *kāranti* and *kāran*; Ā. *kārāse*, *kárate*; *kārāmahe*; OP. *kṛiyáma*; PRE. *kṛiyásma*; IPV. *kṛdhí*; *kṛtam* and *kártam*; *kṛtá* and *kártana*; Ā. *kṛśvá*; *krdhvám*; PT. *kránt*; *krāná*. AO. a: *ákaras*, *ákarat*; IPV. *kura*; *karatam*, *karatám*; s: *ákārṣit* (B.); Ā. *ákrṣi* (B.). 11. *kariṣyáti*; -to (B.) :

- SB. *kariṣyās*. CO. *ākariṣyat* (B.). PS. *kriyáte*; PT. *kriyāmāṇa*; AO. *ākāri*; PP. *kṛtá*. GDV. *kártva*. GD. *kṛtvá, kṛtví, kṛtváya*. INF. *kártave, kártavái*; *kártos*; *kártum*. CS. *káráyati, káráyate* (B.). DS. *oikírṣati*. INT. PT. *kárikrat* and *carikrat*.
2. *kṛ* *commemorate*: AO. S: *ákārṣam*; IS: *ákāriṣam, ákārīt*. INT. *cárkarmi*; SB. *cárkiran*; AO. *cárkṛṣe* (3. s.); GDV. *carkṛtya*.
- kṛt* *cut*, VI. P.: PR. *kṛntáti*; INJ. *kṛntát*; IPV. *kṛntá*; PT. *kṛntánt*. IPF. *ákṛntat*. PF. *cakártitha, cakárta*. AO. A: *ákṛtas*; PT. *kṛtánt*; red.: *ácikṛtas* (B.). PT. *kartsyámi*. PS. *kṛtyáte*; PP. *kṛttá*. GD. *-kṛtya*.
- kṛp* *lament*, I. A.: PR. *kṛpate*; PT. *kṛpamāṇa*. IPF. *ákṛpanta*. PF. *cakṛpe* (K.). PPF. *cakṛpánta*. AO. root: *ákṛp-* *ran*; IS: *ákrapiṣṭa*. CS. PT. *kṛpáyant*; IPF. *ákṛpayat*.
- kṛś* *be lean*, IV. P.: PR. *kṛśyati* (B.). PF. *cakárśa*. PP. *kṛśítá* (B.). CS. *karśáyati*.
- kṛṣ* *plough*, I.: PR. *kárṣati*; -te (B.); INJ. *kárṣat*; IPV. *kárṣa*. VI.: PR. *kṛṣáti*; IPV. *kṛṣátu*; *kṛṣántu*; A. *kṛṣ-ásva*; PT. *kṛṣánt*. PF. *cakárṣa* (B.). AO. red.: *ácikṛṣam*; SA: *ákṛkṣat* (B.). PT. *krakṣyé* (B.). PS. *kṛṣyáte*; PP. *kṛṣtá*. GD. *kṛṣtvá* (B.). INT. 8. pl. *cárkṛṣati*; SB. *cárkṛṣat*; PT. *cárkṛṣat*; IPF. *ácarkṛṣur*.
- kṛ* *scatter*, VI. P.: PR. *kiráti*, -te; SB. *kirási*; IPV. *kirá*, *kirátu*. IPF. *ákirat*. AO. IS: SB. *kāriṣat*. PS. *kīryáte* (B.); PP. *kīrṇá* (B.).
- kṛp* *be adapted*, I.: PR. *kálpate*; IPV. *kálpasva*; PT. *kálpamāṇa*. IPF. *ákalpata, ákalpanta*. PF. *cáklpūr*; *cáklpré*. AO. red.: *ácikṛpat*; SB. *oikṛpāti*. PT. *kálp-syáte* (B.). PP. *kṛptá*. CS. *kálpáyati*; SB. *kálpáyāti*; *kálpáyāvahai*; IPV. *kálpáya, kálpáyatu*; *kálpáyasva*; PT. *kálpáyant*; IPF. *ákalpayat*. DS. *oikalpayiṣati* (B.); GD. *kálpayitvá*.
- krand* *cry out*, I. P.: PR. *krándati*; INJ. *krándat*; IPV. *kránda, krándatu*; PT. *krándant*. IPF. *ákrandas*, *krándat*. PF. *cakradé*. PPF. *cakradas, cakradat*.

- AO. a: INJ. *kradas*; red.: *áaikradas*, *áaikradat*; *áiikradan*; INJ. *oikradas*; s: *áikrán* (2. 3. s.). CS. *krandáyati*. INT. *kánikranti* (3. s. = *kánikrant-ti*); PT. *kánikradat*.
- kram stride*, I. P.: PR. *krámati*; OP. *krámema*; IPV. *kráma*; PT. *krámant*; IPF. *ákrámat*; *Ā*: *krámate*; SB. *krámāma*; IPV. *krámasva*. PF. *cakráma*, *oakramúr*; *oakramé*; *cakramáthe*; PT. *cakramāṇá*. PPF. *oákramanta*; AO. root: *ákran*; *ákramur*; INJ. *kramur*; a: *ákramat*, *ákraman*; s: *Ā*. *ákrámsta*; *ákrámsta*; SB. *krámsta*; *is*: *ákramiṣam* and *ákramim*, *ákramis*, *ákramīt*; *kramiṣta* (3. s.); INJ. *kramis*; IPV. *kramiṣtām*. PT. *kramsyáte*; *kramiṣyáti*, -te (B.); PP. *krántá*. GD. *krántvá* (B.), -*krámya*. INF. -*kráme*; *krámitum* (B.); *krámitos* (B.). CS. *krámáyati* (B.). INT. IPV. *cañkram-a-ta* (2. pl.); *cañkramyáte* (B.).
- kri buy*, IX.: PR. *kriṇáti*; *kriṇíté*; SB. *kriṇávahai*. IPF. *ákrīṇan*. PT. *kreṣyáti*, -te (B.). PA. *kriyáte* (B.); PP. *kritá*. GD. *kritvá*, -*kriya* (B.).
- krudh be angry*, IV. P.: PR. *krúdhya*. PF. *oukródha* (B.). AO. red.: *áoukrudhat*; SB. *oukrudhāma*; INJ. *oukrudham*; a: INJ. *krudhas*. PP. *kruddhá*. CS. *krodháyati*.
- kruś cry out*, I.: PR. *króśati*; IPV. *króśatu*; PT. *króśant*; *króśamāna*. AO. sa: *ákrukṣat*. PP. *kruṣṭá* (B.).
- kṣad divide*, I. *Ā*: PR. *kṣádāmahe*. PF. *cakṣadé*; PT. *cakṣadāṇá*. INF. *kṣádase*.
- kṣam endure*, I. *Ā*: OP. *kṣámeta*; IPV. *kṣámadhva*. PT. *kṣámamāṇa*. PF. *cakṣamé* (B.); OP. *cakṣam-ithās*.
- kṣar flow*, I. P.: PR. *kṣárat*; INJ. *kṣárat*; IPV. *kṣára*; *kṣárantu*; PT. *kṣárant*. IPF. *áṣarat*; *áṣaran*. AO. s: *áṣār*. PP. *kṣarítá* (B.). INF. *kṣáradhyai*. CS. *kṣáráyati* (B.).
1. *kṣi possess*, II. P.: PR. *kṣóṣi*, *kṣéti*; *kṣítas*; *kṣiyánti*; SB. *kṣáyas*, *kṣáyat*; *kṣáyāma*; PT. *kṣiyánt*. I. P.: PR. *kṣáyati*; OP. *kṣáyema* (AV.); PT. *kṣáyant*. IV. P.:

- PR. *kṣīyati*; OP. *kṣīyema*; IPV. *kṣīya*. AO. s: SB. *kṣéṣat*.
 PT. *kṣeṣyánt*. CS. IPV. *kṣayáya*; INJ. *kṣepáyat*.
 2. *kṣi destroy*, IX.: PR. *kṣināti*; *kṣinánti*; INJ. *kṣinám*.
 IPF. *áksinās*. V.: PR. *kṣinómi*. IV. *Ā*: PR. *kṣīyate*;
kṣīyante. AO. s: INJ. *kṣeṣṭa* (AV.). PS. *kṣīyáte*;
 PT. *kṣīyámāṇa*; PP. *kṣitá*; *kṣiná* (AV.). GD. *-kṣīya* (B.).
 INF. *-kṣetos* (B.). DS. *cíkṣīṣati* (B.).
kṣip throw, VI. P.: PR. *kṣipāti*; INJ. *kṣipát*; IPV. *kṣipá*;
 PT. *kṣipánt*. AO. red.: INJ. *cikṣipas*; *cikṣipan*. PP.
kṣiptá. INF. *-kṣeptos* (B.).
kṣṇu whet, II.: PR. *kṣṇáumi*; PT. *kṣṇuvāná*. PP. *kṣṇutá*
 (B.). GD. *-kṣṇutya* (B.).
khan, khā dig, I.: PR. *khánati*; SB. *khánāma*; OP. *khán-*
ema; PT. *khánant*. IPF. *ákhanat*; *ákhananta*. PF.
cakhána; *cakhnúr*. FP. PT. *khaniṣyánt*. PS. *khāyáte*
 (B.); PP. *khátá*. GD. *khātvá* (B.); *khātví* (TS.), *-khāya*
 (B.). INF. *khánitum*.
khād chew, I. P.: PR. *khādati*; IPV. *kháda*; PT. *khádant*.
 PF. *cakháda*. PP. *khāditá* (B.). GD. *khāditvá* (B.).
khid tear, VI.: PR. *khidāti*; INJ. *khidát*; OP. *khidét*.
 IPV. *khidá*; *khidánt*. IPF. *ákhidat*. PF. PT. *khidváṃs*.
 GD. *-khidya* (B.).
khyā see: PF. *cakhyáthur*. AO. a: *ákhyat*; INJ. *khyát*;
 IPV. *khyátam*; *khyáta*. PT. *khyāsyāti* (B.). PS.
khyāyáte (B.); PP. *khyátá*. GDV. *-khyeya*. GD. *-khyáya*.
 INF. *khyátum* (B.); *-khyái*. CS. *khyāpáyati*, *-te* (B.).
gam go, I.: PR. *gáchati*, *-te*; SB. *gáchāsi* and *gáchās*,
gáchāti and *gáchāt*; *gáchātha*, *gáchān*; *Ā*. *gáchai*;
 OP. *gáchet*; *gáchema*; IPV. *gácha* and *gáchatāt*, *gáchatu*
 and *gáchatāt*; *gáchatam*, *gáchatām*; *gáchata*, *gá-*
chantu; *Ā*. *gáchasva* (AV.), *gáchatām*; *gáchadhvam*;
 PT. *gáchant*; *gáchamāṇa*. IPF. *ágachat*; *ágachanta*.
 PF. *jagáma*, *jagántha*, *jagáma*; *jagmáthur*, *jagmátur*;
jaganmá, *jagmúr*; *jagmé*; OP. *jagamyám*, *jagamyát*;
jagamyátam, *jagamyúr*; PT. *jaganváṃs*, *jagmiváṃs*;
jagmāná. Per. PF. *gamayám cakāra* (AV.). PPF. *ájagan*

(2. s.); *ájaganta*; *Ā. ájagmíran*. AO. root: *ágamam*, *ágan* (2. 3. s.); *áganma*, *ágman*; *ágathās*, *ágata*; *gánvahi*; *áganmahi*, *ágmata*; SB. *gámāni*, *gāmas*, *gāmat*; *gāmathas*, *gāmatas*; *gāmāma*, *gāmanti*; INJ. *gán*; OP. *gamyās*; *gmīya* (B.); PRC. 3. s. *gamyās*; IPV. *gadhí* and *gahí*, *gántu*; *gatám* and *gantám*, *gantám*; *gatá*, *gánta* and *gántana*, *gāmantu*; PT. *gmánt*; A: *ágamat*, *ágaman*; SB. *gamātas*; *gamātha*; INJ. *gām-an*; *gaméyam*, *gamós*, *gamét*; *gaméma*; *gamémahi*; red.: *ájigamam*, *ájigamat*; S: *ágasmahi*; IS: *gamiṣtam*; *gmiṣiya* (VS.). PT. *gamiṣyāti* (AV.); *gantā* (B.). PS. *gamyáte*; AO. *ágāmi*; PP. *gatá*. GD. *gatvá*, *gatváya*, *gatví*, *-gátya*. INF. *gántave*, *gántavái*, *gámadhyai*, *gamádhye* (TS.); *gántos*, *-gāmas*. CS. *gamáyati* and *gāmáyati*. DS. *jigāmsati*; *jigamiṣati*, *-te* (B.). INT. *gánīganti*; PT. *gánigmat*.

1. *gā go*, III. P.: PR. *jīgāsi*, *jīgāti*; INJ. *jīgāt*; IPV. *jīgātam*; *jīgāta*; PT. *jīgat*. IPF. *ájigāt*. PF. OP. *jagāyāt*. AO. root: *ágām*, *ágās*, *ágāt*; *ágātam*, *ágātām*; *ágāma*, *ágāta*, *águr*; SB. *gāni*, *gās*, *gāt*; *gāma*; INJ. *gām*; *gāma*, *gūr*; IPV. *gātá* and *gātana*; S: INJ. *geṣam* (VS.); *geṣma* (AV.). DS. *jīgāsa* (SV.). INF. *gātave*.

2. *gā sing*, IV.: PR. *gāyasi*, *gāyati*; *gāyanti*; *Ā. gāye*; INJ. *gāyat*; IPV. *gāya*; *gāyata*, *gāyantu*; PT. *gāyant*. IPF. *ágāyat*. PF. *jagán* (B.). AO. S: INJ. *gāsi* (1. s.); *siṣ*: *ágāsiṣur*; SB. *gāsiṣat*. PT. *gāsyāti* (B.). PS. PT. *gīyāmāna*; PP. *gitá*. GD. *gītvá* (B.); *-gāya* (B.) and *-gīya* (B.). INF. *gátum* (B.). CS. *gāpáyati*, *-te* (B.). DS. *jīgāsati* (B.).

gāh plunge, I. *Ā.*: PR. *gāhase*, *gāhate*; OP. *gāhemahi*; IPV. *gāhethām*; PT. *gāhamāna*. IPF. *ágāhathās*. INT. *jāngahe*.

gur greet, VI.: PR. IPV. *gurásva*. PF. SB. *jugurat*; OP. *juguryās*, *juguryát*. AO. root: *gūrta* (3. s. *Ā.*). PP. *gūrtá*. GD. *-gúrya*.

guh hide, I.: PR. *gúhati*, *-te*; INJ. *gūhas*; *gúhathās*;

IPV. *gúhata*; PT. *gúhant*; *gúhamāna*. IPF. *ágūhat*.
 AO. a: *guhás*; INJ. *guhás*; PT. *guhánt*; *guhámāna*;
 sa: *ághukṣat*. PS. *guhyáte*; PT. *guhyámāna*; PP. *gūḍhá*;
 GDV. *gúhya*, -*gohya*. GD. *gūḍhvī*. DS. *júguksati*.

1. *gr sing*, IX.: PR. *grṇāmi*, *grṇāti*; *grṇítas*; *grṇīmāsi*,
grṇánti; *Ā. grṇé*, *grṇīśé*, *grṇíté* (and *grṇé*), *grṇīmáhe*;
 INJ. *grṇítá* (3. s. *Ā.*); IPV. *grṇīhí*, *grṇātu*; *grṇítám*,
grṇítám; *grṇítá*, *grṇántu*; PT. *grṇánt*; *grṇāná*. GD.
 -*gírya* (B.). INF. *grṇīśāni*.

2. *gr wake*: AO. red.: 2. 3. *ájīgar*; IPV. *jigṛtám*; *jigṛtá*.
 INT. *jāgarti*; *jāgrati*; SB. *jāgarāsi* (AV.), *jāgarat*; OP.
jāgriyāma (VS.), *jāgryāma* (TS.); IPV. *jāgrhí* and *jāgrtát*;
jāgrtám, *jāgrtám*; PT. *jāgrat*. IPF. *ájāgar*. PF. 1. s. *jā-*
gára. 3. *jāgára*. PT. *jāgrvāms*; FT. *jāgarīṣyāti*, -*te*
 (B.); PP. *jāgaritá* (B.). CS. *jāgaráyati* (B.).

grdh be greedy, IV. P.: PR. PT. *gṛdhyant*. PF. *jāgrdhúr*.
 AO. a: *ágrdhat*; INJ. *gṛdhás*; *gṛdhát*.

gr swallow, VI. P.: PR. *girāti*. PF. *jagára*. AO. root:
 SB. *gárat*, *gáran*; red.: *ájīgar* (2. s.); is: INJ. *gárit*.
 FT. *garīṣyāti* (B.). PP. *gīrṇá*. GD. -*gírya* (AV.). INT.
 SB. *jálgulas*; PT. *jargurāná*.

grabh seize, IX.: PR. *gr̥bhṇāmi*, *gr̥bhṇāti*; *gr̥bhṇánti*;
gr̥bhṇé; *gr̥bhṇáte*; SB. *gr̥bhṇās*; INJ. *gr̥bhṇítá* (3. s.);
 IPV. *gr̥bhṇīhí*. IPF. *ágr̥bhṇās*, *ágr̥bhṇāt*; *ágr̥bhṇan*;
ágr̥bhṇata (3. pl. *Ā.*). PF. *jagrábha* (1. s.); *jagr̥bháthur*;
jagr̥bhmá, *jagr̥bhúr*; *Ā. jagr̥bhré* and *jagr̥bhriré*; OP.
jagr̥bhýát; PT. *jagr̥bhvāms*; PPF. *ájagrabham*, *ája-*
grabhit. AO. root: *ágrabham*; *ágr̥bhran*; PT. *gr̥bhāná*;
 a: *ágr̥bham*; red.: *ájigrabhat*; is: *ágrabhīm* (TS.),
ágrabhit; *ágrabhiṣma*, *ágrabhiṣur*; *ágr̥bhīṣata* (3. pl. *Ā.*).
 INJ. *grabhiṣta* (2. pl.). PP. *gr̥bhítá*. GD. *gr̥bhítvá*,
 -*gr̥bhya*. INF. -*grabhé*, -*gr̥bhé*. CS. PT. *gr̥bháyant*.

gras devour, I. *Ā.*: PR. *grásate*; OP. *grásetām*. PF. OP.
jagrasitá; PT. *jagrasāná*. PP. *grasitá*.

grah seize, IX.: *gr̥hṇāmi*, *gr̥hṇāti*; *gr̥hṇánti*; *gr̥hṇé*;
gr̥hṇīmáhe, *gr̥hṇáte*; OP. *gr̥hṇīyát*; IPV. *gr̥hṇāhi* (AV.),

gr̥hñitát and gr̥hñá; gr̥hñātu; gr̥hñítám; gr̥hñántu;
 PT. gr̥hñánt; gr̥hñáná. IPF. ágr̥hñát, ágr̥hñan. PF.
 jagráha, jagráha; jagr̥hmá, jagr̥húr; jagr̥hé. AO. a:
 INJ. gr̥hāmahi; iṣ: ágrahīt; ágrahiṣṭa. PT. grahiṣyāti
 (B.); co. ágrahiṣyat (B.), ágrahaiṣyat (B.). PS. gr̥hyáte;
 PF. gr̥hítá. GD. gr̥hítvá, -gr̥hya. INF. grāhítavái (B.).
 grāhítos (B.). CS. grāháyati (B.). DS. jighr̥kṣati,
 -te (B.).

ghas eat: PF. jaghása, jaghása; OP. jakṣiyát; PT. jakṣi-
 váms (AV.). AO. root: ághas (2. 3. s.). ághat (8. s., B.);
 ághastām (3. du., B.); ághasta (2. pl., B.), ákṣan;
 SB. ghásas, ghásat; IPV. ghástām (3. du.); s: ághās (2. s.);
 red.: ájighasat. PP. -gdha (T'S.). DS. jighatsati.

ghuṣ sound, I.: PR. ghóṣati, ghóṣate; SB. ghóṣāt; ghóṣān;
 PT. ghóṣant. PF. jughóṣa (B.). PS. AO. ghóṣi. GD.
 -ghuṣya. CS. ghoṣáyati.

cakṣ see, II.: PR. cākṣe (= cākṣ-ṣe), cākṣe; cākṣáthe;
 cākṣate; P. cākṣi (= cākṣ-ṣi); IPF. cakṣur. I. A.: PR.
 cākṣate (3. s.); IPF. cākṣata (3. s.). PF. cacákṣa; ca-
 cakṣé (B.). PPF. ácacakṣam. GDV. cākṣya. GD. -cākṣya.
 INF. -cākṣe, cākṣase; -cākṣi. CS. cakṣáyati.

car move, I. P.: PR. cárati; SB. cárāṇi; cárāva, cárātas;
 cárān; cárātai (AV.); INJ. cárāt; OP. cáret; IPV. cára,
 cáratu; cárata, cárantu; PT. cárant. IPF. ácarat.
 PF. cacára; cerimá, cerúr. AO. red.: ácīcarat; s: ácār-
 ṣam (B.); iṣ: ácāriṣam; INJ. cárīt. PT. carīṣyāmi.
 PS. caryáte (B.); PP. caritá; GDV. -carénya. GD. caritvá
 (B.); -cárya (B.). INF. caráse, carítave, carádhyai;
 carítavái (B.); carítum (B.); carítos (B.). CS. cáráyati,
 -te (B.). DS. cīcarṣati (B.), cīcarīṣati (B.). INT. cárcarīti;
 PT. carcūryámāṇa.

cāy note, I.: PR. cāyati (B.); PT. cāyamāṇa. PER. PF. -cāyām
 cakrur (B.). AO. iṣ: ácāyiṣam. PS. cāyyáte. GD.
 cāyítvá; -cāyya.

1. oi gather, V.: PR. cinóti; cinvánti; cinuté; SB. cináv-
 at; OP. cinuyáma; IPV. cinuhí, cinótu; cinvántu;

cinuṣvā; PT. cinvānt; cinvānā. I. : PR. cāyase, cāyate; cāyadhve; INJ. cāyat; OP. cāyema. PF. cikāya; cikyé; cikyiré. AO. root: ācet; IPV. citāna, ciyāntu; S. ācaṣam (B.); IS. cāyiṣtam. FT. ceṣyāti, -te (B.). PS. ciyāte (B.); PP. citā. GD. citvā (B.). INF. cētum (B.); cētavāi (B.). DS. oikīṣate (B.).

2. ci *note*, III. : PR. cikéṣi (AV.); IPV. cikīhi (AV.), ciketu (TS.); Ā. (3. S.) cikitām (AV.); PT. cíkyat. IPF. áciket; ácikayur (B.). PF. cikāya; cikyátur; cikyúr; Ā. 2. du. cikéthe (for cikyáthe). AO. root: ācet; Ā. áci-dhvam. PP. citā. DS. oikīṣate.

oit *perceive*, I. : PR. cétati; cétathas; cétatha; Ā. cétate; cétante; INJ. cétat; IPV. cétatām; PT. cétant; IPF. ácetat. II. Ā. : PR. cité (3. S.). PF. cikéta; cikitúr; Ā. cikité; cikitré and oikitriré; SB. cikitas, ciketati and ciketat; ciketathas; IPV. cikiddhí; PT. cikitvāms; cikitānā; PPF. ciketam; áciketat. AO. root: ācet; PT. citāna; PS. : āceti; S. ācait. INF. citāye. CS. cetáyati, -te and citáyati, -te; SB. cetáyāni, cetáyātai (TS.); OP. citáyema. DS. INJ. cikitsat. INT. cékite (3. S.); SB. cé-kitat; PT. cékitat.

oud *impel*, I. : PR. códāmi; códate; INJ. códat; IPV. códā, códata; códasva, códethām. CS. SB. codáyāsi, cod-áyāt; codáyāse, codáyāte; PP. coditā.

oyu *move*, I. : PR. cyávate; INJ. cyávam; cyávanta; IPV. cyávasva; cyávethām; cyávadhvam. PF. oicyuṣé, oucyuvé (3. S.); INJ. cuckyavat; OP. cuckyuvimāhi, cuckyav-irāta. PPF. ácuckyavat, ácuckyavīt; ácuckyavītana, ácu-cyavur. AO. S. cyoṣthās. FT. cyoṣyate (B.). PP. cyutā. CS. cyāváyati, -te.

chad or chand *seem*, II. : PR. chāntsi. PF. cachānda; OP. cachadyāt. AO. S. áchān; áchānta (= áchānt-s-ta), áchāntsúr; SB. chāntsát. CS. chadáyati; chandáyase; INJ. chadáyat; SB. chadáyātha; chandáyāte; IPF. áchadayan.

chid *cut off*, VII. : PR. chinādmi, chinátti; IPV. chindhí

(=chinddhi), chináttu; chintám (=chintám). PF. cichéda; cichidé (B.). AO. root: chedma; a: áchidat; áchidan; s: áchaisit (B.); INJ. chitthás. FT. chetsyáti, -te (B.). PS. chidyáte; PT. chidyámāna; AO. áchedi; PP. chinná. GD. -chídya; chittvá (B.). INF. chéttavái (B.); chéttum (B.). DS. cíohitsati, -te (B.).

jan generate, I.: PR. jánati; SB. jánāt; INJ. jánat; IPV. jánatu; PT. jánant; jánamāna. IPF. ájanat; jánata (3. s.); ájananta. PF. jajána; jajñátur; jajñúr and jajanúr; Ā. jajñisé, jajñé; jajñiré; PT. jajñáná. AO. root: ájani (1. s.); red.: ájījanat, ájījanan; INJ. jījanam; jījananta; is: jániṣṭām (3. du.); Ā. ájaniṣṭhās, ájaniṣṭa; OP. janiṣīyá, janiṣīṣṭá. FT. janiṣyáti, -te; janitá (B.); CO. ájaniṣyata (B.). PS.: AO. ájani; jáni, jáni. GDV. jántva and jánitva. GD. janitví. INF. jánitos. CS. jan-áyati, -te; SB. janáyās; OP. janáyes; IPV. janáya, janáyatu; janáyatam; janáyata. DS. jījaniṣate (B.).

jambh chew: AO. red.: ájījabham; is: SB. jámbhiṣat. PF. jabdhá. CS.: IPV. jambháya; jambháyatam; PT. jambháyant. INT. jañjabhyáte (B.); PT. jáñjabhána.

jas be exhausted, I.: PR. PT. jásamāna; IV.: IPV. jásyata. PF. jajása; IPV. jajastám. AO. red.: ájījasata (3. s., B.). CS. jáśáyati (B.).

jā be born, IV. Ā.: PR. jáyate; INJ. jáyata; OP. jáyemahi; IPV. jáyasva, jáyatām; jáyadhvam; PT. jáyamāna. IPF. ájáyathās, ájáyata; ájáyanta. PP. jātá.

1. ji conquer, I.: PR. jáyati, -te; SB. jáyāsi, jáyās, jáyāti; jáyāva, jáyātha; Ā. jáyātai (AV.); INJ. jáyat; OP. jáyema; IPV. jáyatu; Ā. jáyantām; PT. jáyant. IPF. ájayat. II. P.: PR. jési. PF. jigétha, jigáya; jigýáthur; jigýúr; Ā. jigyé; PF. jigiváms; jigiváms (B.); AO. root: INJ. jés; IPV. jítám; s: ájaīsam, 3. ájaī (= ájaī-t); ájaīśma; SB. jésas, jésat; jésāma; INJ. jésam (VS.), jés; jésma, jáīsur (AV.). FT. jeṣyáti; PT. jeṣyánt. PP. jítá; GDV. jétva. GD. jítvá (B.); -jítva. INF. jiśé; jétave (B.); jétum (B.). CS. jāpáyati (B.); ájījapata

(VS.) and ájijipata (TS.). DS. jígīṣati, -te; PT. jígī-
ṣamāṇa.

2. *ji quicken*, V.: PR. jinóṣi; jinvé. IPF. ájinot (B.).
jinv *quicken* (= V. ji-nu + a), I.: PR. jínvasi, jínvati; jínva-
thas; jínvatha, jínvanti; Ā. jínvate; IPV. jínva, jínv-
atu; jínvatam; jínvata; PT. jínvant. IPF. ájinvat; ájinv-
atam. PF. jijnváthur. FT. jinviṣyáti (B.). PP. jinvitá.
jiv *live*, I. P.: PR. jívati; SB. jívāni, jívās, jívāti and jívāt;
jívātha, jívān; OP. jívema; IPV. jíva, jívatu; jívātām;
jívata, jívantu; PT. jívant. PF. jijíva (B.). AO. root:
PRC. jīvyásam; IS: INJ. jívīt. FT. jīviṣyáti (B.). PS.
jivyáte (B.); PP. jīvitá. GDV. jīvaníya. GD. jīvitvá
(B.). INF. jívāse; jívítavái, jívátave (TS. VS.); jívítum
(B.). CS. jíváyati. DS. jījīviṣati (B.); jújyúṣati (B.);
PP. jijyúṣitá (B.).

juṣ *enjoy*, VI.: PR. juṣáte; OP. juṣéta; juṣérata; PT.
juṣámāṇa; IPF. ájuṣat; ájuṣata. PF. jujóṣa; jujuṣé;
SB. jújoṣati, jújoṣat; jújoṣatha, jújoṣan; Ā. jújoṣate;
IPV. jujuṣtana; PT. jujuṣvāms; jujuṣāṇá. PPF. ájujoṣam.
AO. root: ájuṣran; SB. jóṣati, jóṣat; Ā. jóṣase; PT.
juṣāṇá; IS: SB. jóṣiṣat. PF. juṣtá *gladdened* and juṣta
welcome. GD. juṣtvī. CS. joṣáyate; SB. joṣáyāse.

jū *speed*, IX. P.: PR. junāti; junánti; SB. junás. I. Ā.: PR.
jávate. PF. jūjuvúr; SB. jūjuvat (= jūjavat); PT. jū-
juvāms; jūjuvāṇá. PP. jūtá. INF. javāse.

jūrv *consume*, I. P.: PR. júrvati; SB. júrvās; IPV. júrva;
PT. júrvant. AO. IS: júrvīt.

jṛ *sing*, I. Ā.: PR. járate; SB. járāte; OP. járeta; IPV.
járasva, járatām; PT. járamāṇa. INF. jarádhyai.

jṛ, *jur waste away*, I. P.: PR. jārati; IPV. járatam; PT.
járant. VI. P.: PT. juránt. IV. P.: PR. jīryati, júryati;
PT. júryant; IPF. ájúryan. PF. jajāra; PT. jujurvāms.
AO. IS: jārīsur. PP. jīrná, júrná. CS. jaráyati, -te;
PT. jaráyant and jaráyant.

jñā *know*, IX.: PR. jānāti; jānīmās, jānīthá, jānánti;
jānīté; jānáte; SB. jānāma; jānāmahai; OP. jānīthás;

- IPV. jānīhī, jānītāt, jānātu; jānītā, jānāntu; jānīdhvām, jānātām; PT. jānānt; jānānā. IPE. ājānām, ājānāt; ājānan; A. 3. pl. ājānata. PF. jāññāu; jāññō; PT. jāññivāms and jānivāms. AO. root. OP. jñoyās (Gk. γνούς); S. ājñāsam (B.); ājñāsthās; INJ. jñeṣam; siṣ; ājñāsiṣam. FT. jñāsyāti, -te (B.); jñāta (B.). PS. jñāyāte; AO. ājñāyī; PF. jñātā; GDV. jñeya (B.). GD. jñātvā (B.), -jñāya (B.). INE. jñatum (B.), jñatos (B.). CS. jñāpāyati; AO. ājñāpat (TS.), PS. jñāpyate (B.). PF. jñāptā (B.); jñāpāyati (B.). DS. jñānsate.
- jyā *overpower*, IX. PR. jināti; OP. jinīyat; PT. jinant. IV. A.: PR. jiyate. PI. jyyāu (B.). AO. siṣ; ajyasīṣam (B.). PT. jyāsyāti, -te (B.). PS. jiyāte; PF. jītā. DS. jījyāsati.
- jval *flame*, I. P.: PR. jvālati (B.). PF. jajvala (B.). AO. ājvālīt (B.). PT. jvalīsyāti (B.). PF. jvalītā (B.). CS. jvalāyati (B.).
- tams *shake*: PF. tatasrō. PPT. ātatamsatam AO. ā: ātasat. CS. tamsāyati, -to; INJ. tamsayadhyat. INE. SE. tantas-āito; GDV. -tantasāyya.
- takṣ *fashion*, I. P.: PR. tākṣati; SB. tākṣama; INJ. takṣat; IPV. tākṣatam; tākṣata, tākṣantu; PF. takṣant. IPE. ātakṣat. II. P. PR. tāṣṭi (B.), takṣati (3. pl.). IPV. tālhi. IPE. ātakṣma, ātaṣṭa. V. P.: PR. takṣṇuvanti (B.). PI. tatākṣa (takṣāthur, takṣur); tataksē. AO. IS. ātakṣur. PF. taṣṭā.
- tan *stretch*, VIII. PR. tanóti; tanmāsi, tanvānti; tanuté; SB. tanāvāvahat; INJ. tanuthās; IPV. tanū, tanuhi, tanótu; A. tanuṣvā; tanudhvām; PI. tanvānt; tanvanā. IPE. ātanuta; ātanvata. PF. tatāntha, tatāna and tātāna; A. 1. tatanó, 3. tatnó and tató (√ta); tatniré and toniré; SB. tatānat; tatānāma, tatānan; INJ. tatān-anta; OP. tatanyūr; PT. tatanvāms. AO. root: ātan; A. 2. ātathās, 3. ātata; ātnata (3. pl.); a: ātanat; INJ. tanat; S. ātān and ātāmsīt; ātasi (B.): ātāms-mahi (B.); IS. ātānīt. PI. tamsyāto (B.). PS. tayate;

- AO. átāyi (B.). PP. tatá. GD. tatvá (B.), tatváya (VS.),
-tátya (B.). INF. tántum (B.).
- tap *heat*, I.: PR. tápati, -te; SB. tápāti; INJ. tápat; IPV.
tápatu; PT. tápat. IPF. átapat. IV. P.: PR. tápyati (B.).
PF. 1. tatápa. 3. tatápa; tepé; SB. tatápate; PT. tepāná.
AO. root: PT. tapāná; red.: átítipe (3. s.); SB. títipāsi;
s: átāpsīt; átapthās; INJ. tāpsīt; tāptam. FT. tapsyāti
(B.). PS. tapyáte; AO. átāpi; PP. taptá. GD. taptvá (B.),
-tápya. INF. táptos (B.). CS. tāpáyati, -te (AV.); PS.
tāpyáte (B.).
- tam *faint*, IV. P.: PR. támyati (B.). PF. tatáma (B.). AO. a:
INJ. tamát. PP. tāntá (B.). INF. támitos (B.). tam-
áyati (B.).
- tij *be sharp*, I. Ā.: PR. téjate; PT. téjamāna. PF. IPV. titig-
dhí (B.). PP. tiktá. DS. títikṣate. INT. tétikte.
- tu *be strong*, II. P.: PR. távīti. PF. tūtáva. PPF. tūtos,
tūtót. INT. PT. távītvat (= távītuat).
- tuj *urge*, VII.: PR. tuñjānti; tuñjáte (3. pl.); PT. tuñjāná.
VI.: PR. tujéte; PT. tujánt. PF. OP. tutujyāt; PT. tū-
tujāná and tūtujāna. PS. tujyáte. INF. tujáse, tujáye,
-túje. CS. PT. tujáyant.
- tud *thrust*, VI.: PR. tudāti; IPV. tudá; tudántu; PT.
tudánt. IPF. tudát. PF. tutóda. PP. tunná.
- tur (= tṛ) *pass*, VI.: PR. turāti, -te; IV. P.: IPV. túrya;
II. P.: OP. turyáma. PF. OP. tuturyāt; tuturyáma. PP.
tūrtá (B.). GD. -túrya. INF. turváṇe. CS. turáyate.
DS. tūtūrṣati.
- tṛd *split*, VII.: PR. tṛṇádmi, tṛṇátti; tṛntte (B.); IPF. átrṇat;
átrṇdan. PF. tatárditha, tatárda; PT. tatṛdāná. AO.
root: SB. tárdas. PP. tṛṇná (VS.) GD. -tṛdya. INF. -tṛdas.
- tṛp *be pleased*, V. P.: PR. tṛpṇóti; SB. tṛpṇávas; IPV. tṛpṇuhí;
tṛpṇutám; tṛpṇutá; VI. P.: PR. tṛmpāti; IPV. tṛmpá;
IV.: PR. tṛpyati. PF. tātṛpúr; PT. tātṛpāná. AO. root:
PRC tṛpyásma; a: átrpat; PT. tṛpánt; red.: átitrpas;
átitrpāma. CO. átarpsyat (B.). PP. tṛptá. CS. tarpáyati,
-te; DS. titarpayīṣati. DS. títṛpsati; SB. títṛpsāt.

tr̥a be thirsty, IV. : PR. *tṛ̥ayati*, -te; PT. *tṛ̥ayant*. PF. *tātṛ̥a-úr*; PT. *tātṛ̥āṇā* and *tatṛ̥āṇā*. AO. root: PT. *tṛ̥āṇā*; a: *tṛ̥āt*; red.: *ātītṛ̥āma*; INJ. *tītṛ̥as*. PF. *tṛ̥ṣitā*. CS. *tar̥āyati* (B.).

tṛ̥h crush, VII. P. : PR. *tṛ̥ṇédhi*; *tṛ̥ṇhánti*; IPV. *tṛ̥ṇédhu*; SB. *tṛ̥ṇáhān* (AV.); PT. *tṛ̥ṇhánt*. PF. *tatárha*. AO. s: *átṛ̥ham*. PS. *tṛ̥hyáte*; PP. *tṛ̥lhá*, *tṛ̥dhá*. GD. *tṛ̥dhvā*.

tṛ̥ cross, I. : PR. *tárati*, -te; SB. *tárāthas*; INJ. *tárat*; OP. *táret*; IPV. *tára*; PT. *tárant*. IPF. *átarat*. VI. : PR. *tirāti*, -te; SB. *tirāti*; INJ. *tiránta*; OP. *tiréta*, -tana (2. pl.); IPV. *tirá*; *tiráta*, *tirántu*; *tirádhvam*; PT. *tiránt*. IPF. *átirat*. III. : PT. *títrat*. VIII. *Ā*. : *tarute*. PF. *tatára*; *titirúr*; PT. *tatarus-* (weak stem) and *titirvāms*. AO. red.: *átitaras*; iṣ: *átārit*; *átāriṣma* and *átārima*, *átāriṣur*; SB. *tāriṣas*, *tāriṣat*; INJ. *tāris*, *tārit*; OP. *tāriṣimahi*. PS. AO. *átāri*; PP. *tirná*. OD. *tirtvá*. INF. -*tíram*, -*tire*; *tará-dhyai*; *tariṣāni*. CS. *tārāyati*. DS. *titīṛṣati* (B.). INT. *tártariti*; *tartúryānte*; PT. *táritrat*.

tyaj forsake: PF. *tityāja*; IPV. *tityagdhí*. PP. *tyaktá* (B.). OD. -*tyájya* (B.).

tras be terrified, I. P. : PR. *trásati*. AO. red.: *átitrasan*; iṣ: *trásis* (B.). PP. *trastá* (B.). INF. *trasas*. CS. *trasáyati*. INT. *tātrasyáte* (B.).

trā rescue, IV. *Ā*. : PR. *tráyase*; *tráyadhve*, *tráyante*; IPV. *tráyasva*, *tráyatām*; *tráyethām*, *tráyetām*; *tráyadhvam*, *tráyantām*; PT. *tráyamāṇa*. II. *A*. : IPV. *trásva*; *trádhvam*. PF. *tatré*. AO. s: *átrāsmahi* (B.). SB. *trásate*; *trásāthe*; OP. *trásīthām*. PT. *trāsyāte* (B.). PP. *trātá* (B.). INF. *trāmaṇe*. CS. GDV. *traya-yáyya*.

tviṣ be stirred, II. P. : IPF. *átviṣur*. VI. *Ā*. : *átviṣanta*. PF. *titviṣé*; PT. *titviṣāṇā*. PPF. *átitviṣanta*. PP. *tviṣitá*. INF. *tviṣé*.

tsar approach stealthily, I. P. : PR. *tsárati*. PF. *tatsára*. AO. s: *átsār*; iṣ: *átsāriṣam* (B.). GD. -*tsárya* (B.).

daś bite, I. P. : PR. *dásati*; IPV. *dása*; PT. *dásant*. PF.

- PT. *dadaśvāms*. PP. *daṣṭá*. GD. *daṣṭvā* (B.). INT. PT. *dāndaśāna*.
- dakṣ be able*, I.: PR. *dákṣati*, -te; IPV. *dákṣata*; PT. *dák-
ṣamāna*. PF. *dadakṣé* (B.). AO. red.: *ádadakṣat* (B.).
FF. *dakṣiṣyáte* (B.). GDV. *dakṣáyya*. CS. *dakṣáyati* (B.).
- dagh reach to*, V.: PR. OP. *dagnuyát* (B.). AO. root: INJ. *dhak* (2. 3. s.); *daghma*; PRC. *daghyás* (3. s.); IPV. *dhaktám*. FT. *daghiṣyánte* (B.). INF. -*dághas* (B.), -*dághos* (B.).
- dabh, dambh harm*, I. P.: PR. *dábhati*; SB. *dábhāti*; INJ. *dábhat*. V. P.: PR. *dabhnuvánti*; IPV. *dabhnuhí*. PF. *dadábha*, *dadámbha*; *debhúr*; INJ. *dadabhanta*. AO. root: *dabhúr*; INJ. *dabhúr*. PS. *dabhyáte*; PP. *dabdhá*. GDV. *dábhya*. INF. -*dábhe*; *dábdhum* (B.). CS. *dambháyati*. DS. *dipsati*; SB. *dípsāt*; PT. *dípsant*; PR. *dhípsati* (B.).
- das, dās lay waste*, IV. P.: PR. *dásyati*; OP. *dásyet*. I. P.: PR. *dásati*; SB. *dásāt*; INJ. *dásat*; PT. *dásant*. PF. PT. *dadasvāms*. AO. a: INJ. *dasat*; PT. *dásamāna*; iṣ: *dásit*. PP. *dastá* (B.). CS. *dasáyate*; *dāsáyati*.
- dah burn*, I. P.: PR. *dáhati*; SB. *dáhāti*. II. P.: PR. *dhákṣi*. PF. *dadáha* (B.). AO. s.: *ádhākṣit*; *ádhāk* (3. s.); INJ. *dhák* (3. s.); PT. *dhákṣant* and *dákṣant*. FT. *dhakṣyáti*; PT. *dhakṣyánt*. PS. *dahyáte*; PP. *dagdhá*. GD. *dagdhvā* (B.); -*dáhya* (B.). INF. -*dáhas* (B.), *dágdhos* (B.), *dágdhum* (B.). DS. *dhikṣate* (B.).
1. *dā give*, III.: PR. *dādāti*; *dátte*; SB. *dādas*, *dádat*; *dádan*; *dádātai* (AV.), *dádāmahe*; INJ. *dadās*, *dadāt*; OP. *dadyát*; *dadimáhi*, *dadīrán*; IPV. *daddhí*, *dehí*, *dattát*, *dádātu*; *dattám*, *dattám*; *dattá* and *dádāta*, *dádātana*, *dádatu*; *Ā. datsvá*; PT. *dádat*; *dádāna*; IPF. *ádadām*, *ádadās*, *ádadāt*; *ádattam*; *ádadāta*, *ádattana*, *ádadur*; *Ā. ádatta*. I.: *dadati*; *dadate*; INJ. *dadat*; IPV. *dadatām* (3. s.); IPF. *ádadat*; *ádadanta*. PF. *dadátha*, *dadáu*; *dadáthur*, *dadátur*; *dadá*, *dadúr*; *Ā. dadé*, *dadáthe*, *dadriré*; PT. *dadvāms*, *dadivāms* (AV.), *dadā-*

- vāms** (AV.); **dadānā**. AO. root: **ádās**, **ádāt**, **dāt**; **ádāma**, **ádur**, **dúr**. **Ā**. **ádi**, **ádithās** (B.), **ádita** (B.); **ádimahi** (TS.) and **ádimahi** (VS.); SB. **dās**, **dāti**, **dāt**; INJ. **dúr**; OP. **deyām**; IPV. **dātu**; **dātām**, **dātām**; **dātā**; **dīṣvā** (VS.); a: **ádat**. s.: **ádiṣi**; SB. **dāsāt**, **dāsathas**; INJ. **deṣma** (VS.); iṣ: **ádadiṣṭa** (SV.). PT. **dāsyāti**; -te (B.); **dadiṣyē** (K.); **dātā** (B.). PS. **dīyāte**; PT. **dadyāmāna**; AO. **dāyi**; PP. -**dāta**, **dattā**, -**tta**. GDV. **déya**. GD. **dattvā**, **dattvāya**; -**dāya**, -**dadya** (AV.). INF. -**dāi**, **dātave**, **dātavāi**, **dāmane**, **dāvāne**; -**dām** (B.), **dātum**; **dātos**. CS. **dāpáyati**. DS. PT. **ditsant**, **didāsant**.
2. **dā divide**, II. P.: PR. **dāti**; **dānti**; IPV. **dāntu**. VI. P.: PR. **dyāmi**, **dyāti**; **dyāmasi**; IPV. **dyātu**; **dyātām**; IV.: PR. **dáyāmasi**; IPV. **dáyasva**, **dáyatām**; PT. **dáyamāna**. IPF. **dáyanta**. PF. **dadiré** (B.). AO. root: **ádimahi** (B.), **adimahi** (VS., K.); s: OP. **diṣiyā**. PS. **dīyāte**; PP. **dinā**; -**tta** (B.). GD. -**dāya**.
3. **dā bind**, VI. P.: PR. **dyāti**; IPF. **ádyas**. PS. AO. **dāyi**; PP. **ditā**.
- dās make offering**, I. P.: PR. **dāsati**; SB. **dāsāt**; OP. **dāsema**; IPF. **ádāsāt**. II. P.: PR. **dāṣṭi**; PT. **dāsāt**. V. P.: PR. **dāśnóti**. PF. **dadāśa**. SB. **dadāśas**, **dádāśati** and **dádāśat**; PT. **dadāśvāms**, **dāśvāms**, **dāśivāms** (SV.). CS. **ádāśayat** (B.).
- dīs point**, VI.: PR. **diśāmi**. IPV. **diśātu**; PT. **diśānt**; **diśāmāna**. PF. **didéśa**; SB. **dídeśati**; IPV. **dididḍhī**, **dídeṣṭu**; **dididṣṭāna**. PPF. **didiṣṭa** (3. s. **Ā**). AO. root: **ádiṣṭa**; s.: **ádikṣi**; sa: **ádikṣat** (B.). PF. **diṣṭā**. GD. -**dīśya**. INF. -**díśe**. INT. **dédiṣṭi**; IPF. **dediśam**; **ádediṣṭa**; **dediśyāte**.
- dih smear**, II.: PR. **dégdhi**; **dihānti**; SB. **déhat**; PT. **dihānā**. IPF. **ádihan**. AO. s.: **ádhikṣur** (B.). PP. **digdhā**.
1. **dī fly**, IV.: PR. **dīyati**; -te; INJ. **dīyat**; IPV. **dīya**. IPF. **ádiyam**. INT. INF. **dédiyitavāi**.
2. **dī, didī shine**: PR. **dīdyati** (3. pl.); SB. **dīdayat**; IPV. **didīhi** and **didihī**; PT. **didyat**; **dīdyāna**. IPF.

- ádides, ádidet. PF. didéthe, dīdāya; didiyúr; SB.
 dīdāyasi and dīdāyas, dīdāyati and dīdāyat. PT.
 dīdivāms.
- dikṣ be consecrated, I. Ā. : PR. dīkṣate (B.). PF. didīkṣe and
 didīkṣúr (B.). AO. red. : ádidīkṣas (B.); iṣ : ádikṣiṣṭa (B.).
 FT. dīkṣiṣyāte (B.). PP. dikṣitá. GD. dīkṣitvá (B.). CS.
 dīkṣáyati (B.). DS. dīdikṣiṣate (B.).
- dip shine, IV. Ā. : PR. dīpyate. AO. red. : ádidīpat; ádi-
 dipat (B.); INJ. didīpas. CS. dīpáyati.
- div play, IV. : PR. dīvyati; dīvyate (B.). PF. didéva.
 PP. dyūtá. GD. -dīvya.
- du, dū burn, V. P. : PR. dunóti; dunvánti; PT. dunvánt.
 AO. iṣ : SB. dáviṣāṇi (or from du go ?). PP. dūná.
- duṣ spoil, IV. P. : PR. dúṣyati (B.). AO. red. : ádūduṣat;
 a : duṣát (B.); iṣ : doṣiṣṭam (B.). CS. dūṣáyati; FT.
 dūṣayiṣyāmi.
- duh milk, II. P. : PR. dógdhi; duhánti; Ā. dugdhé; duháte
 and duhaté, duhrate and duhré; SB. dóhat; dóhate;
 OP. duhiyát, duhiyán; IPV. 3. du. dugdhám; Ā. 3. s.
 duhám; 3. du. duhāthām; 3. pl. duhrám (AV.) and
 duhrátām (AV.); PT. duhánt; dúghāna, dúhāna, and
 duhāná; IPF. ádhok; duhúr; áduhan (B.) and áduhran
 (Aṽ). I. Ā. : PR. dóhate. VI. : IPF. áduhat (TS.). PF. du-
 dóha, dudóhitha; duduhúr; Ā. duduhé; duduhré and
 duduhriré; PT. duduhāná. AO. s : ádhukṣata (3. pl.);
 INJ. dhukṣata (3. pl.); OP. dhukṣimáhi; sa : ádhukṣas,
 áduṣat and ádhukṣat; ádhukṣan, dukṣán and dhuk-
 ṣán; Ā. ádhukṣata, dukṣata and dhukṣata; INJ.
 dukṣas; Ā. 3. dukṣata and dhukṣata; pl. dhukṣánta;
 IPV. dhukṣásva. PS. duhyáte; PT. duhyámāna; PP.
 dugdhá. GD. dugdhvā (B.). INF. duhádhyai; dohāse;
 dógdhos (B.). CS. doháyati (B.). DS. dúduṣati.
1. dṛ pierce, II. P. : PR. dárṣi. IX. P. : OP. dṛṇiyát (B.). PF.
 dadára; PT. dadṛvāms. AO. root : ádar; s : SB. dárṣasi,
 dárṣat; Ā. dárṣate; OP. darṣiṣṭá. PS. dīryáte (B.);
 PS. dīrṇá (B.). GD. -dīrya (B.). CS. daráyati; dārayati

- (B.). INT. *dárdarīmi*, *dárdarīti*; SB. *dárdirat*; IPV. *dardṛhī* and *dādṛhī*, *dardartu*; PT. *dárdrat*; *dáridrat* (TS.); IPF. *ádardar*, *dardar* (2. 3. s.); *ádardṛtam*; *ádardirur*.
2. *ḍṛ heed*: AO. *ádṛthās* (B.); s: *ḍṛdhvam* (B.). PS. *driyáte* (B.). GD. *-dṛtya*.
- ḍṛp rave*, IV. P.: PR. *dṛpyati*. AO. a: *ádṛpat* (B.). PT. *drapsyáti* (B.) and *drapiṣyáti* (B.). PP. *dṛptá* and *dṛpitá*.
- ḍṛś see*: PF. *dadárśa*; Ā. *dadrkṣé*, *dádrśe*; *dádṛśre*, *dadrśrīre* (TS.); IPV. (3. pl. Ā.) *dadrśrām* (AV.); PT. *dadrśvāms*; *dádṛśāna*. AO. root: *ádarsām* (B.); *ádarsēma* (TS.), *ádṛśma* (B.), *ádarsūr* (B.); Ā. 3. pl. *ádṛśran*, *ádṛśram*; SB. *dársati*, *dársathas*, *dársan*; INJ. *dársam*; PT. *dṛśāná* and *dṛśāna*; a: *ádṛśan*; INJ. *dṛśan*; OP. *dṛśéyam*; s: *ádrāk* (B.) and *ádrākṣīt* (B.); Ā. *ádṛkṣata* (3. pl.); SB. *dṛkṣase*; sa: *dṛkṣam* (K.); red. *ádīdṛśat* (B.). PT. *drakṣyáti* (B.). PS. *dṛśyáte*; AO. *ádarsī* and *dársī*; PP. *dṛṣṭá*; GDV. *dṛśēnya*. GD. *dṛṣṭvá*, *dṛṣṭvāya*, *-dṛśya*. INF. *dṛśé*, *dṛśáye*; *dráṣṭum*. CS. *darsáyati*. DS. *dīdṛkṣase*.
- ḍṛh make firm*, I. P.: IPV. *dṛmha*; *dṛmhata*; IPF. *ádṛmhat*. VI. Ā.: PR. *dṛmhéthe*; IPV. *dṛmhántām*; PT. *dṛmhánt*. IPF. *dṛmháta* (3. s.). IV.: IPV. *dṛhya*; *dṛhyasva*. PF. PT. *dādrhāná*. PPF. *ádadrhanta*. AO. is: *ádṛmhīs*, *ádṛmhīt*. PP. *dṛḍhá*. CS. *dṛmháyati*.
- dyut shine*, I. Ā.: PR. *dyótate*. PF. *didyóta*; *didyutúr*; Ā. *didyuté*; PT. *didyutāná*. AO. root: PT. *dyutánt*; *dyútāna* and *dyutāná*; a: *ádyutat* (B.); red.: *ádīdyutat*; INJ. *didyutas*; s.: *ádyaut*. PT. *dyotiṣyáti* (B.). PP. *dyuttá*. GD. *-dyutya* (B.). CS. *dyutáyati* (*shine*), *dyotáyati* (*illumine*). INT. *dávidyutati* (3. pl.); SB. *dávidyutat*; PT. *dávidyutat*; IPF. *dávidyot*.
1. *drā run*, II. P.: IPV. *drāntu*. PF. *dadrúr*; PT. *dadrāná*. AO. s: SB. *drāsat*. CS. *drāpáyati* (B.); DS. *didrāpayiṣati* (B.). INT. PT. *dáridrat*.

2. *drā sleep*, II. P. : PR. *drāti* (B.). AO. *siṣ* : *ádrāsīt* (B.).
 FT. *drāsyāti* (B.). PP. *drāná*.
- dru run*, I. P. : *drāvati*. PF. *dudráva* (B.); SB. *dudrávat*.
 PPF. *ádudrot*. AO. red. : *ádudruvat* (B.). FT. *droṣyāti*
 (B.). PP. *drutá* (B.). GD. *drutvá* (B.); *-drūtya* (B.).
 CS. *draváyati* (*flows*); *drāváyati*. INT. PF. *dodrāva*.
- druh be hostile*, IV. P. : PR. *drúhyati* (B.). PF. 1. *dudróha*,
 2. *dudróhitha*. AO. a : *druhás*; INJ. *druhás*; *druhán*;
 sa : *ádrukṣas* (B.). FT. *dbrokṣyāti*. PP. *drugdhá*. GD.
-drúhya. INF. *drógdhavái*. DS. *dúdrukṣat*.
- dviṣ hate*, II. : PR. *dvéṣti*; *dviṣmás*; SB. *dvéṣat*; *dvéṣāma*;
 A. *dvéṣate*; IPV. *dvéṣtu*; PT. *dviṣánt*. PF. *didvéṣa* (B.).
 AO. SR : INJ. *dvikṣāt*; A. *dvikṣata* (3. S.). PP. *dviṣtá*.
 GDV. *dvéṣya*, *-dviṣenya*. INF. *dvéṣtos* (B.).
- dhan run* : PF. SB. *dadhānat*; OP. *dadhanyúr*; PT. *dadhan-*
vāms. CS. *dhanáyan*; A. *dhanáyante*; *dhanáyanta*.
- dhanv run*, I. P. : PR. *dhānvati*; SB. *dhānvāti*; IPV.
dhānva. PT. *dadhanvó*; *dadhanviró*. AO. *iṣ* : *adhanv-*
iṣur.
- dham, dhmā, blow*, I. P. : PR. *dhámati*; PT. *dhámant*.
 PPF. *ádhamat*. PS. *dhamyáto*; *dhmāyáto* (B.); PP.
dhāmitá and *dhmātá*. GD. *dhmāya* (B.).
1. *dhā put*, III. : PR. *dádhami*, *dádhāsi*, *dádhāti*; *dhat-*
thús; *dadhmási* and *dadhmás*, *dhattá*, *dádhati*; A.
dadhó, *dhatsó*, *dhattó*; *dadháthe*, *dadháte*; *dádhate*;
 SB. *dádhami*, *dádhas*, *dádhat*; *dádhatas*; *dádhāma*,
dádhan; A. *dádhaso*, *dádhate*; *dádhāvahai*; OP. *dá-*
dhīta and *dadhítá*; *dadhīmáhi*; IPV. *dhehi* and *dhattát*,
dádhatu; *dhattám*, *dhattám*; *dhattá* and *dhattána*,
dádhatu; A. *dhatsvá*; *dádhatām*. PT. *dádhat*; *dá-*
dhāna. PPF. *ádudhām*, *ádadhās*, *édadhāt*; *ádhattam*;
ádhatta, *ádadhur*; A. *ádhatthās*, *ádhatta*. PF. *da-*
dhátha, *dadháu*; *dadhátur*; *dadhimá*, *dadhúr*; A.
dadhiśó, *dadhó*; *dadháthe*, *dadháte*; *dadhidhvé*, *da-*
dhiré and *dadhré*; IPV. *dadhiṣvá*; *dadhidhvám*. AO.
 root : *ádham*, *dhas*, *ádhat* and *dhāt*; *dhātam*, *ádhatām*;

ádhur; *Ā.* ádhithās, ádhita; ádhītām; ádhīmahī; *sn.* dhās, dhāti and dhāt; dhāma; dhóthe, dháithe; dhāmahe; *inj.* dhām; dhúr; *A.* dhīmahi; *op.* dheyám; dheyúr; *ipv.* dhātu; dhātam; dhāta, dhātana, and dhetana, dhāntu; *Ā.* dhiṣvá; *n:* ádhat (*SV.*), dhát; *s:* ádhiṣi (*B.*); ádhiṣata (*B.*); *sb.* dhāsathas; dhāsatha; *inj.* dhāsur; *op.* dhiṣiyá (*B.*), dheṣiyá (*MS.*). *pt.* dhāsyati, -te (*B.*); dhāta (*B.*). *ps.* dhīyāto; *ao.* ádhāyī; *pp.* hitá, -dhita. *gd.* dhītvá (*B.*), -dhāya. *inf.* -dhe, dhātave, dhātavái, dhiyádhya; -dhām; dhātum (*B.*); dhátos. *cs.* dhāpáyati; *sb.* dhāpáyāthas. *ds.* didhiṣati, -te; *inj.* didhiṣanta; *op.* didhiṣema; didhiṣeya; *ipv.* didhiṣantu; *pt.* didhiṣāna; dhitsati, -te; *gdv.* didhiṣāya.

2. *dhā suck*, IV. P.: *pr.* dháyati. *ao.* root: ádhāt. *pp.* dhítá. *gd.* dhītvá (*B.*), -dhiya (*B.*). *inf.* dhatave. *cs.* dhāpáyate; -ti (*B.*).

1. *dhāv run*, I.: *pr.* dhāvati, -te. *ppf.* ádadhāvat. *ao.* is: ádhāvīt (*B.*). *cs.* dhāváyati.

2. *dhāv wash*, I.: *pr.* dhāvati, -te. *ao.* is: ádhāviṣta. *pp.* dhautá. *cs.* dhāvayati, -te (*B.*).

dhi think, III.: *pr.* dídhyo; didhyāthām and dīdhīthām (*AV.*); *sb.* dīdhayas; didhayan; *pt.* dídhyat; dídhyāna. *ipf.* ádīdhet, dīdhet; ádīdhayur; *A.* ádīdhīta. *pp.* dīdhāya; dīdhimá, dīdhiyúr and dīdhyúr; dīdhiró. *pt.* dhítá. *int.* dedhyat (*TS.*).

dhū shake, V.: *pr.* dhūnóti; dhūnutó; *sb.* dhūnávat; *ipv.* dhūnuhí and dhūnú; dhūnutá; *A.* dhūnuṣvá; *pt.* dhūnvant; dhūnvāná. *ipf.* ádhūnot; *A.* ádhūnuthās, ádhūnuta. VI. P.: *pr.* dhuvāti; *op.* dhūvót. *pp.* dudhuvó; *op.* dudhuvítá. *ppf.* dūdhot. *ao.* root: *pt.* dhuvāná; *s:* *Ā.* ádhūṣata (3. pl.). *pt.* dhaviṣyāti, -te (*B.*). *ps.* dhūyáte; *pp.* dhūtá. *gd.* dhūtvá (*B.*), -dhúya. *int.* dódhavīti; *pt.* dódhuvat and dávidhvat; *pp.* davi-dhāva.

dhṛ hold: *pp.* dādhārtha, dādhāra; dadhró, dadhriró.

AO. root : INJ. *dhṛthās*; red.: *ádīdharat*; *dīdhār* (2. 3. s.); INJ. *dīdharat*; IPV. *dīdhṛtām*; *dīdhṛtá*. FT. *dhariṣyáte*. PS. *dhriyáte*; PP. *dhṛtá*. GD. *dhṛtvá* (B.), *-dhṛtya* (B.). INF. *dhármaṇe*; *dhartári*; *dhártavái* (B.). CS. *dhāráyati*, *-te*; *rr. dhārayiṣyáti*; PS. *dhāryáte* (B.). INT. *dárdharṣi*; IPF. *ádardhar*; *dādharti* (B.); 3. pl. *dā-dhrati* (B.); IPV. *dādhartu* (B.).

dhṛṣ dare, V. : PR. *dhṛṣṇóti*; IPV. *dhṛṣṇuhí*. PF. *dadhárṣa*; *dādhṛṣúr*. SB. *dadhárṣati* and *dadhárṣat*; *Ā. dadhṛṣate*; INJ. *dadharṣit*; PT. *dadhṛṣvāms*; PPF. *dādhrṣanta*. AO. s : INJ. *dhṛṣát*; PT. *dhṛṣánt*; *dhṛṣámāṇa*; *dhṛṣāṇá* (AV.); *iṣ* : *ádharṣiṣur* (B.). PP. *dhṛṣtá* and *dhṛṣitá*. GDV. *-dhṛṣya*. GD. *-dhṛṣya* (B.). INF. *-dhṛṣe*; *-dhṛṣas*. CS. *dhārṣáyati* (B.).

dhyā think, IV. P. : PR. *dhyáyati*. PF. *dadhyáu* (B.). AO. *siṣ* : *ádhyāsiṣam* (B.). PER. FT. *dhyātá* (B.). PP. *dhyātá* (B.). GD. *dhyātvá*. DS. *dīdhyāsate* (B.).

dhraj, dhṛáj sweep, I. : PR. PT. *dhṛájant*; *dhṛájamāṇa*. IPF. *ádhrajan*. AO. *iṣ* : OP. *dhṛájiṣiyá*.

dhvams scatter, I. P. : PR. *dhvāmsati*, *-te* (B.). PF. *dadhvasé*. AO. s : *dhvasán*. PP. *dhvasta* (B.). CS. *dhvasáyati*; *dhvāmsáyati*, *-te* (B.).

dhvan sound : AO. *iṣ* : *ádhvanīt*. PP. *dhvāntá*. CS. *ádhvān-ayat*; AO. INJ. *dhvanáyit*.

dhvṛ injure, I. P. : PR. *dhvárati* (B.). AO. s : *Ā. ádhūrṣata* (3. pl.). INF. *dhúrvaṇe*. DS. *dúdhūrṣati*.

nakṣ attain, I. : PR. *nákṣati*, *-te*; INJ. *nákṣat*; IPV. *nákṣasva*; PT. *nákṣant*; *nákṣamāṇa*. IPF. *ánakṣan*. PF. *nanakṣúr*; *nanakṣé*.

nad sound, I. P. : PR. *nádati*. CS. *nadáyati*. INT. *nānadati* (3. pl.); *nānadyáte* (B.); PT. *nānadat*.

nam bend, I. : PR. *námati*, *-te*. PF. *nānāma*; *nemé*. PPF. *nanámas*. AO. red. : INJ. *nīnamas*; s : *ánān* (K.); *Ā. ánāmsata* (3. pl., B.). SB. *nāmsai*, *nāmsante*; PT. *namasāṇá*. FT. *namsyáti* (B.). PP. *natá*; GDV. *nántva*. GD. *-nátya* (B.). INF. *-nāmam*, *-nāme*. CS. *namáyati*.

INT. nánnamīti; nánnate (3. s.); PT. nánnamat; nān-namāna; IPF. ánannata (3. s.).

1. *naś be lost*, IV. P.: PR. náśyati; I.: PR. náśati, -te. PF. nanáśa; neśúr (B.). AO. red.: áninaśat; néśat; INJ. ninaśas; néśat. PT. naśiṣyāti. PP. naśtá. CS. náśá-yati; INF. náśayádhyai.

2. *naś attain*, I.: PR. náśati, -te. AO. root: ánaṣ (2. 3. s.), náṣ (3. s.); ánaṣtām; INJ. náḥ and náṣ (3. s.); Ā. náṣāi; OP. náśimāhi; S: SB. náḥṣat. INF. -náśo. DS. inakṣasi; INJ. inakṣat.

naś unite, I. Ā.: PR. náśate; náśāmahe; INJ. náśanta. AO. root: OP. náśimāhi.

naḥ bind, IV.: PR. náhyati; IPV. náhyatana (2. pl.); PT. náhyamāna. PF. nanáha. PS. PT. nahyámāna; PP. naddhá. GD. -náhya (B.).

nāth, nādh seek aid, I. Ā.: PR. náthate (B.); PT. nádhama-māna. PP. náthitá; nādhitá.

nij wash, II. Ā.: PT. nijāná. III.: IPV. niniktá (2. pl.). AO. a: ánijam; S: ánaikṣit; INJ. níḥṣi. PP. níktá. GD. níktvá (B.), -nijya (B.). INF. -niḥ. CS. nejáyati (B.). INT. neníkté; IPV. nenigdhí.

nind, revile, I. P.: PR. nindati; SB. nindāt; IPV. nindata. PF. nindimá; ninidúr. AO. root: PT. nidāná; IS: ánindiṣur; SB. nindiṣat. PS. nindyáte; PP. ninditá. DS. SB. ninitsāt.

nī lead, I.: PR. náyati, -te; SB. náyāti, náyāt; Ā. náyāśai (AV.); INJ. náyat; náyanta; IPV. náyatu; Ā. náyasva; PT. náyant; náyamāna; IPF. ánayat. II.: PR. néṣi (= IPV.); nethá; IPF. ánitām (3. du.). PF. ninétha, nināya; ninyáthur; ninye (B.); SB. ninithás; OP. niníyāt; IPV. ninétu. AO. S: ánaiṣṭa (2. pl.); áneṣata (3. pl.); SB. néṣati, néṣat; néṣatha; INJ. naiṣṭa (2. pl.); Ā. neṣṭa (3. s.); IS: ánayit (AV.). PT. neṣyāti; -te (B.); nayi-ṣyāti (B.). PS. níyáte; PP. nītá. GD. nītvá (B.), -níya. INF. neṣāṇi; nétavái (B.); nétum (B.), náyitum (B.); nétos (B.). DS. niníṣati (B.). INT. neníyáte.

nu *praise*, I.: PR. návati; návāmahe, návante; INJ. návanta; PT. návant; návamāna. IPF. ánavanta. II. P.: PT. nuvánt; IPF. ánāvan. PPF. ánūnot, nūnot; AO. S: Ā. ánūṣi; ánūṣātām; ánūṣata; INJ. nūṣata (8. pl.); iṣ: Ā. ánaviṣṭa. GDV. návya. INT. nónavīti; nonumás and nonumási; SB. nónuvanta; IPF. návīnot; ánonavur; PF. nónāva; nónuvur.

nud *push*, VI.: PR. nudāti, -te; PF. nunudé; nunudré. AO. root: INJ. nutthás; iṣ: INJ. nudiṣṭhás. FT. not-syáte (B.). PP. nuttá; nunná (SV.). INF. -núde; -nudas. INT. ánonudyanta (B.).

nṛt *dance*, IV. P.: PR. nṛtyati; IPV. nṛtya, nṛtyatu; PT. nṛtyant. AO. root: nṛtur (PF.?); a: PT. nṛtāmāna; iṣ: ánartīṣur. PP. nṛtá. CS. nartáyati.

pao *cook*, I.: PR. pácati, -te; SB. pácāni, pácāti, pácāt; INJ. pácāt; IPV. pácata, pácantu. IV. Ā.: PR. pácýate. PF. papáca; pecé. PPF. ápeciran. AO. S: SB. pákṣat. FT. pakṣyāti, -te (B.); paktá (B.). PS. pacyáte. GD. paktvá. INF. páktave. CS. pácáyati, -te (B.).

pat *fly*, I. P.: PR. pátati; SB. pátāti, pátāt INJ. pátat; OP. pátet; IPV. pátatu; PT. pátant. IPF. ápatat. PF. papáta; petáthur, petátur; paptimá, paptúr; OP. papatyát; PT. paptiváms. AO. red.: ápaptat and ápi-patat; ápaptāma, ápaptan; INJ. paptas, paptat; paptan; IPV. paptata. FT. patīṣyāti; CO. ápatiṣyat (B.). PS. AO. ápāti (B.); PP. patitá. GD. patitvá, -pátya (B.). INF. páttave; pátitum (B.). CS. patáyati, -te; pátáyati. DS. pípatiṣati. INT. pápatīti; SB. pápattan.

pad *go*, IV.: PR. pádyate; padyati (B.); IPV. pádyasva; PT. pádyamāna; IPF. ápadyanta. PF. papáda; pedé (B.). AO. root: ápadmahi, ápadran; SB. padāti, padāt; PRC. padiṣṭá; red.: ápipadāma; S: INJ. patsi (1. S.), patthás. FT. patsyati (B.). PS. AO. ápādi, pádi; PP. panná. GD. -pádyā. INF. -pádas; páttum (B.), páttos (B.). CS. pādáyati, -te; PS. pádyáte (B.); DS. pipāda-yīṣati (B.).

pan admire, I. Ā. : PR. *pánanta*. PF. *papána* (1. s.); *papné*. AO. *iṣ*: *paniṣṭa* (3. s.). PS. *panyáto*; PF. *panitá*. CS. *panáyati*, -te; GDV. *panayáyya*. INT. PT. *pánipnat*.

paś see, IV. : PR. *páśyati*, -te; SB. *páśyāni*, *páśyāsi* and *páśyās*, *páśyāt*; *páśyāma*, *páśyān*; INJ. *páśyat*; OP. *páśyet*; *páśyeta*; IPV. *páśya*; *páśyasva*; PT. *páśyant*; *páśyamāna*; IPF. *ápáśyat*; *ápáśyanta*. Cp. *spás*.

1. *pā drink*, I. : PR. *píbati*, -te; SB. *pibāsi*, *pibāti* and *pibāt*; *pibāva*, *pibāthas*, *pibātas*; INJ. *pibat*; IPV. *pibatu*; *pibasva*; *pibadhvam*; PT. *píbant*; IPF. *ápibat*. III. : PR. *pipíte* (B.), *pipate* (B.); OP. *pipiya* (B.); IPF. *ápipīta* (B.); IPV. *pipatu* (K.); PT. *pipāná* and *pípāna* (AV.). PF. *papátha*, *papáu*; *papáthur*, *papúr*; A. *papé*; *papiré*; OP. *papiyát*; PT. *papivāms*; *papāná*. AO. root: *ápām*, *ápās*, *ápāt*; *ápāma*, *ápur*; SB. *pás*; *pāthás*; *pānti*; PRC. *peyās* (3. s.); IPV. *pāhi*, *pātu*; *pātām*, *pātām*; *pātá* and *pātāna*, *pāntu*; PT. *pánt*; S. : INJ. *pāsta* (3. s.). PT. *pāsyāti*, -te (B.). PS. *piyáto*; AO. *ápāyi*; PF. *pītá*. GD. *pītvá*, *pītvī*; -*pāya*. INF. *pītāyo*, *pātave*, *pātavái*; *pātos* (B.); *pibadhyai*. CS. *pāyáyati*; DS. *pípāyayīṣet* (K.). DS. *pípāsati*; *pīpīṣati*; PT. *pīpīṣant*.

2. *pā protect*, II. : PR. *pāmi*, *pāsi*, *pāti*; *pāthás*, *pātás*; *pāthá*, *pāthāna*, *pānti*; SB. *pāt*; *pātas*; IPV. *pāhi*, *pātu*; *pātām*, *pātām*; *pātá*, *pāntu*; PT. *pánt*; *pāná*; IPF. *ápām*, *ápās*, *ápāt*; *ápāma*, *ápur*. AO. S. : SB. *pāsati*.

pi, pī swell, I. Ā. : PR. *páyate*. II. Ā. : PT. *piyāna*. V. : PR. *pinvire*; PT. *pinvánt*, f. *pinvatī*; *pinvāná*. PF. *pīpétha*, *pīpāya*; *pipyáthur*; *pipyúr*; *pipyé* (3. s.); SB. *pīpāyas*, *pīpāyat*; *pīpāyatas*; *pīpāyan*; *pīpāyata*; *pīpāyanta*; INJ. *pīpes*; IPV. *pīpihi*, *pīpaya*; *pipyatam*, *pipyatām*; *pipyata* PT. *pīpivāms*; *pīpyāna* and *pīpyāná*. PPF. *ápipe*; *ápipema*, *ápīpyan*; *ápīpayat*; *ápīpayanta*. PF. *pīná* (AV.).

pinv fatten, I. : PR. *pinvati*, -te; INJ. *pinvat*; *pinvanta*;

IPV. pínva; pínvatam; pínvata; Ā. pínvasva, pínvatām; pínvadhvam; PT. pínvant; pínvamāna; IPF. ápinvam, ápinvas, ápinvat; ápinvatam; ápinvata, ápinvan; Ā. 3. s. ápinvata. PF. pípinváthur. PF. pinvitá (B.). CS. pínváyati (B.). Cp. pi *swell*.

piś *adorn*, VI. : PR. píśáti, -te. PF. pipéśa; pipiśúr; Ā. pipiśé; pipiáré. AO. root: PT. piśāná. PS. piśyáte; PP. piśtá; piśitá. INT. PT. pépiśat; pépiśāna.

piś *crush*, VII. P. : PR. píśáṣti; píśānti; INJ. piśák (2. 3. s.); IPV. píśáṣtana; PT. píśānt; IPF. piśák. VI. P. : IPF. ápiśan (AV.). PF. pipéśa; pipiśś. AO. 3a: ápiśan (B.). PS. piśyáte (B.); PP. piśtá. GD. piśtvá (B.). INF. péśṣavái (B.); péśṣum (B.).

pīḍ *press*: PF. pipiḍé. CS. pīḍáyati.

puṣ *thrive*, IV. P. : PR. púṣyati. PF. pupóśa; OP. pupuṣyás; PT. pupuṣvāms. AO. root: PRC. puṣyásam (B.); puṣyásma (B.); a: OP. puṣéyam; puṣéma. PP. puṣtá. INF. puṣyáse. CS. pośáyati.

pū *cleanse*, IX. : PR. punāmi, punāti; punánti; puníté; punáte (AV.) and punaté; IPV. punihí and punítāt, punātu; punítām; punitá, punitána and punāta, punántu; PT. punánt; punāná; IPF. ápunan. I. A. : PR. pávate; SB. pávāte; IPV. pávasva, pávatām; pávadhvam, pávantām; PT. pávamāna; IPF. ápavathās. PF. pupuvúr (B.); pupuvé (B.). PPF. ápupot. AO. iś: ápāviṣur; INJ. pavaiṣṭa (3. s.). PS. pūyáte; PP. pūtá. GD. pūtví; pūtvá; -pūya (B.). INF. pavitum (B.). CS. paváyat, -te (B.), páváyati (B.).

pr *pass*, III. P. : PR. píparṣi, píparti; piprthás; piprthá, píprati; IPV. piprhi and piprtát, pípartu; piprtám; píprthá and pípartana. AO. red.: ápiparam, ápiparas; ápiparan; INJ. píparas, píparat and píparat; s: SB. pársati, pársat; IPV. parṣa; iś: SB. páriṣat. INF. parṣāni. CS. pāráyati; SB. pāráyāti; PT. pāráyant.

prc *mix*, VII. : PR. prñákṣi; prñcánti; Ā. prñcá, prñkté; prñcáte (3. pl.); INJ. prñák (3. s.); OP. prñcítá; IPV.

prūdhī (= **prūgdhī**), **prṇāktu**; **prṇktām**; **PT. prṇoant**; **prṇoānā**; **IPF. āprṇak** (3. s.). **III. P.**: **IPV. pipṛgdhī**; **pipṛktā**. **PF. papṛcūr** (B.); **SB. papṛoāsi**; **OP. papṛoyām**, **papṛoyāt**; **PT. papṛcānā**. **AO. root**: **SB. párcas**; **OP. prōimāhi**; **PT. prōānā**; **s**: **āprāk**; **Ā. āprkṣi**, **āprkta**. **PS. prōyāte**; **PP. prktā**; **-prṇa**. **INF. -pṛce**; **pṛcas**.

prṇ fill, **VI.**: **PR. prṇāti**; **SB. prṇāithe** (du. 2.); **IPV. prṇā**; **prṇāta**; **prṇāsva**; **prṇādhvam**; **IPF. āprṇat**. **INF. prṇādhyai**. **Cp. pṛ fill**.

pṛ fill, **IX.**: **PR. prṇāmi**, **prṇāsi**, **prṇāti**; **prṇītās**; **prṇānti**; **SB. prṇāti**, **prṇāt**; **OP. prṇiyāt**; **IPV. prṇihī**, **prṇātu**; **prṇītām**; **prṇītā**, **prṇītāna**; **Ā. prṇiṣvā**; **PT. prṇānt**; **IPF. āprṇās**, **āprṇāt**. **III.**: **PR. piparmi**, **pīparti**; **pīprati** (3. pl.); **IPV. pīpartu**; **pipṛtām**; **pīpartana**; **IPF. āpiprata** (3. s. = **āpipṛta**). **PF. OP. pupūryās**; **PT. papṛvāms**. **AO. root**: **IPV. pūrdhī**; **PRC. priyāsam** (AV.); **red.**: **āpūpuram** (B.); **INJ. piparat**; **IPV. pūpurantu**; **iṣ**: **pūriṣṭhās** (B.). **PS. pūryāte** (B.); **PP. pūrṇā**; **pūrtā**. **INF. -puras** (K.). **CS. pūrāyati**; **SB. pūrāyāti**.

pyā fill up, **IV. Ā.**: **PR. pyāyase**; **IPV. pyāyasva**, **pyāyatām**; **pyāyantām**; **PT. pyāyamāna**. **AO. siṣ**: **OP. pyāsiṣimahi** (AV.). **PP. pyātā**. **CS. pyāyāyati**; **PS. pyāyyāte** (B.).

prach ask, **VI.**: **PR. prchāti**, **-te**; **SB. prchāt**; **prchān**; **Ā. prchāi**. **PF. paprācha**; **paprachūr** (B.). **AO. s**: **āprākṣam**, **āprāt**; **āprākṣit**. **PT. prakṣyāti** (B.). **PS. prchyāte**; **PP. prṣṭā**; **GDV. papṛkṣēnya**. **INF. -pṛcham**, **-pṛche**; **prāṣṭum**.

prath spread, **I. Ā.**: **PR. prāthate**. **PF. 2. paprātha** (= **pa-prāt-tha** ?); **Ā. paprathé** and **páprathe** (3. s.); **SB. paprāthas**, **paprāthat**; **paprāthan**; **INJ. paprathanta**; **PT. paprathānā**. **AO. root**: **PT. prathānā**; **iṣ**: **3. s. Ā. āprathiṣṭa**; **prāthiṣṭa**. **CS. prathāyati**, **-te**.

prā fill, **II. P.**: **PR. prāsi**. **PF. paprātha**, **paprā** and **paprāu**; **paprāthur**, **paprātur**; **paprūr**; **Ā. papṛṣé**, **papré**; **PT. papṛvāms**. **AO. root**: **āprāt**; **SB. prās**; **s**: **3. s. āprās**. **PS. AO. āprāyi**; **PP. prātā**.

- budhánta**; red.: ábūbudhat; s: Ā. ábhutsi; ábhuts-mahi, ábhutsata; is: SB. bódhiṣat. FT. bhotasyāti (B.). PS. AO. ábodhi; PP. buddhá. GD. -budhya (B.). INF. -būdhe. CS. bodháyati; bodháyate (B.). INT. bóbudhīti (B.).
- bṛh** *make big*, VI. P.: PR. bṛhāti. I.: PR. bṛmhati, -te (B.). PF. babárha; PT. babṛhāṇá. AO. is: INJ. bárhīe, bárhīt. CS. barháya. INT. SB. bárbrhat; IPV. barbrhi.
- brū** *say*, II.: PR. brávīmi, brávīṣi, brávīti; brūmāz, bruvánti; Ā. bruvé, brūṣé, brúté and bruvé; bruváte; bruváte; SB. brávāṇi and brávā, brávasi and brávas, brávat; brávāma, brávātha (AV.), brávan; Ā. brávā-vahai, brávaite; brávāmahai; OP. brūyát; brūyátam; Ā. bruvítá; bruvímáhi; IPV. brūhī and brútát, brávītu; brútám; brútá and brávītana, bruvántu; PT. bruvánt; bruvāṇá. IPF. ábravam, ábravīs, ábravīt; ábrútám; ábravíta, ábruvan.
- bhaks** *eat*: AO. red.: ábabhakṣat (B.); CS. bhakṣáyati; bhakṣáyate (B.); PS. bhakṣyáte (B.).
- bhaj** *divide*, I.: PR. bhájati, -te. II. P.: PR. bhákṣi (= IPV.). PF. 2. s. babháktha (B.), 3. s. babhāja; Ā. bhejé; bhejáte; bhejiré; PT. bhejāṇá. AO. red.: ábī-bhajur (B.); s: ábhāk and ábhākṣīt; Ā. ábhakṣi, ábhakta; SB. bhákṣat; INJ. bhák (2. 3. s.); OP. bhak-ṣīyá, bhakṣítá; bhakṣīmáhi; PRC. bhakṣīṣṭá. FT. bhak-ṣyāti, -te (B.). PS. bhajyáte; PP. bhaktá. GD. bhaktvá; bhaktváya; -bhajya (B.). CS. bhājáyati; PS. bhājyáte.
- bhañj** *break*, VII. P.: PR. bhanákti; IPV. bhañdhi, bha-náktu; PT. bhañjánt. IPF. ábhanas (for ábhanak, AV.). PF. babhāñja. PS. bhajyáte.
- bhan** *speak*, I.: PR. bhánati; bhánanti; INJ. bhánanta. IPF. bhánanta.
- bhas** *devour*, III.: PR. tábhasti; bāpsati; SB. bābhasat; bāpsathas; PT. bāpsat. VI. P.: PR. bhasáthas. I. P.: INJ. bhásat.
- bhā** *shine*, II. P.: bhāsi, bhāti; bhānti; IPV. bhāhī; PT. f. bhātī. FT. bhāsyāti (B.).

bhikṣ beg, I. *Ā.* : PR. **bhikṣate**; INJ. **bhikṣanta**; OP. **bhikṣeta**; PT. **bhikṣamāṇa**. PF. **bibhikṣé** (B.).

bhid split, VII. : PR. **bhinádmi**, **bhinátsi**, **bhinátti**; **bhindánti**; SB. **bhinádas**, **bhinádat**; INJ. **bhinát** (2. 8. s.); OP. **bhindyát**; IPV. **bhindhí**, **bhináttu**; **bhinttá**; PT. **bhindánt**; **bhindāná**. IPF. **bhinát** (2. 8. s.); **ábhinat** (8. s.); **ábhindan**. PF. **bibhédá**; **bibhidúr**. AO. root: **ábhedam**, **bhét** (2. 8. s.), **ábhet** (3. s.); SB. **bhédati**; INJ. **bhét** (2. s.); PT. **bhidánt**; a: OP. **bhidéyam**; s: INJ. **bhitthás**. PT. **bhetsyáte** (B.). PS. **bhidýáte** (B.); AO. **ábhedi** (B.); PP. **bhinná**. GD. **bhittvá**; -**bhídya**. INF. **bhéttavái** (B.); **bhéttum** (B.). DS. **bíbhitsati**.

bhī fear, III. P. : PR. **bibhēti**; **bíbhyati**; INJ. **bibhés**; OP. **bibhiyát**; IPV. **bibhítá**, **bibhítána**; PT. **bíbhyat**; IPF. **bibhés**, **ábibhet**. I. *Ā.* : PR. **bháyate**; SB. **bháyáte**; IPV. **bháyatām** (8. s.); IPF. **ábhayanta**; PT. **bháyamāna**. PF. **bibhāya** (1. s.), **bibhāya** (B. also **bībhāya**); **bibhyátur**; **bibhyúr**; PT. **bibhívāms**; PER. PF. **bibhayām cakāra**. AO. root: INJ. **bhés** (TS.); **bhema**; PT. **bhiyāná**; red.: **bībhayat**; **ábībhayur** (Kh.); **ábībhayanta**; s: **bhaiṣis** (AV.); **ábhaiṣma**, **ábhaiṣur**; PT. **bhiyásāna** (AV.). CO. **ábheṣyat** (B.). PP. **bhitá**. INF. **bhiyáse**. CS. **bhiṣáyate** (B.); AO. **bībhiṣas**; **bībhiṣathás**.

1. **bhuj enjoy**, VII. *Ā.* : PR. **bhuñkté**; **bhuñjáte** and **bhuñjaté**; SB. **bhunájāmahai**; PT. f. **bhuñjatí**. PF. **bubhujé**; **bubhujmáhe**, **bubhujriré**. AO. root: SB. **bhójate**; INJ. **bhójam**; a: OP. **bhujéma**; IPV. **bhujá** (TS.). PS. **bhujyáte** (B.). INF. **bhujé**; **bhójase**. CS. **bhojáyati**.

2. **bhuj bend**, VI. P. : INJ. **bhuját**; IPV. **bhujá** (VS.). PPF. **ábubhøjis**. GD. -**bhujya** (B.).

bhur quiver, VI. : INJ. **bhuránta**; IPV. **bhurántu**; PT. **bhurámāṇa**. INT. **járbhuríti**; PT. **járbhurat**; **járbhurāṇa**.

bhū be, I. : PR. **bhávati**; **bhávate** (B.). PF. **babhúva**, **babhútha** and **babhúvitha**, **babhúva**; **babhúvátthur**, **babhúvátur**; **babhúvimá**, **babhúvá**, **babhúvúr**; OP.

babhūyās, babhūyāt; IPV. **babhūtu**; PT. **babhūvāms**.
 AO. root: **ābhuvam, ābhūs, ābhūt**; **ābhūtam, ābhūtām**;
ābhūma, ābhūta and **ābhūtana, ābhūvan**; SB. **bhūvāni**,
bhūvas, bhūvat; **bhūthās, bhūtas**; **bhūvan**; RV.
bhūvam, bhūs, bhūt; **bhūma**; OP. **bhūyās, bhūyāt**;
bhūyāma; PRC. **bhūyāsam**, 3. **bhūyās**; **bhūyāma**,
bhūyāsta; IPV. **bodhī** (for **bhūdhi**), **bhūtu**; **bhūtām**;
bhūtā and **bhūtāna**; A. **bhūvas, bhūvat**; red.: **ābū-**
bhuvas. PT. **bhaviṣyāti**; **bhavitā** (B.). PP. **bhūtā**.
 GDV. **bhāvya** and **bhāvya**; **bhāvītva**. GD. **bhūtvī**,
bhūtvā; -**bhūya**. INF. **bhuvé, -bhūve, -bhvé**; **bhūṣāṇi**;
bhāvitum (B.); **bhāvitos** (B.). OS. **bhāváyati**. DS. **bū-**
bhūṣati. INT. **bóbhavīti**.

bhṛ bear, I.: PR. **bhāрати, -te**. III.: PR. **bíbharmi, bí-**
bharṣi, bíbharti; **bibhṛthās, bibhṛtās**; **bibhṛmāsi** and
bibhṛmās, bibhṛthā, bíbhrati; SB. **bíbharāṇi, bibharat**;
 OP. **bibhṛyāt**; IPV. **bibhṛhí, bíbhartu**; **bibhṛtām**;
bibhṛtā (TS.); PT. **bibhrat**; IPF. **ābibhar**. PF. **jabhārtha**,
jabhāra; **jabhrúr**; Ā. **jabhṛṣé, jabhré**; **jabhriré**; **ba-**
bhāra (B.); Ā. **babhré**; PT. **babhrāṇā**; SB. **jabhārat**.
 PPF. **ājabhartana**. AO. root: PRC. **bhriyāsam**; IPV.
bhṛtām; S. **ābhārṣam**, 3. **ābhār**; **ābhārṣtam**; SB.
bhārṣat; INJ. 3. S. **bhār**; iṣ: **ābhāriṣam**. PT. **bhari-**
ṣyāti; **bhartā** (B.). CO. **ābhariṣyat**. PS. **bhriyāte**; SB.
bhriyāte; AO. **bhāri**; PP. **bhṛtā**. GD. -**bhṛtya**. INF.
bhārtum; **bhārtave, bhārtavái**; **bhāradhyai**; **bhār-**
maṇe. DS. **būbhūrṣati** (B.). INT. **jarbhṛtās**; **bhāri-**
bhrati (3. pl.); SB. **bhāribharat**; PT. **bhāribhrat**.

bhramṣ fall, I.: PR. INJ. **bhrámṣat**. AO. A. INJ. **bhraṣat**.
 PP. -**bhrṣta**; **bhraṣtā**. CS. PT. **bhrāśáyant**.

bhrāj shine, I. Ā.: PR. **bhrājate**; PT. **bhrājamāna**. AO.
 root: **ābhrāt**; PRC. **bhrājyāsam**. PS. AO. **ābhrāji**.

māmḥ, mah be great, I.: PR. **māmḥate**; **māhe** (3. s.); OP.
māhema, māheta; IPV. **māmḥatam**; PT. **māmḥamāna**.
 IPF. **āmāmḥata**. PF. **māmahé** (1. 3.); SB. **māmāhas**;
 INJ. **māmahanta**; IPV. **māmahasva, māmahantām**; PT.

māmahānā. PP. mahitá (B.). INF. mahé, maháye. CS. maháyati, -te; INJ. mamháyam; PT. maháyant; maháyamāna.

majj *sink*, I. P.: májjati. AO. root: OP. majjyát (B.). FT. manksyáti, -te (B.). GD. -májjya. CS. majjáyati (B.).

math, manth *stir*, IX.: PR. mathnámi; mathníté (B.); IPV. mathnítá, mathnántu; PT. mathnánt; IPF. ámathnāt; I. mánthati, -te; máthati (AV.). PF. mamátha; methúr (B.); A. methiré (B.). AO. root: SB. máthat; iṣ: ámanthiṣṭām (3. du.); ámathiṣata (B.); INJ. máthiṣ, máthīt. FT. manthiṣyáti (B.); mathiṣyáti, -te (B.). PS. mathyáte; PP. mathitá. GD. mathitvá (B.); -máthya (B.). INF. mánthitavái; máthitos (B.).

mad *be exhilarated*, I.: PR. mādati; -te. III. P.: PR. mamatsi. II. P.: PR. mátsi (= IPV.). IV. P.: PR. mādýati (B.). PF. mamāda; SB. mamádas, mamádat; mamádan; IPV. mamaddhi, mamáttu; mamattána. PPF. amamadur. AO. root: IPV. mátsva; red.: ámimadas; Ā. ámimadanta; s: ámatsur; Ā. ámatṭa (3. s.); ámatsata (3. pl.); SB. mátsati and mátsat; mátsatha; INJ. matsata (3. pl.); iṣ: ámādiṣur. PS. PT. madyámāna; PP. mattá. GDV. -mādya. INF. māditos (B.). CS. madáyati; mādáyati, -te; SB. mādáyāse, mādáyāte; mādáyāite; mādáyādhve and mādáyādhvai; INF. mādáyādhyai; PP. maditá.

man *think*, IV. Ā.: PR. mányate. VIII. Ā.: PR. manvé; manmáhe, manvató; SB. manávai, manávate; INJ. manvata (3. pl.); OP. manvítá; IPV. Ā.: manutám (3. s.); PT. manvāná; IPF. ámanuta (3. s.); ámanvata (3. pl.). PF. menó (B.); mamnáthe, mamnáte; OP. mamanyát; IPV. mamandhi. PPF. ámaman (3. s.). AO. root: ámata; ámanmahí; SB. mánāmahe, mánanta; PT. manāná; s: Ā. ámaṃsta; ámaṃsātām; ámaṃsata; SB. máṃsai, máṃsase, máṃsate and máṃsatai (TS.); máṃsante; INJ. máṃsthās, maṃsta and máṃsta (AV.); OP. masiyá, maṃsiṣṭhās, maṃsiṣṭá; maṃsimáhi;

mamsīrata; IPV. **mandhvam** (B.). PT. **maṇṣyē**; **mam-syāte** (B.). PP. **matā**. GD. **-matya** (B.). INF. **māntave**, **māntayāi**; **māntos** (B.). CS. **mānāyati**; OP. **mānāyet**. DS. **mīmāṃsate** (AV.), **-ti** (B.); AO. **iṣ**: **āmīmāṃsiṣṭhās** (B.). PP. **mīmāṃsitā** (AV.).

mand exhilarate, I.: PR. **māndati**, **-te**. PP. **mamānda**; SB. **mamandat**; PT. f. **mamandūṣī**. PPF. **āmamandur**. AO. root: **mandūr**; PT. **mandānā**; **iṣ**: **āmandīt**; **āmandiṣur**; **māndiṣṭa** (3. s. **Ā.**); **āmandiṣātām** (3. du. **Ā.**); OP. **mandi-ṣīmāhi** (VS.). INF. **mandādhyai**. CS. **mandāyati**; INF. **mandayādhyai**.

1. **mā measure**, III.: PR. **mime**, **mīmīte**; **mimāte**; **mimīmahe**, **mimate**; OP. **mi-nīyās**, **mīmīyāt**; IPV. **mimīhi**, **mimātu**; **mimītām**, **mimītām**; **Ā.** **mimīṣva**; **mimāthām**; PT. **mīmāna**. IPE. **āmimīthās**, **āmimīta**. PP. **mamātur**; **mamūr**; **mamó** (1. 3.); **mamāte**; **mamiró**; AO. root: **māhi**; **māsvā**; PT. **māna** ('TS. '); **s**: **āmāsi**; SB. **māsātai** (AV.). PS. AO. **āmāyi**; PP. **mitā**; GDV. **móya** (AV.). GD. **mitvā**; **-māya**. INF. **-mó**, **-mái**.

2. **mā bellow**, III. P.: PR. **mīmāti**; **mimanti**. PP. **mimāya**; SB. **mīmayat**. PPF. **āmīmet**. INF. **mātavāi**. INT. PT. **mémyat**.

mī fix, V. P.: PR. **minómi**, **minóti**; SB. **mināvāma**; INJ. **minván**; IPV. **minótu**. IPE. **minván**. PP. **mimāya**; **mimiyūr**. PS. **miyāte**; PT. **miyāmāna**; PP. **mitā**. GD. **-mitya** (B.).

mikṣ mix: PP. **mimikṣāthur**, **mimikṣātur**; **mimikṣó**; **mimikṣiró**. IPV. **mimikṣvā**. CS. **mikṣāyati** (B.).

mith alternate, I.: PR. **méthāmasi**; **Ā.** **méthete**. VI. P.: PT. **mithānt**. PP. **mimétha**. PP. **mithitā**.

miś mix: DS. **mimikṣati**; IPV. **mimikṣa**; **mimikṣatam**, **mimikṣatām**.

miṣ wink, VI. P.: PR. **miṣāti**; **miṣānti**; PT. **miṣānt**. INF. **-miṣas**.

mih shed water, I.: PR. **méhati**; PT. **méhant**; **mégghamāna**.

- AO. *sa* : ámikṣat (B.). FT. mekṣyáti. PP. mīḍhā. INF. mihé. CS. meháyati. INT. mémihat (B.).
- mī damage*, IX. : PR. minámi, mináti; minímási, minánti; SB. minat; mináma; INJ. minīt (AV.); minan; PT. minánt; mináná. IPF. áminās, ámināt; áminanta. IV. Ā. : PR. mīyase, mīyate; OP. mīyeta (B.). PF. mīmāya; mīmaya (AV.). AO. *s* : INJ. meṣi, meṣṭhās, meṣṭa. PS. mīyáte; AO. ámāyi (B.); PP. mītá. INF. métoś (B.); -mīyam, -mīye. INT. PT. mémyāna.
- mīv push*, I. P. : PR. mīvati; PT. mīvant. PP. -mūta; mīvitá (B.). GD. mīvya (B.).
- muc release*, VI. : PR. muñcāti, -te; SB. muñcási, muñcát; IPV. muñcātu; Ā. muñcátām; PT. muñcánt; muñcámāna. IPF. ámuñcat; Ā. ámuñcata. IV. Ā. : PR. mucyase; SB. mucyātai (AV.). PF. mumucmāhe, mumucré; SB. mumucas; múmocati, múmocāt, mumucat; IPV. mumugdhí, mumóktu; 2. du. mumuktám, mumócatam; mumócata; PT. mumucāná. PPF. ámumuktam. AO. root : ámok; ámuktam; Ā. ámugdhvam; PRC. mucīṣṭa; a : mucás, ámucat; SB. mucāti; mucáte; INJ. mucás, mucát; IPV. mucá; Ā. mucádhvam; s : ámauk (B.); Ā. ámuksi, ámukthās; INJ. mauk (VS.); Ā. mukṣata (3. pl.); OP. mukṣīya. FT. mokṣyáti, -te (B.). PS. mucyáte; AO. ámoci; INJ. móci; PP. muktá. GD. muktvá (B.); -múcyā. INF. moktum (B.). DS. múmukṣati, -te; mókṣate (B.); PT. múmukṣamāna.
- mud be merry*, I. Ā. : PR. módate. PF. mumóda. AO. root : OP. mudímáhi; iṣ : PRC. Ā. modiṣiṣṭhās. PS. AO. ámodi. INF. mudé. CS. modáyati, -te (B.); DS. múmodayīṣati (B.).
- muṣ steal*, IX. P. : PR. muṣṇāti; PT. muṣṇánt; IPF. ámuṣṇās, ámuṣṇāt; ámuṣṇītam. I. P. : PR. móṣatha. AO. iṣ : INJ. móṣis. PP. muṣitá. GD. -múṣya. INF. muṣé.
- muh be dazed*, IV. P. : PR. múhyati. PF. mumóha (B.). AO. a : ámuhat (B.); ied. : ámūmuhat. FT. mohiṣyáti (B.). PP. mugdhá; mūdhá (AV.). INF. muhé. CS. moháyati; GD. mohayitvá.

mũrch, mũr *thicken*, I. P. : IPF. ámũrchat. PP. mũrtá (B.).
CS. mũroháyati (B.).

1. mř *die*, I. : PR. mǎrati, mǎrate; mǎrámahe; SB. mǎráti; mǎráma; Ā. mǎrai. PF. mamára; mamrũr; PT. mamřvǎms. AO. root: ámrřta; INJ. mřthás; OP. mur-iyá; red. : ámĩmarat (B.). FT. mariřyáti (AV.). PS. mriyáte; PP. mřtá. GD. mřtvá (B.). CS. mǎráyati.

2. mř *crush*, IX. P. : IPV. mřñĩhi; PT. mřñánt. PS. mũr-yáte (B.); PP. mũrñá (AV.). INT. IPV. marmartu.

mřo *injure* : AO. S. : PRC. mřkřışřá. PP. mřktá. CS. maro-áyati; SB. maroáyāt.

mřj *wipe*, II. : PR. mǎrřti; mřjánti; mřjé; mřjmahe; IPV. mǎrřtu; Ā. mřkřvǎ; mřđđhvám; PT. mřjǎná; IPF. mřřřá (3. S. Ā.); ámrřjata. VII. : OP. mřñjyát (B.); IPV. mřñǎjǎni (B.); IPF. mřñjǎta (3. pl.). PF. mamǎrja; mǎmřjũr; mǎmřjé and mǎmřjé; OP. mǎmřjítá. AO. SA : ámrřkřat; ámrřkřáma; Ā. ámrřkřanta; IPV. mřkřsatam; red. : ámĩmřjanta (B.); S. : ámǎrkřit (B.); řř : ámǎrřit (B.). FT. mřakřyáte (B.), mǎrkřyáte (B.); mřařřá (B.). PS. mřjyáte; PP. mřřřá; GDV. mǎrjya. GD. mřřřvǎ; mǎrřitvǎ (B.); -mřjya. INF. -mřjas (B.). CS. marjáyati, -te; mǎrjáyati, -te (B.). INT. marmřjyáte; marĩmř-yáte (B.); SB. mǎmřjrat; mǎmřjanta; PT. mǎmřjrat; mǎmřjǎna and marmřjǎná; marmřjyámǎna; IPF. marmřjmǎ, marmřjata.

mřđ *be gracious*, VI. : PR. mřđáti; mřđáte (B.); SB. mřļáti and mřļāt; IPV. mřļá and mřđátāt (AV.), mřļátu. PF. OP. mamřdyũr. CS. mřđáyati.

mřñ *crush*, VI. P. : PR. mřñáti; INJ. mřñát; IPV. mřñá. IPF. ámrřnat. AO. root: mřñyũr (K.); red. : ámĩmřñan.

mřđ *crush* : AO. PRC. mřdyásam (B.); FT. mardřyáte (B.). PS. mřdyáte (B.); PP. mřđitá. GD. -mřdya (B.). INF. mǎrditos (B.).

mřđh *neglect*, I. P. : PR. mǎrdhati. VI. : PR. SB. mřđhǎti. AO. root : OP. mřđhyás; řř : SB. mǎrdhiřat; INJ. mǎrdh-ís; mardhiřtam. PP. mřđdhá.

- mṛś touch*, VI.: PR. mṛśāti, -te. PF. māmṛśúr; mamṛśé (B.). AO. SA: ámṛkṣat; INJ. mṛkṣas; mṛkṣata (2. pl.). PP. mṛṣṭá. GD. -mṛśya. INF. -mṛśe. CS. marśáyati (B.). INT. SB. mármṛsat; IND. marīmṛśyáte (B.).
- mṛṣ not heed*, IV.: PR. mṛśyate. PF. mamárṣa. AO. root: INJ. mṛṣṭhás; a: INJ. mṛśánta; red.: INJ. mīmṛṣas; iṣ: INJ. marṣiṣṭhás. INF. -mṛśe.
- med be fat*, IV. P.: IPV. médyantu. VI. Ā.: IPV. medátām (3. s.). CS. medáyati.
- myakṣ be situated*, I. P.: IPV. myákṣa. PF. mimyákṣa; mimikṣúr; Ā. mimikṣiré. AO. root: ámyak; PS. ámyakṣi.
- mradi crush*, I.: PR. mrádate; IPV. mráda. FT. mradiśyāti, -te. INF. -mrade (B.). CS. mradáyati.
- mruc, mluc set*, I. P.: PR. mrócati; mlócati (B.); FT. mrócant. PF. mumlóca (B.). AO. a: ámrucat (B.). PP. mruktá (B.); mluktá. INF. mrúca.
- mlā relax*, IV. P.: PR. mláyati (B.). PP. mlātá; mláná (B.). CS. mlāpáyati.
- yaj sacrifice*, I.: PR. yájati, -te; SB. yájāti, -te; OP. yájeta; IPV. yájatu; yájantām; PT. yájant; yájamāna. IPF. áyajat; áyajanta. PF. ijé (1. 3. s.), yejé (3. s.); ijáthe ijiré; PT. ijáná. AO. root: IPV. yákṣva; red.: áyiyajat (B.); s: áyās, áyāt; s: áyākṣit; Ā. áyaṣṭa (3. s.); SB. yákṣat; du. 2. yákṣatas, 3. yákṣatām; Ā. yákṣate; INJ. yāt (2. s.); Ā. yákṣi (1. s.); OP. yakṣiyá; sa: IPV. yakṣatām (3. du.). FT. yakṣyáte; yakṣyāti (B.); yaṣṭá (B.). PT. iṣṭá. GD. iṣṭvá. INF. yájadhyai; yajádhyai (TS.); yáṣṭave; yáṣṭum. CS. yájáyati (B.). DS. iyakṣati, -te; SB. iyakṣān; PT. iyakṣant; iyakṣamāna.
- yat stretch*, I.: PR. yátati, -te; SB. Ā. yátante (3. du.); OP. yátama; yátamahi; IPV. yátatam; Ā. yátasva; yátantām; PT. yátant; yátamāna. PF. yetiré. AO. root: PT. yatāná and yátāna; iṣ: áyatiṣṭa (B.). FT. yatiṣyáte (B.). PP. yattá. GD. -yátya (B.). CS. yátáyati, -te; PS. yatyáte (B.).

yam stretch out, I.: PR. *yáchatī*, -te; SB. *yáchāt*; OP. *yáchet*; IPV. *yácha* and *yáchatāt*, *yáchatu*. IPF. *áyachat*; Ā. *áyachathās*. PF. *yayántha*, *yayāma*; *yemáthur*, *yemátor*; *yemimá*, *yemá*, *yemúr*; Ā. *yemé* (3. s.); *yemáte*; *yemiré*; PT. *yemāná*. AO. root: *yamam*; *áyamur*; SB. *yāmas*, *yāmati* and *yāmat*; *yāman*; Ā. *yāmase*, *yāmate*; OP. *yamīmáhi*; PRC. *yamyās* (3. s.); IPV. *yandhī*; *yantam*; *yanta* and *yantana*; a: OP. *yamet*; s: *áyāmsam*, *áyān* (3. s.); Ā. *áyāmsi* (B.), *áyamsta*; *áyamsata*; SB. *yāmsat*; *yāmsatas*; *yāmsan*; Ā. *yāmsate*; INJ. Ā. *yāmsi*; PT. *yamasāná*; iṣ: *yāmiṣṭa* (3. s. Ā.). PT. *yāmsyāti* (B.). PS. *yamyáte*; AO. *áyāmi* (B.); PP. *yatá*; GDV. *yāmsénya*. GD. -*yátya*. INF. *yāmitavái*, *yántave*; *yāmam*; *yántum* (B.). CS. *yāmáyati*; *yamáyati* (B.). DS. *yiyaṃsati* (B.). INT. *yāmyamīti*.

yas be heated, III. P.: IPV. *yáyastu*. IV. P.: PR. *yásyati*. PP. *yastá*; *yasitá* (B.).

yā go, II. P.: PR. *yāti*; *yānti*; OP. *yāyām*; IPV. *yāhi*, *yātu*; *yātám*; *yātá* and *yātána*, *yāntu*; PT. *yānt*. IPF. *áyās*, *áyāt*; *áyātam*; *áyāma*, *áyātana*, *áyur* (B.). PF. *yayátha*, *yayáu*; *yayáthur*; *yayá*, *yayúr*; PT. *yayivāms*. AO. s: *áyāsam*; *áyāsur*; SB. *yāsāt*; INJ. *yeṣam*; siṣ: *áyāsiṣam*, *áyāsit*; *áyāsiṣtām*; *áyāsiṣṭa*, *áyāsiṣur*; SB. *yāsiṣat*; PRC. Ā. *yāsiṣiṣthās*; IPV. *yāsiṣtam*; *yāsiṣṭa*. PT. *yāsyāti*. PP. *yātá*. GD. *yātvá* (B.): -*yāya* (B.). INF. *yātave*, *yātavái* (B.); -*yái*. CS. *yāpáyati* (B.).

yāc ask, I.: PR. *yācati*, -te. PF. *yayāce* (B.). AO. iṣ: *áyācīt*; *áyāciṣṭa* (B.); SB. *yāciṣat*; Ā. *yāciṣāmahe*. PT. *yāciṣyáte*. PP. *yācitá*; *yācitvá* and *yācya* (B.). INF. *yācitum*. CS. *yācáyati*.

- yu unite, VI.:** PR. *yuvāti*, -te. II. *yānti*; Ā. *yuté*; SB. *yávan*; IPV. *yutám* (3. s. Ā.); PT. *yuvāná*. PF. *yuyuvé*. PER. FT. *yuvitá* (B.). PP. *yutá*. GD. -*yúya*. DS. *yúyūṣati*. INT. *yoyuvé*; PT. *yóyuvat* (AV.); *yóyuvāna*.
- yu separate, III.:** PR. *yuyóti*; SB. *yuyávat*; INJ. *yuyo-*

- thās, yuyota*; OP. *yuyuyātām*; IPV. *yuyodhi, yuyótu*; *yuyutām* and *yuyótam*; *yuyóta* and *yuyótana*. I. P.: PR. *yúchati*; IPV. *yúchantu*; PT. *yúchant*. AO. root: SB. *yávanta*; OP. *yuyāt* (B.); 3. du. *yūyātām* (B.); PRC. *yūyās* (3. s.); red.: INJ. *yūyot*; S. *yóṣati* and *yóṣat*; *yóṣatas*; INJ. *yūṣam* (AV.); *yāus* (2. s.); *yauṣtam*; *yauṣma, yauṣṭa, yauṣur*; Ā. *yoṣṭhās* (B.); iṣ: INJ. *yāvis*. PS. AO. *áyāvi*; PP. *yutá*. INF. *yótave, yótavái*; *yótos*. CS. *yāváyati*; *yaváyati*. INT. PT. *yóyuvat*; IPF. *áyoyavit*; PF. *yoyāva*.
- yuj join*, VII.: *yunákti*; *yuñjānti*; *yuñkté*; *yuñjáte*; SB. *yunájat*; *yunájan*; Ā. *yunájate* (3. s.); INJ. *yuñjāta* (3. pl.); IPV. *yuñdhí, yunáktu*; *yunákta, yuñjāntu*; Ā. *yuñkṣvá, yuñtām*; 2. du. *yuñjāthām*; *yuñgdhvám*; PT. *yuñjánt*; *yuñjāná*; IPF. *áyunak* and *áyunak*; *áyuñjan*; Ā. *áyuñjata* (3. pl.). PF. *yuyója*; *yuyujmá*; Ā. *yuyujé*; *yuyujré*; SB. Ā. *yuyójate* (3. s.); PT. *yuyujāná*. AO. root: Ā. *áyuji, áyukthās, áyukta*; *áyujmahi, áyugdhvam, yújata* and *áyujran*; SB. *yójate*; INJ. *yójam*; Ā. *yukta* (3. s.); OP. *yuyjāva, yuyjātām*; IPV. *yukṣvá*; PT. *yujāná*; S.: *áyukṣi*; *áyukṣātām* (3. du.); *áyukṣata* (3. pl.). PT. *yokṣyáti* (B.); *yokṣyáte*; *yoktá* (B.). PS. *yuyjáte*; AO. *áyoji*; INJ. *yóji*; PP. *yuktá*. GD. *yuktvá, yuktvāya*. INF. *yujé*; *yóktum* (B.).
- yudh fight*, IV.: PR. *yúdhyati, -te*; SB. *yúdhyai*. IV.: IPV. *yúdhya*; PT. *yúdhyant*; *yúdhyamāna*; IPF. *áyudhyas, áyudhyat*. I. P.: PR. *yódhanti* (AV.). II. P. *yótsi* (= IPV.). PF. *yuyódha*; *yuyudhúr*; Ā. *yuyudháte* (3. du.). AO. root: SB. *yódhat*; IPV. *yódhi*; PT. *yodhāná*; iṣ: *áyodhīt*; SB. *yódhiṣat*; INJ. *yódhis*; IPV. *yodhiṣtam*. PT. *yotsyáti, -te* (B.). PP. *yuddhá*. GDV. *yódhya, yudhénya*. GD. *-yuddhví*. INF. *yudhé, yudháye*; *yúdhām*. CS. *yodháyati*. DS. *yúyutsati, -te*.
- yup obstruct*: PF. *yuyópa*; *yuyopimá*. AO. red.: *áyūyupan* (B.). PP. *yupitá*. CS. *yopáyati*. INT. *yoyup-yáte* (B.).

yeṣ be heated, I. P.: PR. yéṣati; PT. yéṣant.

raṁh hasten, I.: PR. ráṁhate; PT. ráṁhamāṇa. IPF. áramhas; Ā. áramhata (3. s.). PF. PT. rárahāṇá. CS. ramháyati, -te.

rakṣ protect, I.: PR. rákṣati, -te. PF. rarákṣa; PT. rá-rakṣāṇá. AO. iṣ: árakṣīt; árakṣīt (B.); SB. rákṣiṣas, rákṣiṣat. PP. rakṣitá. CS. rakṣáyate (B.).

raj colour, IV.: IPF. árajyata. PP. raktá (B.). CS. rajáyati. INT. rárajīti.

rad dig, I.: PR. rádati, -te; INJ. rádat; IPV. rāda; rádantu; Ā. rádantām (3. pl.); PT. rádant. IPF. áradat, rádát. II. P.: rátsi (= IPV.). PF. raráda. PP. raditá.

radh, randh make subject, IV. P.: IPV. rádhya, rádhyatu. PF. rāradhūr. AO. root: IPV. randhī (= randdhī); a: SB. rádhāma; INJ. rádham; red.: SB. rīradhā; INJ. rīradhas, rīradhat; rīradhatam; rīradhata; iṣ: INJ. rándhī. PP. raddhá. CS. randháyati; SB. randháyāsi.

ran rejoice, I.: PR. ráṇati; INJ. ráṇanta; IPV. rāṇa. IV. P.: PR. ráṇyasi, ráṇyati; ráṇyathas; ráṇyanti. PF. rārāṇa (1. s.); SB. rārāṇas, rārāṇat; rārāṇatā (2. pl.). INJ. rārān (3. s.); IPV. rārāndhī; rārānta (2. pl.), rārāntu. PPF. árāraṇur. AO. iṣ: árāṇiṣur; INJ. rápiṣṭana. CS. raṇáyati.

rap chatter, I. P.: PR. rápati; INJ. rápat; OP. rapema. IPF. árapat. INT. rárapīti.

rapé be full, I. Ā.: rapésate; rapésante. PF. rarapésé.

rabh, rambh grasp, I.: PR. rábhate. PF. rarabhmá; A. rārābhé; rebhiré; PT. rebhāṇá. AO. s: 3. s. Ā. árābdha; PT. rabhasāṇá. PP. rabdhá. GD. -rábhya. INF. -rábham; -rábhe. CS. rambháyati, -te (B.). DS. rīpsate (B.).

ram rejoice, I. Ā.: PR. rāmāte. IX. P.: IPF. áramṇās, áramṇāt. AO. red.: árīramat; SB. rīramāma; INJ. rīraman; s: Ā. áramsta (3. s.); áramsata (3. pl.); INJ. ramsthās; siṣ: INJ. ramṣiṣam. PT. ramṣyáte; -ti (B.). PP. ratá (B.). GD. ratvá (B.). INF. rántos (B.). CS. ramáyati and rāmáyati.

1. *rā give*, III.: IPV. *ririhi*; *Ā. rarāsva* (AV.); *rarāthām* (3. du.); *rarīdhvam*; SB. *rārāte*; PT. *rārāṇa*. II.: PR. *rāsi* (=IPV.); *rāté* (B.); PF. *rarimá*; *raré* (1. s.), *rariśé*; *rarāthe*; PT. *rarivāms*; *rarāṇá*. AO. root: *árādhvam*; IPV. *rāsva*; S. *árāsma*; *árāsata* (3. pl.); SB. *rāsat*; *rāsan*; *Ā. rāsate* (3. s.); OP. *rāsiyá*; IPV. *Ā. rāsātām* (3. s.); *rāsāthām* (2. du.); *rāsantām* (3. pl.); PP. *rātá*.
2. *rā bark*, IV. P.: PR. *rāyasi*; IPV. *rāya*; PT. *rāyant*.
- rāj rule*, I. P.: PR. *rājati*. II. P.: PR. *rāṣṭi*; INJ. *rāṭ*. AO. *iṣ*: *árājiṣur*. INF. *rājāse*. CS. *rājáyati* (B.), -te.
- rādh succeed*, IV. *Ā.*: IPV. *rādhyatām*; PT. *rādhyamāna*. V. P.: PR. *rādhnóti* (B.). PF. *rarādha*. AO. root: *árādh-*am (B.); SB. *rādhāt* and *rādhati*; *rādhamā*; PRC. *rādhyásam*; *rādhyásma*; red.: *árīradhat* (B.); S. *árātsis*; *iṣ*: INJ. *rādhiṣi* (1. s.). FT. *rātsyāti*. PS. AO. *árādhi*; PP. *rāddhá*; GDV. *rādhya*. GD. *rāddhvá* (B.). -*rādhya* (B.). INF. *irādhyai*. CS. *rādháyati*.
- ri flow*, IX.: PR. *riṇāti*; *riṇīthás*; *riṇánti*; *Ā. riṇīté*; *riṇáte*; INJ. *riṇás*; *riṇán*; PT. *riṇánt*; *riṇāná*. IPF. *riṇás*, *áriṇāt*; *áriṇītam*; *áriṇīta*. IV.: PR. *riyate*; *riyante*; PT. *riyamāṇa*.
- ric leave*, VII. P.: PR. *riṇákti*; SB. *riṇácāva*; INJ. *riṇák* (3. s.). IPF. *áriṇak* (2. s.); *riṇák* (3. s.). PF. *riréca*; *riricáthur*; *Ā. ririkṣé*, *riricé*; *riricáthe*; *riricéré*; OP. *riricyām*, *riricyāt*; PT. *ririkvāms*; *riricāná*. PPF. *árirecit*. AO. root: INJ. *Ā. rikthás*; IPV. *riktám*; S. *áraik* (3. s.); A. *árikṣi*; red.: *árīricat* (B.). FT. *rekṣyáte* (B.). PS. *rieyáte*; IPF. *árieyata*; AO. *áreci*; PP. *riktá*. CS. *recáyati* (B.).
- rip smear*: PF. *riripur*. PP. *riptá*. Cp. *lip*.
- ribh sing*, I. P.: PR. *róbhati*; *róbhanti*; PT. *róbhant*. IPF. *rébhat*. PF. *riróbha*. PS. *ribhyáte*.
- riś tear*, VI.: PR. *riśámahe*; IPV. *riśántām*; PT. *riśánt*. PP. *riṣṭá*.
- riṣ be hurt*, IV. . PR. *riṣyati*; SB. *riṣyās*, *riṣyāti* and *riṣyāt*; OP. *riṣyot*; *riṣyoma*. I. P.: SB. *rēṣāt*; INJ. *rēṣat*. AO.

a : *āriṣan* ; SB. *riṣāma*, *riṣātha* and *riṣāthana* ; PT. *riṣant* and *riṣant* ; red. : INJ. *rīriṣas*, *rīriṣat* ; *rīriṣata* (2. pl.) ; OP. *rīriṣes* ; PRC. *Ā. rīriṣiṣṭa* and *ririṣiṣṭa* (3. s.). PP. *riṣṭā*. INF. *riṣé* ; *riṣās*. CS. *reṣāyati* ; INF. *riṣayādhyai*. DS. *rīriksati*.

rih lick, II. : PR. *rédhi* ; *rihānti* ; 3. pl. *rihāte* and *riható* ; PT. *rihānt* ; *rihāṇa* (VS.) and *rihāṇā*. PP. PT. *ririhvāms*. PP. *riḍhā*. INT. *rerihyāte* ; PT. *rórihat* ; *rérihāṇa*. Cp. *lih*.

1. *ru cry*, VI. P. : PR. *ruvāti* ; INJ. *ruvát* ; IPV. *ruvā* ; PT. *ruvánt*. II. (B.) *rāuti* ; *ruvānti*. PP. *ruruviré* (B.). AO. *iṣ* : *ārāvīt* ; *ārāviṣur*. PP. *rutā*. INT. *róravīti* ; PT. *róruvat* ; *róruvāṇa* (B.) ; IPF. *ároravīt*.

2. *ru break* : AO. *iṣ* : *rāviṣam*. PP. *rutā*. INT. PT. *róruvat*. *ruc shine*, I. : PR. *rócate*. PP. *ru róca* ; *ru rucūr* ; *ru rocé* (3. s.) ; INJ. *rurucanta* ; OP. *rurucyās* ; PT. *rurukvāms* ; *rurucānā*. AO. root : PT. *rucānā* ; red. : *árūrucat* ; *Ā. árūrucata* (3. s., B.) ; *iṣ* : *Ā. árociṣṭa* (3. s.) ; OP. *ru ciṣīyā* (AV.) and *rociṣīyā* (B.). PS. AO. *ároci*. PP. *rucitā* (B.). INF. *rucé*. CS. *rocāyati* ; -te (B.). INT. PT. *rórucāna*.

ruj break, I. P. : PR. *rujāti*. PP. *ru rójtha*, *ru rója*. AO. root : INJ. *rók* ; red. : *árūrujatam* (2. du.). PP. *ru ṅṇā*. GD. *ruktvā* (B.) ; -rujya (B.). INF. -rúje.

rud weep, II. P. : PR. *róditī* ; *rudāntī* ; SB. *ródāt* (Kh.) ; PT. *rudánt*. IPF. *árodit* (B.). AO. a : *árudat*. CS. *rodāyati*.

1. *rudh obstruct*, VII. : PR. *ruṇádhmi*, *ruṇáddhi* ; *Ā. rundhó* (= *runddhó*) ; *rundhate* (3. pl.) ; SB. *Ā. ruṇádhāmahai* ; IPV. *rundhī* (= *runddhī*) ; *Ā. rundhām* (= *runddhām*, 3. s.) ; PT. *rundhānā* ; IPF. *Ā. árundhata* (3. pl.). PP. *ru ródhitha* ; *Ā. ru rúdhre*. AO. root : *árodham* ; *árudhma* ; a : *árudhat* ; *árudhan* ; INJ. *rudhát* ; PT. *rudhánt* ; s : *áraut* ; *árautsīt* (B.) ; *Ā. árutai* (B.), *áruddha* (B.). PT. *rotsyāti*, -te (B.). PS. *rudhyāte* ; PP. *ruddhá*. GD. -*rúdhya*. INF. -*rúddham*, *rúndham* (B.), -*ródham* (B.) ; *róddhos* (B.). DS. *rúrutsate* (B.).

2. *rudh grow*, I. P. : PR. ródhati; INJ. ródhat.
rup break, IV. P. : PR. rúpyati (B.). AO. red. : árúrupat.
 PP. rupitá. CS. ropáyati (B.).
- ruh ascend*, I. : PR. róhati, -te. PF. ruróhitha, ruróha;
 ruruhúr. AO. root : PT. rúhāna; a : áruham, áruhas,
 áruhat; áruhāma, áruhan; SB. ruhāva; INJ. ruham,
 rúhat; OP. ruhéma; IPV. ruhá; ruhátam; sa : rukṣás,
 árukṣat; árukṣāma. FT. rokṣyáti (B.). PP. rūdhá.
 GD. rūdhvá, -rúhya. INF. -rúham; róhiṣyai. (TS.);
 ródhum (B.). CS. roháyati; -te (B.); ropáyati (B.).
 DS. rúrukṣati.
- rej tremble*, I. : PR. réjati, -te; INJ. réjat; réjanta (3. pl.);
 PT. réjamāna; IPF. árejetām (3. du.); árejanta. CS.
 rejáyati.
- lap prate*, I. P. : PR. lápati; PT. lápant. FT. lapiṣyáti (B.).
 PP. lapitá. CS. lāpáyati; -te (B.). INT. lālapīti.
- labh take*, I. Ā. : PR. lābhate. PF. lebhírē; PT. lebhāná.
 AO. s (B.) : Ā. ālabdha; ālapsata. FT. lapsyáti, -te (B.).
 PS. labhyáte (B.); PP. labdhá. GD. labdhvá; -lābhya
 (B.). CS. lambháyati, -te (B.). DS. lípsate; lípsate (B.);
 PS. lipsyáte (B.).
- likh scratch*, VI. : PR. likhāti; -te (B.). PF. lilékha (B.).
 AO. red. : álilikhat (B.); is : INJ. lékhis. PF. likhitá.
 GD. -líkhya (B.).
- lip smear*, VI. P. : PR. limpáti. PF. lilépa, lilipúr (B.).
 AO. s : álipsata (3. pl.). PS. lipyáte (B.); PP. liptá. GD.
 -lípya (B.).
- lih lick*, II. : PR. lédhi (B.). CS. leháyati. INT. PP. lelihítá (B.).
- lí cling*, I. Ā. : PR. láyate; IPV. láyantām. PF. lilyé (B.);
 lílyúr; -layām cakre. AO. s : áleṣṭa (B.). PP. líná.
 CS. lāpáyati (B.). INT. leláyati; PF. leláya.
- lup break*, VI. P. : PR. lumpáti; OP. lumpét. PS. lupyáte;
 PP. luptá. GD. -lúpya. CS. lopáyati, -te (B.).
- lubh desire*, IV. P. : PR. lúbhyati. AO. red. : álūlubhat
 (B.). PP. lubdhá (B.). CS. lobháyati; DS. lūlobha-
 yíṣati (B.).

lū cut (B.), IX. P. : PR. *lunāti*. V. P. : PR. *lunóti*. PP. *lūná*.

vakṣ increase (= 2. ukṣ): PR. *vavákṣitha*, *vavákṣa*; *va-vakṣátur*; *vavakṣúr*; *Ā. vavakṣé*; *vavakṣiré*. PPF. *vavákṣat*. CS. *vakṣáyati*.

vac speak, III. P. : PR. *vívakmi*, *vívakti*; IPV. *vívaktana*. PF. *uváktha*, *uvāca* and *vavāca*; *ūcimá*, *ūcúr*; *Ā. uciṣé*; PT. *ūcāná*. AO. root: PRC. *ucyāsam* (B.); *reū. : ávocat*; SB. *vócā*, *vócāsi*, *vócāti* and *vócati*; *vócāma*; *Ā. vócvahai*; INJ. *vócam*, *vócas*, *vócat*; *vócan*; *Ā. vóce*; *vócanta*; OP. *vocéyam*, *vocés*, *vocét*; *vocétam*; *vocéma*, *vocéyur*; *Ā. vocéya*; *vocémahi*; IPV. *vocatāt*, *vocatu*; *vocatam*; *vocata*. PT. *vakṣyāti*; CO. *ávakṣyat* (B.); *vaktá* (B.). PS. *ucyáte*; AO. *ávāci*; PP. *uktá*; GDV. *vācyā*. GD. *uktvā* (B.); *-úcyā* (B.). INF. *váktave*; *-vāce*; *váktum* (B.); *váktos* (B.). CS. *vācáyati* (B.). DS. *vívakṣati*, *-te* (B.). INT. IPF. *ávāvacit*.

vaj be strong; CS. *strengthen*: PR. *vājáyāmas*, *-masi*; *Ā. vājáyate*; IPV. *vājáyā*; PT. *vājáyant*.

vañc move crookedly, I. P. : PR. *vāñcati*. PF. *vāvakré*. PS. *vacyáte*.

vat apprehend, I. : PR. OP. *vátēma*; PT. *vátant*. AO. *red. : ávivatan*. CS. *vātáyati*.

vad speak, I. : PR. *vádati*, *-te*; SB. *vádāni*, *vádāsi* and *vádās*, *vádāti*; *vádāthas*; *vádāma*, *vádān*; INJ. *vádat*; OP. *vádet*; *Ā. vādeta*; IPV. *váda*, *vádatu*; *Ā. vādasva*; *vádadhvam*; PT. *vádant*. IPF. *ávadan*; *Ā. ávadanta*. PF. *ūdimá*; *ūdé* (B.). AO. root: PRC. *udyāsam* (B.); *iṣ. : ávádiṣam*; *ávádiṣur*; *Ā. ávádiran* (AV.); SB. *vádiṣas*; INJ. *vádiṣur*. PT. *vadiṣyāti*; *-te* (B.). PS. *udyáte*; PP. *uditá*. GD. *-udya* (B.). INF. *váditum* (B.); *váditos* (B.). CS. *vādáyati*, *-te* (B.); PS. *vādyáte* (B.). DS. *vívadiṣati* (B.). INT. *vāvaditi*; IPV. *vāvaditu*; PT. *vāvadat*; *Ā. vāvadyáte* (B.).

vadh slay, I. P. : OP. *vádheyam*, *vádhet*; IPV. *vádha*. AO. root: PRC. *vadhyāsam*; OP. *vadhyāt* (B.); *iṣ. : á-*

vadhiṣam and vādhiṁ, ávadhīs, ávadhīt and vādhiṭ; ávadhīṣma; SB. vādhiṣas; INJ. vādhiṣ, vādhiṭ; vadh-
iṣṭa and vadhiṣṭana (2. pl.), vadhiṣur; Ā. vadhiṣṭhās;
IPV. vadhiṣṭam (2. du.).

van *win*, VIII.: PR. vanósi, vanóti; vanuthās; Ā. vanvé,
vanuté; SB. vanávat; Ā. vanávase; INJ. vanvan; OP.
vanuyāma; IPV. vanvántu; Ā. vanuṣvá, vanutām;
vanudhvám, vanvátām; PT. vanvánt; vanvāná; IPF.
ávanos; ávanvan; Ā. ávanvata. VI. and I.: PR.
vanáti and vānati; Ā. vanase, vānate; SB. vanáti;
vánās; vānáva; Ā. vānāmahai; INJ. vanas; Ā. vanta
(= vananta); OP. vanés; vanéma; vanémahi; IPV.
vánatam; vanata; Ā. vanatām (3. s.). PF. vāvántha,
vāvāna; vavanmá; Ā. vavné; SB. vāvānat; IPV. vā-
vandhí; PT. vavanváms. AO. root: vámsva; SB. váms-
sat; vámsāma; Ā. vámsate; INJ. vámsi; OP. vámsi-
máhi and vasimáhi; iṣ: SB. vāniṣat; Ā. vāniṣanta.
PRC. vāniṣiṣṭá; siṣ: OP. vámsiṣiyá. PP. -vāta. INF.
-vantave. CS. vānáyantu. DS. vīvāsati; SB. vīvāsāt.

vand *greet*, I. Ā.: PR. vāndate. PF. vavānda; vavandimá;
Ā. vavandé; vavandiré. AO. iṣ: OP. vandiṣimáhi.
PS. AO. vāndi; PP. vanditá; GDV. vāndya. INF.
vandádhyai.

vap *strew*, I.: PR. vápati, -te. PF. ūpáthur; Ā. ūpiṣé,
ūpé (3. s.). AO. s: ávápsit (B.). FT. vapsyáti (B.).
PS. upyáte; AO. vápi; PP. uptá. GD. -úpya. CS.
vāpáyati (B.).

vam *vomit*, II.: SB. váman. IPF. ávamīt; ávamat (B.).
PF. uvāma (B.). AO. s: ávān (B.). PP. vāntá (B.).

valg *leap*, I. P.: PR. válganti. IPF. ávalgata (2. pl.). PT.
vālgant.

vás *desire*, II.: PR. vāsmi, vákṣi, vāṣṭi; uśmāsi and śmāsi,
uśānti; IPV. vāṣṭu; PT. uśānt; uśāná. I. P.: PR.
vāsanti; SB. vāsāma; INJ. vāsat; IPF. ávaśat. III. P.:
PR. vavákṣi; vivaṣṭi; IPV. vivaṣṭu. PF. vāvaśúr; Ā.
vāvaśé; PT. vāvaśāná.

lū cut (B.), IX. P. : PR. *lunāti*. V. P. : PR. *lunóti*. PP. *lūná*.

vakṣ increase (= 2. ukṣ): PR. *vavákṣitha*, *vavákṣa*; *va-vakṣátur*; *vavakṣúr*; *Ā. vavakṣé*; *vavakṣiré*. PPF. *vavákṣat*. CS. *vakṣáyati*.

vac speak, III. P. : PR. *vívakmi*, *vívakti*; IPV. *vívaktana*. PF. *uváktha*, *uvāca* and *vavāca*; *ūcimá*, *ūcúr*; *Ā. uciśé*; PT. *ūcāná*. AO. root: PRC. *ucyāsam* (B.); *reū. : ávocat*; SB. *vócā*, *vócāsi*, *vócāti* and *vócāti*; *vócāma*; *Ā. vócvahai*; INJ. *vócam*, *vócas*, *vócat*; *vócan*; *Ā. vóce*; *vócanta*; OP. *vocéyam*, *vocés*, *vocét*; *vocétam*; *vocéma*, *vocéyur*; *Ā. vocéya*; *vocémahi*; IPV. *vocatāt*, *vocatu*; *vocatam*; *vocata*. PT. *vakṣyāti*; CO. *ávakṣyat* (B.); *vaktá* (B.). PS. *ucyáte*; AO. *ávāci*; PP. *uktá*; GDV. *vācyā*. GD. *uktvā* (B.); *-ūcyā* (B.). INF. *váktave*; *-vāce*; *váktum* (B.); *váktos* (B.). CS. *vācáyati* (B.). DS. *vívakṣati*, *-te* (B.). INT. IPF. *ávāvacit*.

vaj be strong; CS. *strengthen*: PR. *vājáyāmas*, *-masi*; *Ā. vājáyate*; IPV. *vājáyā*; PT. *vājáyant*.

vañc move crookedly, I. P. : PR. *vāñcati*. PF. *vāvakré*. PS. *vacyáte*.

vat apprehend, I. : PR. OP. *vátēma*; PT. *vátant*. AO. *red. : ávivatan*. CS. *vātáyati*.

vad speak, I. : PR. *vádāti*, *-te*; SB. *vádāni*, *vádāsi* and *vádās*, *vádāti*; *vádāthas*; *vádāma*, *vádān*; INJ. *vádat*; OP. *vádet*; *Ā. vādeta*; IPV. *váda*, *vádatu*; *Ā. vādasva*; *vádadhvam*; PT. *vádant*. IPF. *ávadan*; *Ā. ávadanta*. PF. *ūdimá*; *ūdé* (B.). AO. root: PRC. *udyāsam* (B.); *iṣ. : ávádiṣam*; *ávádiṣur*; *Ā. ávádiran* (AV.); SB. *vádiṣas*; INJ. *vádiṣur*. PT. *vadiṣyāti*; *-te* (B.). PS. *udyáte*; PP. *uditá*. GD. *-udya* (B.). INF. *váditum* (B.); *váditos* (B.). CS. *vādáyati*, *-te* (B.); PS. *vādyáte* (B.). DS. *vívadiṣati* (B.). INT. *vāvaditi*; IPV. *vāvaditu*; PT. *vāvadat*; *Ā. vāvadyáte* (B.).

vadh slay, I. P. : OP. *vádheyam*, *vádhet*; IPV. *vádha*. AO. root: PRC. *vadhyāsam*; OP. *vadhyāt* (B.); *iṣ. : á-*

vās *bellow*, I. P.: PR. vāśati. IV. Ā.: PR. vāśyate. PF. vavāśiré and vāvaśré; PT. vāvaśānā. PPF. āvāvaśītām (3. du.); āvāvaśanta. AO. red.: āvīvaśat; āvīvaśan; Ā. āvīvaśanta; is: Ā. āvāśiṣṭhās (B.). INT. PT. vāvaśat. CS. vāśāyati.

vic *sift*, VII. P.: PR. viñcānti; IPV. vināktu; PT. viñcānt; IPF. ávinak. III. P.: PR. vívekṣi. PF. PT. vivikváms. PS. vicyáte; PP. viktá (B.).

vij *tremble*, VI.: PR. vijānte; IPV. vijántām; PT. vijámāna; IPF. áviḥ. PF. vivijré. AO. root: INJ. Ā. vikthās, viktá; red.: INJ. vīvijas. PS. viktá. CS. vejáyati (B.). INT. vevijyáte; PT. vevijāna.

1. **vid** *know*, II. P.: PR. vidmās; SB. védas, védati and védat; védathas; OP. vidyām, vidyāt; vidyátam; vidyāma, vidyūr; IPV. viddhí and vittāt, vétu; vittám. IPF. ávedam, ávet and vót; ávidur (B.). PF. véda (1. 3.), vóttha; vidáthur; vidmá, vidá, vidúr; Ā. vidmáhe (B.). vidró; PER. vidām cakāra (B.); PT. vidváms. AO. is: ávedīt (B.); PER. vidām akran (B.). FT. vediṣyáti, -te (B.); veditá (B.). PP. veditá. GD. viditvá. INF. vidmāne; véditum (B.); véditos (B.). CS. vedáyati, -te. DS. vívidiṣati (B.).

2. **vid** *find*, VI.: PR. vindátī, -te. II. vitsé, vidé (3. s.); vidró; IPV. viddhí; A. 3. s. vidām (AV.); PT. vidāna and vidānā. PF. vivéditha, vivéda; vividáthur; vividúr; A. vividé, vivitsé; vividré and vividriré; SB. vividat; PT. vividváms. AO. a: ávidam, ávidas, ávidat; ávidāma, ávidan; A. ávidanta; SB. vidás, vidát; vidáthas; vidátha; INJ. vidám, vidás, vidát; vidán; A. vidáta (3. s.); vidánta; OP. vidéyam, vidét; vidéma; A. vidéya; PRE. videṣṭa (AV.); IPV. vidátam; PT. vidánt; S: A. ávitsi. FT. vetsyáti, -te (B.). PS. vidyáte; AO. ávedi, védi; PP. vittá; vinná. GDV. vidáyya. GD. vittvá, -vidya (B.). INF. vidé, vétave; vétos (B.). DS. vívitsati (B.). INT. SB. vévidāma. PT. vévidat; vévidāna.

vidh *worship*, VI.: SB. vidhāti; INJ. vidhāt; vidhān; A. vidhānta; OP. vidhēma; vidhēmahi; PT. vidhānt; IPF. ávidhat.

vip *tremble*, I.: PR. vépate; PT. vépamāna; IPF. ávepanta. PF. vivipré. AO. root: PT. vipāná; red.: ávivipat; iṣ: ávepiṣṭa (B.). CS. vepáyati, vipáyati.

viś *enter*, VI.: PR. viśāti, -te. PF. vivéśa (1. 3.), vivéśitha; viviśúr and (once) viveśúr; A. viviśró; OP. viviśyās; PT. viviśivāms (TS.), -viśivāms (AV.). PPF. áviveśis. AO. root: Ā. áviśran; s: ávikṣmahi, ávikṣata (3 pl.); iṣ: INJ. véśīt; sa: ávikṣat (B.). PT. vekṣyāti (B.) PP. viśtá. GD. -viśya. INF. -viśam; vōṣṭavái (B.). CS. veśáyati, -te.

viṣ *be active*, III.: PR. vivekṣi, viveṣṭi; viviṣtás; viviṣmās; SB. viveśas; IPV. vidiḍdhí; IPF. ávives and vivós (2. s.), vivés (3. s.). I. P.: PT. vōṣant; IPF. áveṣan. PF. vivéṣa; viviṣúr. PPF. áviveṣis. AO. iṣ: vōṣiṣas. PT. vekṣyāti, -te (B.). PS. viṣyáto (B.); PP. viṣtá. GD. viṣṭví; -viṣya. INF. -viṣe. INT. vōveṣmi; voviṣyáto (B.); OP. veviṣyāt; PT. vōviṣat; vōviṣāna.

viṣṭ, **veṣṭ** *wrap*, I. P.: IPV. vōṣṭatām (3. du.). PT. viṣṭitá. CS. veṣṭáyati, -te (B.).

vī *enjoy*, II.: vómi, véṣi, vóti; vīthás; vyánti; SB. váyati; INJ. vés; IPV. vīhi, vihi and vītāt, vótu; vitám; vyántu; PT. vyánt; vyāná. IPF. ávyan. PF. viváya; vivyó. AO. s: SB. vōsat. PS. viyáto. PP. vitá. INF. vītáye. INT. vōveti; veviyáto.

viḍ *make strong*: CS. SB. viḷáyāsi; IPV. viḷáyasva. PF. viḷitá.

1. **vṛ** *cover*, V.: PR. vṛṇóti; A. vṛṇvé; vṛṇvāto and vṛṇvaté; PT. vṛṇvánt; IPF. ávṛṇos, ávṛṇot; A. ávṛṇvata (3. pl.); PR. ūrṇómi, ūrṇóti; ūrṇuthás, ūrṇutás; A. ūrṇuśé, ūrṇuté; INJ. ūrṇot; IPV. ūrnuhi and ūrṇu, ūrṇótu; ūrṇutá, ūrṇuvántu; A. ūrṇuśvá; PT. ūrṇuvánt; ūrṇvāná; IPF. áurṇos, áurṇot. I.: PR. vārathas; A. vārāte; vārethe; vārante; SB. vārāte; INJ. vāranta.

IX.: IPF. ávrñidhvam (AV.). PF. vavártha, vavára vavrúr; Ā. vavré; PF. vavrváms. PPF. ávāvarit. AO root: vām (= váram), ávar and vár (2. 8. s.); ávran Ā. ávrta; INJ. vár (2. 8. s.); vran; IPV. vrvdhi; vartam varta; vrāná; red.: ávīvaran; Ā. ávīvarata (8. s.); s SB. várṣathas; iṣ: ávárīt (B.). PS. AO. ávári; PP. vrvta GD. vrvtvá, vrvtví; vrvtvāya; -vrvtya. INF. vartave. CS vārāyati, -te; DS. vívārayiṣate (B.). INT. ávarīvar.

2. vr choose, IX. Ā.: PR. vrvñé, vrvñisé, vrvñité; vrvñimáhe, vrvñáte; INJ. vrvñitá (8. s.); OP. vrvñitá; IPV. vrvñiṣvá; vrvñidhvám, vrvñátām; PT. vrvñāná; IPF. ávrñi, ávrñita; ávrñimahi. PF. vavrvsé; vavrvmáhe. AO. root: ávri, ávrta; SB. váras, várat; várantā; INJ. vrvta (8. s.); OP. vuritá (8. s.); PT. urāná; s: ávrñi; ávrñidhvam (B.), ávrñata. FT. variṣyáte (B.). PP. vrvta. GDV. várya; várenya. vrj twist, VII.: PR. vrvñákṣi, vrvñákti; vrvñjānti; Ā. vrvñjé, vrvñkté; vrvñjáte; vrvñjáte; SB. vrvñájan; IPV. vrvñdhi, vrvñaktu; vrvñktá, vrvñjāntu; Ā. vrvñkṣvá. IPF. ávrñak (2. 8. s.); ávrñjan. PF. vavrvjúr; Ā. vāvrvjé; OP. vavrvjúr; IPV. vavrvktám (2. du.); PT. f. vavarjús-i; (á-)varjusi (AV.). AO. root: várk (2. 8. s.), ávrk (AV.); ávrjan; Ā. ávrkta; SB. várjati; várjate; INJ. várk; OP. vrvjyám; vrvjyáma; PRC. vrvjyás (8. s.); IPV. varktam (2. du.); s: ávárkṣis (B.); Ā. ávrkṣmahī; INJ. Ā. vrvkṣi; sa: ávrkṣam. FT. varkṣyáte, -te (B.). PS. vrvjyáte; PP. vrvktá. GD. vrvktví; -vrvjya. INF. -vrvje; vrvjádhyai; vrvñjase. CS. varjāyati. DS. vívrkṣate (B.). INT. PT. várivrvjat; CS. PT. varīvarjāyant (AV.).

vrt turn, I. Ā.: vartate. PF. vavárta and vāvárta; vāvrtúr; Ā. vāvrté; SB. vavártati, vavártat and vavrtat; OP. vavrvtyám, vavrvtyás, vavrvtyát; IPV. vavrvttána (2. pl.); PT. vavrvtváms. PPF. ávavrvtran; Ā. ávavrvtranta. AO. root: ávart; Ā. ávrtran; SB. vartat; IPV. varta (= vartta, 2. pl.); a: ávrtat; red.: ávivrtat; s: Ā. ávrtsata. FT. vartṣyáte; vartitá (B.). CO. ávartṣyat (B.). PP. vrvttá. GD. -vrvtya. INF. -vrvte; -vrvtas (B.). CS.

- vartáyati*, -te; PS. *vartyáte* (B.); INF. *vartayádhyai*.
 DS. *vivṛtsati*; -te (B.). INT. *vārvarti* (= *vārvartti*) and
varivarti (= *varivartti*); *vārvṛtati* (8. pl.); Ā. *varivṛt-*
yáte (B.); IPF. *ávarivar* (8. s.); *ávarivur* (8. pl.).
- vṛdh grow*, I.: PR. *vārdhati*, -te. PF. *vavārdha*; *vā-*
vṛdhátur; *vāvṛdhúr*; Ā. *vāvṛdhé*; *vāvṛdháte*; SB.
vāvṛdhāti; Ā. *vāvṛdhate*; OP. *vāvṛdhithās*; IPV.
vāvṛdhāsva; PT. *vāvṛdhvāms*; Ā. *vāvṛdhāná*. PPF.
vāvṛdhanta. AO. s: *ávṛdham*, *ávṛdhat*; *vṛdhāma*,
ávṛdhan; PT. *vṛdhánt*; *vṛdhāná*; red.: *ávivṛdhat*;
ávivṛdhan; Ā. *ávivṛdhadhvam*, *ávivṛdhanta*; s: PT.
vṛdhasāná; iṣ: OP. *vardhiṣimáhi*. PP. *vṛddhá*. INF.
vṛdhé; *vṛdháse*; *vāvṛdhádhyai* (PF.). CS. *vardhá-*
yati, -te. INT. GDV. *vāvṛdhénya*.
- vṛṣ rain*, I. P.: PR. *vāṛṣati*; IPV. *vāṛṣantu*; PT. *vāṛṣant*.
 VI. Ā.: *vṛṣāsva*; *vṛṣéthām* (2. du.). PF. IPV. *vāvṛṣasva*;
 PT. *vāvṛṣāná*. AO. s: *ávarṣis*, *ávarṣit*. PT. *varṣiṣyáti*
 (B.); *vraṣṭá* (MS.). PP. *vṛṣṭá*. GD. *vṛṣṭví*; *vṛṣṭvá* (B.);
 -*vāṛṣos* (B.). CS. *varṣáyati*.
- vṛh tear*, VI. P.: PR. *vṛhāti*; INJ. *vṛhát*; OP. *vṛhéva*; IPV.
vṛhá and *vṛhátāt*; *vṛhátam*; *vṛhāta*; IPF. *ávṛhas*. PF.
vavārha. AO. sa: *ávṛkṣat* (B.). PS. *vṛhyáte* (B.); AO.
vārhi; PP. *vṛdhá* (B.). GD. -*vṛhya*. INF. -*vṛhas*.
- ven long*, I. P.: PR. *vénati*; INJ. *vénas*; IPV. *vénatam*
 (2. du.); PT. *vénant*. IPF. *ávenat*.
- vyac extend*, III. P.: PR. *viviktás* (8. du.); INJ. *vivyak* (8.
 s.). IPF. *ávivyak*; *áviviktām* (8. du.); *ávivyacur*. PF.
vivyáktha, *vivyáca*. PPF. *vivyácat*; Ā. *vivyacanta*.
- vyath waver*, I.: PR. *vyáthate*. AO. red.: *vivyathas* (B.);
 iṣ: SB. *vyáthiṣat*; INJ. *vyáthiṣthās*; *vyáthiṣmahí*. PP.
vyathitá. INF. *vyathiṣyai* (B.). CS. *vyatháyati*; AO.
vyathayis (AV.).
- vyadh pierce*, IV. P.: PR. *vidhyati*. PF. *vivyádha* (B.);
 PT. *vividhvāms*. AO. s: *vyátsis* (B.). PP. *viddhá*. INF.
 -*vidhe*. CS. *vyádháyati* (B.). DS. *vivyatsati* (B.).
- vyá envelope*, IV.: PR. *vyáyati*, -te; OP. *vyáyeyam*; IPV.

vyáyasva; PT. vyáyant. IPF. ávyayam, ávyayat. PF. vivyathúr; Ā. vivyé; PT. vivyāná; PER. PF. -vyayám cakāra (B.). AO. a: ávyat; ávyata (2. pl.); Ā. ávyata (8. s.) and vyáta. PS. víyáte (B.); PP. vītá. GD. -víya (B.).

vraj proceed, I. P.: IPV. vrájata (2. pl.); PT. vrájant. PF. vavrája. AO. is: ávrājīt (B.). FT. vrajiṣyāti (B.). PP. vrajitá (B.). GD. -vrájya (B.). CS. vrájáyati (B.).

vraśc cut up, VI. P.: PR. vráscāti; SB. vráscāt; INJ. vráscas; IV.: vráscá, vráscātu; PT. vráscánt. IPF. ávráscat and vráscát. PS. vráscyáte; PP. vrákná. GD. vráṣtvá; vráktví.

śams praise, I.: PR. śámṣati, -te. PF. śásámṣa (B.); śaśámṣé (B.). AO. root: IPV. śastá (2. pl.); is: áśamṣiṣam, áśamṣit; SB. śámṣiṣas, śámṣiṣat; INJ. śámṣiṣam. FT.

śamṣiṣyāti (B.). PS. śasyáte; AO. śámai; PP. śastá; GDV. śámṣaya; śamṣtavaya (B.). GD. śastvá (B.). INF. -śáse.

śak be able, V. P.: PR. śaknómi, śaknóti; śaknóvanti; SB. śaknávāma. IPF. áśaknuvan. PF. śásáka; śekimá, śeká, śekúr. AO. root: SB. śákas, śakat; OP. śakyám; IPV. śagdhí, śaktám; a: áśakam, áśakat; áśakan; INJ. śakan; OP. śakéyam; śakéma. FT. śakṣyāti, -te (B.). INF. śáktave. DS. śíkṣati, -te.

1. śad prevail: PF. śásádúr; Ā. śásadmahe, śásadré; PT. śásádāna.

2. śad fall: PF. śásáda (B.); śédúr (B.). FT. śatsyāti. śap curse, I.: PR. śápati; śápate (AV.); SB. śápātas (8. du.); PT. śápant. IPF. áśapata (2. pl.). PF. śásápa; śépé (1. 3. s.), śepiṣé. AO. s: INJ. śápta (2. pl.). PP. śaptá (B.). CS. śápáyati.

1. śam, śim labour, IV. P.: śámyati (B.); śímyati; IPV. śímyantu; PT. śímyant. PF. śásámé; SB. śásámate (8. s.); PT. śásamāná. AO. is: Ā. áśamiṣthās, áśamiṣṭa. PP. śamitá (B.).

2. śam, be quiet, IV. (B.): PR. śámyati, -te. PF. śásáma (B.); śémúr (B.). AO. a: áśamat (B.); red.: áśíśamat. PP. śántá. CS. śamáyati.

śā sharpen, III. : PR. śīśāmi, śīśāti; śīśīmāsi; Ā. śīśīte; IPV. śīśīhi, śīśātu; śīśītām, śīśītām; śīśītā (2. pl.); PT. śīśāna. IPF. śīśās, śīśāt; Ā. śīśita (3. s.). PP. PT. -śāśānā. PP. śītā. GD. -śāya.

śās order, II. : śāsmi, śāssi; Ā. śāsté; śāsmāhe, śāśate; SB. śāsan; IPV. śādhi; śāstāna, śāśatu; PT. śāsat; śāśāna. IPF. śāśāsam; Ā. śāśāta (3. pl.). PP. śāśāsa; śāśāsūr; INJ. śāśās; IPV. śāśādhi. AO. root: SB. śāśas; a: Ā. śīśāmahi; INJ. śīśat; PT. śīśant. PP. śīśā; GD. -śīśya (B.).

śikṣ (= DS. of śak) *be helpful*: PR. śikṣati, -te; SB. śikṣās, śikṣāt; śikṣān; INJ. śikṣat; OP. śikṣeyam; śikṣema; IPV. śikṣa, śikṣatu; śikṣatam; PT. śikṣant; Ā. śikṣamāna. IPF. śśikṣas; śśikṣatam.

śiṣ leave, VII. P. : PR. śināṣṭi (B.). PP. śīśiṣé (B.). AO. a: śiṣas. PT. śekṣyāti, -te (B.). PS. śiṣyāte; AO. śéṣi; PP. śiṣṭā. GD. -śiṣya (B.).

śī lie, II. Ā. : PR. śéṣe, śāye (3. s.); śāyāte (3. du.); śémahe, śére and śérate; OP. śāyiya, śāyita (3. s.); IPV. 3. s. śétām and śāyām (AV.); PT. śāyāna; IPF. śāseran. I. : PR. śāyate; śāyadhve, śāyante; IPF. śāśayat; śāśayatam; Ā. śāśayata (3. s.). PP. śīśyé (B.); śīśyiré (B.); PT. śāśāyānā. AO. s: SB. śéṣan; iṣ: Ā. śāśaiṣṭhās. PT. śāśiṣyāti, -te (B.); śāyitāse (B.). INF. śāyādhyai.

śuc gleam, I. : PR. śócati, -te. PP. śúśóca; OP. Ā. śúśucitā (3. s.); IPV. śúśugdhí; PT. śúśukváms; śúśucānā. AO. a: śśucat; PT. śucánt; Ā. śucāmāna; red.: śūśucas; INJ. śūśucas; śūśucan; iṣ: INJ. śócis; PS. śśoci. INF. śucádhyai. CS. śocáyati; PT. śucáyant. INT. SB. śóśucan; Ā. śóśucanta; PT. śóśucat; śóśucāna.

śudh, śundh purify, I. P. : PR. śúndhati; IPV. śúndhata (2. pl.). IV. P. : PR. śúdhyati (B.). PP. śuddhá. CS. śundháyati; śodháyati (B.).

śubh, śumbh beautify, I. Ā. : PR. śóbhate; PT. śóbhamāna; śúmbhate; PT. śúmbhamāna; VI. P. : PR. śumbhāti; SB. śumbhāti; IPV. śumbhá; śumbhāta, śumbhántu;

- PT. *śumbhāmāna*. AO. root: PT. *śubhāná*; *śumbhāna*; red.: *ásūsubhan*; *ásūsubhanta* (B.). PP. *śumbhitá*; *śubhitá* (B.). INF. *śubhé*; *śobhāse*; *śubham*. CS. *śubháyati*, -te; *śobháyati*.
- śuṣ dry*, IV. P.: PR. *śúṣyati*; IPV. *śúṣya*, *śúṣyatu*; *śúṣyantu*. GD. -*śúṣya* (B.). CS. *śoṣáyati*.
- śū, śvā swell*, IV. P.: PR. PT. *śváyant*. PF. *śūsuvúr*; *Ā. śūsuvé*; SB. *śūsuvat*; *śūsávāma*; OP. *śūsuyāma*; PT. *śūsuvāms*; *Ā. śūsuvāna*. AO. a: *ásvat* (B.); s: PT. *śavasāná*. INF. *śūśāni*; *śváyitum* (B.).
- śrđh be defiant*, I.: PR. *śárdhati*; *śárdhate* (B.); INJ. *śárdhat*; IPV. *śárdha*; PT. *śárdhant*. CS. *śardháyati*.
- śṛ crush*, IX.: PR. *śṛṇāmi*, *śṛṇāsi*, *śṛṇāti*; *śṛṇīmāsi*; IPV. *śṛṇihí*, *śṛṇātu*; *śṛṇítam*; *śṛṇāntu*; PT. *śṛṇāná*. IPF. *ásṛṇāt*. PF. *śásré*. AO. iṣ: *ásarīt*. FT. *śariṣyáte* (B.). PS. *śiryáte*; AO. *śāri*; PP. *śīrṇá*; -*śirta*. GD. -*śírya* (B.). INF. *śáritos*.
- śnath pierce*, II. P.: SB. *śnáthat*; IPV. *śnathihi*. AO. red.: *śiśnatham*, *ásiśnat* and *śiśnáthat*; INJ. *śiśnathas*; iṣ: IPV. *śnathiṣtam*; *śnathiṣtana*. PP. *śnathitá*. INF. -*śnáthas*. CS. *śnatháyati*, -te.
- śyā coagulate*, IV.: PR. *śyáyati* (B.). PS. *śiyáte* (B.); PP. *śítá*; *śíná*. CS. *śyáyáyati* (B.).
- śrath slacken*, IX.: PR. *śrathníté*; PT. *śrathnāná*. IPF. *śrathnās*; *ásrathnan*. PF. *śásrathé*. AO. red.: *śiśráthas*, *śiśráthat*; IPV. *śiśráthantu*. PP. *śṛthitá*. CS. *śratháyati*, -te.
- śram be weary*, IV. P.: PR. *śrámyati*. PF. *śásramúr*; PT. *śásramāná*. AO. a: *ásramat*; INJ. *śramat*; iṣ: *Ā. áśramiṣthās*; INJ. *śramiṣma*. PP. *śrāntá*. GD. -*śrámya* (B.).
- śrā (śrī, śṛ) boil*, IX.: PR. *śrīṇānti*; *śrīṇīṣé*; IPV. *śrīṇihí*; *śrīṇitá* and *śrīṇitána*; PT. *śrīṇānt*; *Ā. śrīṇāná*. IPF. *Ā. áśrīṇita* (3. s.). PP. *śrātá*; *śṛtá*. CS. *śrapáyati*; PS. *śrapyáte* (B.); AO. *ásiśrapat* (B.).
- śri resort*, I.: PR. *śráyati*; -te. PF. 1. *śiśráya*, 3. *śiśráya*;

Ā. śīśriyó; OP. śīśritá (3. s.); PT. śīśriyāṇā. PPF. āśīśret; āśīśrayur. AO. root: āśres, āśret; āśriyan; red.: āśīśriyat; s: āśrait (AV.). PT. śrayiṣyāti, -te (B.). PS. śriyāte (B.); PP. śritá; AO. āśrāyi. INF. śráyitavái (B.). CS. śrāpáyati (VS.).

śriṣ clasp, I.: SB. śrésāma. AO. a: INJ. śriṣát. INF. -śriṣas.

śri mix, IX.: PR. śriṇāti; śriṇíté. PP. śritá. INF. śriyāse.

śru hear, V.: PR. śrṇómi, śrṇóti; śrṇvānti; Ā. śrṇviśé, śrṇuté and śrṇvé; śrṇviré; SB. śrṇavas, śrṇavat; śrṇávāma, śrṇávan; OP. śrṇuyát; śrṇuyāma; IPV. śrṇudhí, śrṇuhi and śrṇú, śrṇótu; śrṇutám; śrṇutá and śrṇóta, śrṇótana, śrṇvāntu; śrṇuṣvá; PT. śrṇvánt; IPF. āśrṇavam, āśrṇos; āśrṇvan. PF. 1. śuśráva, 3. śuśráva; Ā. śuśruvé (3. s.); SB. śuśravat; OP. śuśrūyās; śuśrūyátam; PT. śuśruvāms. PPF. āśuśravur; Ā. āśuśravi (1. s.). AO. root: āśravam, āśrot; āśravan (AV.); SB. śrávat; śrávathas, śrávatas; PRG. śrūyāsam, śrūyās (3. s.); IPV. śrudhí, śrótu; śrutám; śrutá and śróta, śruvāntu; a: INJ. śrúvat; red.: āśuśravat; āśuśruvat (B.); s: āśrauṣit (B.). PT. śroṣyāti (B.). PS. śrūyāte; AO. āśrávi, śrávi; PP. śrutá; GDV. śrútya; śraváyya. GD. śrutvá; -śrútya. CS. śraváyati, śráváyati. DS. śuśrūṣate.

śruṣ hear, I.: INJ. śróṣan; IPV. śróṣantu; PT. śróṣamāṇa. śvañc spread, I. Ā.: IPV. śváñcasva; PT. śváñcamāṇa. PF. Ā. SB. śásvacái. CS. śvañcáyas.

śvas blow, II.: PR. śvásiti; Ā. śuśé; IPV. śvasihi; PT. śvasánt and śuśánt; Ā. śuśāṇá; IPF. āśvasit (B.). I.: PR. śvásati, -te (AV.). PP. śvasitá (B.). INF. -śvásas. CS. śvāsáyati. INT. PT. śásvasat.

śvit be bright: AO. root: āśvitan; PT. śvitāná; red.: āśiśvitat; s: āśvait.

ṣthiv spew, I. P.: PR. ṣthívati. IPF. āṣthīvan. PF. tiṣṭhēva (B.). PP. ṣthyūtá (B.).

sagh be equal to, V. P.: IPF. *ásaghnos*. AO. root: *sb*. *sághat*; PRC. *saghyásam* (B.).

sac accompany, I. *Ā*.: PR. *sácate*. III.: PR. *síśakṣi*; *síśakti*; *sásácati* (3. pl.); INJ. *Ā*. *sásácata* (3. pl.); IPV. *síśaktu*; *síśakta*; PT. *sásácat* and *sásácat*. I.: PR. *sásácasi*; *Ā*. *sásáce* (1. s.); INJ. *sásácat*; IPV. *sásácata* (2. pl.); IPF. *ásásácatam* (2. du.). PF. *sásácimá*, *sásácúr*; *Ā*. *sásáciré*; *seciré* (AV.); PT. *sásáciváms*. AO. root: IPV. *sákṣva*; PT. *sacáná*; *s*: *Ā*. *ásakṣata* (3. pl.); *sb*. *sákṣat*; INJ. *sakṣata* (3. pl.); OP. *sakṣimáhi*. INF. *sacádhyai*; *sakṣáni*.

saj, sañj, hang, I. P.: PR. *sájati*. IPF. *ásajat*. PF. *sasáñja* (B.); *sejúr* (B.). AO. *s*: *Ā*. *ásakta*. PS. *sajyáte* (B.); AO. *ásañji* (B.); PP. *saktá*. GD. *-sajya* (B.). INF. *sánktos* (B.). DS. *sísankṣati* (B.).

sad sit, I. P.: PR. *sídati*; *sb*. *sídāti*; INJ. *sídan*; OP. *sídema*; IPV. *sídatu*; PT. *sídant*. IPF. *ásídat*. PF. *sasáttha*, *sasáda*; *sedáthur*, *sedátur*; *sedimá*, *sedá*, *sedúr*; *Ā*. *sediré*; OP. *sasadyát*; PT. *sedúṣ-*. AO. *a*: *ásadat*; *ásadan*; INJ. *sádas*, *sádat*; OP. *sádema*; IPV. *sáda*, *sádatu*; *sádatam*, *sádatām*; *sádata*, *sádantu*; *Ā*. *sádantām*; PT. *sádant*; red.: *ásīṣadan*; *s*: *sb*. *sátsat*. PT. *satsyáti* (B.). PS. *sadyáte* (B.); AO. *ásādi*, *sādi*; PP. *sattá*; *sanná* (AV.); GDV. *sādya*. GD. *-sādya*. INF. *-sāde*; *-sādam*; *sáttum* (B.). CS. *sādáyati*, *-te*; PS. *sādyáte* (B.).

san gain, VIII. P.: PR. *sanóti*; *sb*. *sanávāni*, *sanávat*; *sanávatha*; OP. *sanuyám*; *sanuyāma*; IPV. *sanuhí*, *sanótu*; *sanvāntu*. IPF. *ásanos*, *ásanot*; *ásanvan*. PF. *sasána*; PT. *sasaváms*. AO. *a*: *ásanam*, *ásanat*; *ásanāma*, *ásanan*; INJ. *sánam*, *sánat*; OP. *sanéyam*, *sanét*; IPV. *sána*; PT. *sánant*; *iṣ*: *ásāniṣam*; *sb*. *sāniṣat*; *Ā*. *sāniṣāmahe*, *sāniṣanta*; IPV. *sāniṣantu*. PT. *sāniṣyáti*. PP. *sātá*. GDV. *sānitva*. INF. *sanáye*; *sātáye*. DS. *sīśāsati*. INT. *Ā*. *sāniṣata* (3. pl.).

- sap serve**, I. : PR. *sápati*, -te. PF. *sepúr*. AO. red. : INJ. *siṣapanta*.
- saparyá honour**, den. : PR. *saparyáti*; SB. *saparyát*; OP. *saparyéma*; IPV. *saparyá*; PT. *saparyánt*. IPF. *ásaparyan*. AO. *ásaparyait* (AV.). GDV. *saparyéṇya*.
- sas sleep**, II. P. : PR. *sásti*; *sastás*; IPV. *sástu*; *sastám*; *sasántu*; PT. *sasánt*; IPF. *ásastana*. III. P. : PR. *sásasti* and *sasásti*.
- sah prevail**, I. : PR. *sáhate*; PT. *sáhant* and *sáhant*; *Ā. sáh-amāna*. PF. *sāsáha*; *Ā. sasáhiśé*, *sasáhé*; SB. *sāsáhas*, *sāsáhat*; OP. *sāsahyāt*; *sāsahyāma*; PRC. *Ā. sāsahīṣthás*; PT. *sāsahvāms* and *sāhvāms*; *Ā. sāsahāná* and *sehāná*. AO. root : OP. *sahyás*; *sāhyāma*; PRC. *sahyás* (3. s.); PT. *sahāná*; s : *ásákṣi* and *sákṣi*; *sakṣmahī* (B.); SB. *sákṣati* and *sákṣat*; *sákṣama*; *Ā. sákṣate*; OP. *sákṣiyá*; IPV. *sákṣva*; PT. *sákṣant*; *Ā. sahasāná*; iṣ : *ásahiṣta*; OP. *sahiṣivāhi*; *sahiṣimāhi* and *sāhiṣimāhi*. PT. *sakṣyáte* (B.). PP. *sādhá*. GD. -*sáhya*. INF. *sāhadhyai*; -*sāham* (B.). DS. *sikṣati*, -te.
- sā bind**, VI. : PR. *syáti*, -te; IPV. *syá*, *syātu*; *syátam*, *syátám*; *Ā. syásva*; *syádhvam*. IPF. *ásyat*. AO. root : *ásāt*; SB. *sát*; OP. *sīmáhi*; IPV. *sāhi*; a : OP. *sót* (VS.). PP. *sitá*. GD. -*sáya*. INF. -*sái*; *sátum* (B.).
- sādh succeed**, I. : PR. *sádhati*, -te. AO. red. : SB. *siṣadhāti*; *siṣadhāma*; INJ. *siṣadhas*. CS. *sādháyati*.
- si bind**, IX. P. : PR. *sināti*; *sinīthás*; IPV. *sinātu*. PF. *siṣáya*; INJ. *siṣet*. AO. root : IPV. *sitám*. INF. *sétave*.
- sic pour**, VI. : PR. *siñcāti*, -te. PF. *siśéca*; *siśicátur*; *sisicúr*; *sisicé*. AO. a : *ásicat*; *ásican*; SB. *sicāmahe*. PT. *sekṣyáti* (B.). PS. *sicyáte*; AO. *áseci* (B.); PP. *siktá*. GD. *siktvá* (B.); -*sicya*. INF. *séktavái* (B.).
1. **sidh repel**, I. P. : PR. *sédhati*. PF. *siśédha*. AO. iṣ : *ásedhīs*. PP. *siddhá* (B.). GD. -*sídhya*. INF. *séddhum* (B.). INT. PT. *séśidhat*.
2. **sidh succeed**, IV. P. : PR. *sidhyati*. PP. *siddhá* (B.).
- siv scw**, IV. : PR. IPV. *sívyatu*; *Ā. sívyadhvam*; PT. *sívyant*. PP. *syūtá*. GD. -*sívyā*.

su press, V.: PR. *sunóti*; *sunutás*; *sunuthá*, *sunvánti*; *Ā. sunvé*; *sunviré*; SB. *sunávat*; *sunávāma*; *Ā. sunávai*; IPV. *sunú*, *sunótu*; *sunutá* and *sunóta*, *sunótana*; *Ā. sunudhvám*; PT. *sunvánt*; *sunvāná*. PF. *suṣāva*; *suṣumā*; PT. *suṣuvāms*; *suṣvāṇá*. PPF. *ásuṣavur* and *ásuṣuvur* (B.). AO. root: IPV. *sótu*; *sutám*; *sóta*, *sótana*; PT. *suvāná*, *svāná*. FT. *saviṣyáti* (B.); *sotá* (B.). PS. *sūyáte*; AO. *ásāvi*; PP. *sutá*; GDV. *sótva*. GD. *-sútya* (B.). INF. *sótave*; *sótos*.

sū generate, impel, VI. P.: PR. *suváti*; SB. *suváti*; IPV. *suvá*, *suvátāt*, *suvátu*; *suvátām*; *suvántu*; PT. *suvánt*; IPF. *ásuvat*. II. *Ā.*: PR. *súve*, *súte*; *súvāte* (3. du.); *súvate* (3. pl.); INJ. *súta* (3. s.); PT. *suvāná*; IPF. *ásúta*. PF. *sasúva*; *suṣuvé*. PPF. *ásuṣot* (MS.); *ásuṣavur* (B.). AO. *iṣ*: *ásāvīt*; *ásāviṣur*; SB. *sāviṣat*; INJ. *sāvīs*. FT. *soṣyáti*, *-te* (B.); PT. *súṣyant*. PS. *sūyáte*; PP. *sútá*. GD. *sútvá* (B.); *-sútya* (B.). INF. *sútave*, *sútavái*; *sāvitave*. INT. *sóṣavīti*.

sūd put in order: PF. *suṣūdimá*; SB. *súṣūdas*, *súṣūdat* and *súṣūdati*; *súṣūdatha*; IPV. *suṣūdāta* (2. pl.). AO. red.: *ásūṣudanta*. CS. *sūdáyati*, *-te*; SB. *sūdáyāti*.

sṛ flow, III.: PR. *sisarṣi*, *sisarti*; *Ā. sísrate* (3. pl.); IPV. *sisṛtám*; *Ā. sísratām* (3. pl.). PT. *sísrat*. PF. *sasāra*; *sasṛvá* (B.); *sasrúr*; *Ā. sasré*; *sasráthe*; PT. *sasṛvāms*; *sasrāṇá*. AO. *a*: *ásaram*, *ásaras*, *ásarat*; *ásaran*; IPV. *sāra*; *s*: SB. *sārṣat*. FT. *sariṣyáti*. PS. AO. *ásāri* (B.); PP. *sṛtá* (B.). GD. *sṛtvá* (B.); *sṛtya* (B.). INF. *sártave*, *sártavái*. CS. *sāráyati*, *-te*. DS. *sisīrṣati* (B.). INT. *sarsré* (3. s.); PT. *sársrāṇa*.

sṛj emit, VI.: PR. *sṛjáti*, *-te*. PF. *sasárja*; *Ā. sasṛjé*; *sasṛjmáhe*, *sasṛjiré*; OP. *sasṛjyāt*; PT. *sasṛjáná*. PPF. *ásasṛgram* (3. pl.). AO. root: *ásṛgran*, *ásṛgram*; PT. *sṛjáná*; *s*: *srās* (2. s., AV.), *ásrāk* (3. s.), *ásrāṭ* (B.); *ásrāṣtam* (2. du.); *Ā. ásṛkṣi*, *ásṛṣta*; *ásṛkṣmahi*, *ásṛkṣata*; SB. *sṛákṣat*; INJ. *arāṣtam*; *Ā. sṛkṣāthām* (2. du.). FT. *sṛakṣyáti* (B.). PS. *sṛjyáte*; AO. *ásarji*; PP. *sṛṣtá*.

GD. *sṛṣṭvā*; -*sṛjya* (B.). CS. *sarjáyati*, -*te* (B.). DS. *sísṛkṣati*, -*te* (B.).

sṛp *creep*, I. P.: PR. *sárpati*. PF. *śasárpa* (B.). AO. *a*: *ásrpat*; INJ. *sṛpat*; *s*: *Ā. ásrpta* (B.). PT. *srapśyáti* (B.) and *sarpsyáti* (B.). PP. *sṛptá* (B.). GD. *sṛptvā* (B.); -*sṛpya*. INF. *sṛpas* (B.). DS. *sísṛpsati*. INT. *sarī-sṛpyáte* (B.).

sev *attend upon*, I. *Ā.*: PR. *séve*, *sévate*; IPV. *sévasva*.

skand *leap*, I. P.: PR. *skándati*; SB. *skándāt*; IPV. *skándā*; PT. *skándant*; IPF. *áskandat*. PF. *caskándā*. AO. root: *skán* (3. s.); *s*: *áskán* (B.) and *áskántsit* (B.). PT. *skantsyáti* (B.). PP. *skanná*. GD. -*skándya* (B.) and -*skádya* (B.). INF. -*skáde*, -*skádas*. CS. *skandáyati*. INT. SB. *canīṣkadat*; IPF. *kāniṣkan* (3. s.).

skabh or *skambh* *prop*, IX.: PR. *skabhñáti*; PT. *skabh-nánt*; *Ā. skabhāna* (B.). PF. *cāskámbha*; *skambhátur*; *skambhúr*; PT. *caskabhāná*. PP. *skabhitá*. GD. *skabh-itvī*. INF. -*skábhe*.

sku *tear*, II. P.: PR. *skáuti* (B.). V. P.: PR. *skunóti*. PS. *skūyáte*; PP. *skutá*. INT. *coṣkūyáte*.

stan *thunder*, II. P.: IPV. *stanihi*; INJ. *stán* (3. s.). I. P.: IPV. *stána*. AO. *iṣ*: *ástánīt*. CS. *stanáyati*. INT. IPV. *taṁstanihi*.

stabh or *stambh* *prop*, IX.: *stabhnāmi*; IPV. *stabhāná*; IPF. *ástabhnās*, *ástabhnāt*. PF. *tastámbha*; *tastabhúr*; PT. *tastabhvāms*; *tastabhāná*. PPF. *tastámbhat*. AO. *s*: *ástámpsīt* (B.); *iṣ*: *ástambhit*, *stámbhit*. PP. *stabhitá*; *stabdhá* (B.). GD. *stabdhvā*, -*stábhya* (B.).

stu *praise*, II.: PR. *stáumi* (AV.); *stóṣi*, *stáuti* (AV.); *stumási*, *stuvánti*; *Ā. stuṣé*; SB. *stávat*; *stávāma*, *stávatha*; *Ā. stávai*; INJ. *stáut*; OP. *Ā. stuvitá*; *stuv-imáhi*; IPV. *stuhí*, *stáutu*; PT. *stuvánt*; *stuvāná*, *stávāna* and *stavāná*; IPF. *ástaut*. I. *Ā.*: *stávate* and *stáve* (3. s.); INJ. *stávanta*; OP. *stáveta*; PT. *stávamāna*. PF. *tuṣṭáva*; *tuṣṭuvúr*; *Ā. tuṣṭuvé*; SB. *tuṣṭávat*; PT. *tuṣṭuvāms*; *tuṣṭuvāná*. PPF. *átuṣṭavam*. AO. *s*: *ástau-*

ṣīt (B.); *Ā. ástoṣi, ástoṣta; ástoḍhvam, ástoṣata;*
SB. stósāni, stóṣat; stósāma; INJ. stósam; iṣ: ástāvit
(B.). PT. stoṣyāti, -te (B.); stavīṣyāti, -te. CO. ástoṣyat.
PS. stūyáte; AO. ástāvi; PP. stutá; GDV. stuṣéyya.
GD. stutvá; -stútya (B.). INF. stavádhyai, stótave;
stótum (B.). CS. stāváyati (B.).

stubb praise, I. P.: PR. stóbhati; IPV. stóbhata, stóbh-
antu; PT. stóbhant. II. Ā.: PT. stubháná. PP. stubdhá
(B.). CS. stobháyati.

str strew, IX.: PR. strñami; strñithána, strñanti; Ā.
strñité; INJ. strñimáhi; IPV. strñihí; strñitám (2. du.);
strñitá; Ā. strñitám (3. s.); PT. strñánt; strñáná; IPF.
ástñāt; ástrñan. V.: PR. strñóṣi; strñuté. PF.
tastára (B.); tastarúr (B.); Ā. tistiré (3. s.); tastriré;
PT. tistirāná. AO. root: ástar; Ā. ástrta (B.); SB.
stárate; stárāmahe; INJ. stár (2. s.); s: ástrṣi (B.);
OP. strṣiyá; iṣ: ástaris. PT. stariṣyāti, -te (B.). PS.
striyáte (B.); AO. ástāri; PP. strṭá; stīrṇá. GD.
stīrtvá (B.); -stīrya (B.). INF. -stīre, strñīṣāni; stārī-
tave (AV.); stártave (B.), stártavái (B.); stáritavái (B.),
-starītavái (B.). DS. tistīrṣate (B.); tūstūrṣate (B.).

sthā stand, I.: PR. tiṣṭhati, -te. PF. tastháu; tasthāthur,
tasthátur; tasthimá, tasthúr; Ā. tasthé, tasthiṣé,
tasthé; tasthiré; PT. tasthivāms; tastháná. AO. root:
ásthām, ásthās, ásthāt; ásthāma, sthāta, ásthur; Ā.
ásthithās, ásthita; ásthiran; SB. sthās, sthāti and sthāt;
sthátas; INJ. sthām, sthāt; sthúr; OP. stheyāma; IPV.
sthātam (2. du.); sthāta; PT. sthánt; a: ásthat (AV.);
s: ásthiṣi (B.); ásthiṣata (3. pl.); INJ. stheṣam (VS.).
PT. sthāsyāti. PS. sthiyáte (B.); PP. sthitá. GD. -sthāya.
INF. sthátum (B.); sthátos (B.). CS. sthāpáyati, -te;
AO. átiṣṭhipam, átiṣṭhipas, átiṣṭhipat; INJ. tiṣṭhipat.
DS. tiṣṭhāsati (B.).

snā bathe, II. P.: PR. snāti; IPV. snāhi; PT. snánt. PP.
snátá. GDV. snátva. GD. snátvá; -snāya. INF. snátum
(B.). CS. snāpáyati; -te (B.); snapáyati (AV.).

- spaś see**: PF. *paspasé*; PT. *paspasāná*. AO. root: *áspaṣṭa* (3. s.). PP. *spaṣṭá*. CS. *spāśáyate*.
- spṛ win, V.**: PR. *spṛṇvaté*; SB. *spṛṇávāma*; IPV. *spṛṇuhí*. PF. *paspára* (B.). AO. root: *áspar* (2. s.); SB. *spárat*; INJ. *spár* (2. s.); IPV. *spṛdhí*; S: *áspārṣam*. PP. *spṛtá*. GD. *spṛtvá*. INF. *spárase*.
- spṛdh contend, I. Ā.**: PR. *spárdhate*; PT. *spárdhamāna*. PF. *Ā. paspṛdháte* (3. du.); *paspṛdhré*; PT. *paspṛdhāná*. PPF. *ápaspṛdhethām* (2. du.). AO. root: *Ā. áspṛdh-* *ran*; PT. *spṛdhāná*. GD. *-spṛdhya*. INF. *spárdhitum*.
- spṛś touch, VI.**: PR. *spṛśáti, -te*. PF. SB. *paspársat*. AO. red.: SB. *pispṛśati*; INJ. *pispṛśas*; S: *áspṛákṣam* (B.); SA: *áspṛkṣat*. PP. *spṛṣṭá*. GD. *spṛṣtvá* (B.); *-spṛśya* (B.). INF. *-spṛśe*; *spṛśas* (B.). CS. *sparśáyati* (B.), *-te*.
- spṛh be eager**: CS. *spṛháyanti*; OP. *spṛháyet*. IPF. *áspṛh-* *ayam*. GDV. *spṛhayáyya*.
- sphur jerk, VI.**: PR. *sphuráti*; A. *sphuráte* (B.); SB. *sphurán*; INJ. *sphurát*; IPV. *sphurá*; *sphurátam* (2. du.); PT. *sphuránt*. IPF. *ásphurat*. AO. IS: *spháris* (*√sphr*).
- sphūj rumble, I. P.**: PR. *sphūrjati*. CS. *sphūrjáyati*.
- smi smile, I.**: PR. *smáyate*; INJ. *smáyanta*; PT. *smáya-* *māna*. PF. *siṣmiyó*; PT. *siṣmiyāná*.
- smṛ remember, I.**: PR. *smárati, -te*. PS. *smaryáte* (B.); PP. *smṛtá*.
- syand move on, I. Ā.**: PR. *syándate*. PF. *siṣyadúr*; A. *siṣyadé*. AO. red.: *ásiṣyadat*; *ásiṣyadanta*; S: *ásyān* (3. s.). PT. *syantsyáti* (B.). PS. AO. *syándi* (B.); PP. *syanná*. GD. *syanttvá* (B.); *syattvá* (B.), *-syadya* (B.). INF. *-syáde*; *syánttum* (B.); CS. *syandáyati* (B.); INF. *syandayádhyai*. INT. PT. *sániṣyadat*.
- sras, sraṃs fall, I. Ā.**: PR. *srámsate* (B.). PF. *sasraṃsúr* (B.). AO. root: *ásrat* (VS.); S: OP. *srasema*; red.: *ásiśrasan*; IS: *ásraṃsiṣata* (B.). PP. *sraṣṭá*. GD. *-sraṃsya* (B.). INF. *-srásas*. CS. *sraṃsáyati*.
- sridh blunder, I. P.**: PR. *srédhati*; IPV. *srédhata*; PT.

- srédhant.** IPF. *ásredhan*. AO. *s*: INJ. *sridhat*; PT. *aridhāná*.
- srū flow**, I.: PR. *srávati*. PF. *susráva*; *susruvúr*; INJ. *susrot*. PPF. *ásusrot*. AO. *is*: *ásrāvīs* (B.). PP. *srutá*. INF. *srávitave*; *srávitavái*. CS. *srāváyati*; -*te* (B.).
- svaj embrace**, I.: PR. *svájate*; SB. *svájāte*, *svájātai* (AV.); INJ. *svájat*; IPV. *svájasva*; *svájadhvam*. PF. *sasvajé*; *sasvajāte* (8. du.); PT. *sasvajāná*. PPF. *ásasvajat*. PP. *svaktá* (B.). INF. -*sváje*.
- svad**, *svād sweeten*, I.: PR. *svádati*, -*te*; *Ā. svádate*; SB. *svádāti*; IPV. *sváda*; *svádantu*; *Ā. svádasva*. AO. red.: INJ. *siṣvadat*. PP. *svāttá*. INF. -*súde*. CS. *svadáyati*, -*te*; PP. *svaditá*.
- svan sound**: AO. *is*: *ásvanīt*; INJ. *svanīt*. CS. *svanáyati*; PP. *svanitá*. INT. SB. *sanisvanat*.
- svap sleep**, II. P.: PR. IPV. *sváptu*; PT. *svapánt*. I. P.: PR. *svápati*. PF. *suṣupúr*; INJ. *suṣupthās* (B.); PT. *suṣupvāms*; *suṣupāná*. AO. red.: *siṣvapās* and *siṣvap* (2. s.). FT. *svapsyāti* (B.); *svapiṣyāmi*. PP. *suptá*. GD. *suptvá*. INF. *sváptum* (B.). CS. *svāpáyati*.
- svar sound**, I. P.: PR. *sváрати*. PF. INJ. *sasvár* (8. s.). AO. *s*: *ásvár* (8. s.); *ásvárṣṭām* (8. du.); *is*: *ásvārīs* (B.). INF. *sváritos* (B.). CS. *svaráyati*.
- svid sweat**, I. *Ā.*: PR. *svédate*. PF. PT. *siṣvidāná*. PP. *svinná*. CS. *svedáyati* (B.).
- han strike**, II.: PR. *hánmi*, *hāmsi*, *hánti*; *hathās*, *hatás*; *hanmás*, *hathá*, *ghnánti*; SB. *hānas*, *hánati* and *hánat*; *hānáva*; *hānáma*; *hānátha* (AV.), *hānan*; INJ. *hán* (8. s.); OP. *hanyát*, *hanyāma*; IPV. *jahí*, *hántu*; *hatám*, *hatám*; *hatá* and *hantana*, *ghnántu*; PT. *ghnánt*. I.: PR. *jíghnate*; -*ti* (B.). PF. *jaghántha*, *jaghāna*; *jaghnáthur*; *jaghnimá*, *jaghnúr*; *Ā. jaghné* (B.); SB. *jaghánat*; PT. *jaghanvāms*; *jaghnivāms* (B.). AO. *is*: *áhānīt* (B.). FT. *haniṣyāti*; -*te* (B.). PS. *hanyāte*; PP. *hatá*; GDV. *hántva*. GD. *hatvá*, *hatví*; *hatváya*; -*hátya*. INF. *hántave*, *hántavái*; *hántum*. CS. *ghātáyati* (B.).

DS. jighāmsati; AO. ājighāmsa (B.). INT. jāghanti; SB. jaṅghānāni, jaṅghanas, jaṅghanat; jaṅghanāva; Ā. jaṅghananta; IPV. jaṅghanāhi; PT. jāṅghanat; ghānighnat.

har be gratified, IV.: PR. hāryati; SB. hāryāsi and hāryās; IPV. hārya; PT. hāryant. IPF. āharyat; Ā. āharyathās.

1. hā leave, III. P.: PR. jāhāmi, jāhāsi, jāhāti; jāhati; SB. jāhāni; jāhāma; OP. jahyāt; jahyūr; IPV. jahitāt, jāhātu; jahitam; jahita; PT. jāhat. IPF. ajahāt; ājahātana, ājahur. PF. jahā; jahātur; jahūr. AO. root: āhāt (B.); s: ahās (8. s.); Ā. āhāsi, āhāsthās; INJ. hāsīs; sis: INJ. hāsiṣtam, hāsiṣtām; hāsiṣta, hāsiṣur. FT. hāsyāti; hāsyāte (B.). PS. hiyāte; AO. āhāyi; PP. hīnā; hāna (B.); jahitā. GD. hitvā, hitvī, hitvāya; -hāya (B.). INF. hātum (B.). CS. AO. jihipas.

2. hā go forth, III. Ā.: PR. jihīte; jihāte; jihate; INJ. jīhita; IPV. jihīṣva, jihītām (8. s.); jihāthām (2. du.); jīhatām (8. pl.); PT. jihāna. IPF. Ā. ājihita; ājihata. PF. jahiré. AO. red.: jījananta; s: Ā. āhāsata (8. pl.); INJ. hāsthās. FT. hāsyāte (B.). PP. hānā (B.). GD. -hāya. INF. hātum. CS. hāpāyati. DS. jihīṣate.

hi impel, V.: PR. hinómi, hinóṣi, hinóti; hinmās and hinmāsi, hinvánti; Ā. hinvé (1. 3.); hinvāte and hinviré; SB. hinávā; INJ. hinván; IPV. hinuhí, hinutāt, hinú; hinótam; hinutá, hinóta and hinótana, hinvántu; PT. hinvánt; hinvāná; IPF. āhinvan. PF. jighāya (B.); jighyūr (B.). AO. root: āhema, āhetana, āhyan; IPV. heta; PT. hiyāná; a: āhyam; s: āhait (8. s., AV.); āhaiṣit (B.); Ā. āheṣata (8. pl.). PF. hitā. GDV. hétva. INF. -hyé.

hims injure, VII.: hināsti; himsanti; Ā. himste (AV.); IPV. hināstu; OP. himsyāt (B.); PT. himsāna; IPF. āhinat (8. s., B.). I.: PR. himsati, -te (B.). PF. jihimsimá. PPF. jihimsīs. AO. iṣ: INJ. himsiṣam, himsiṣa, himsiṣit; himsiṣtam (2. du.); himsiṣta, himsiṣur. FT. himsiṣyāti, -te (B.). PS. himsyāte; PF. himsitā; GDV.

himsitavyā. GD. *himsitvā*. INF. *himsitum* (B.), *hīma-itos* (B.). DS. *jīhimsiṣati* (B.).

hīd *be hostile*, I.: PT. *hēlant*; Ā. *hēlamāna*; *hīdamāna* (B.). PF. *jihīla* (1. s.), *jīhīḍa* (AV.); Ā. *jihīlē*; *jihīliré*; PT. *jihīlānā*. AO. red.: *ājīhīḍat*; *iṣ*: Ā. *hīḍiṣātām* (TA.). PP. *hīḍitā*. CS. PT. *hēlāyant*.

hu sacrifice, III.: PR. *juhómi*, *juhóti*; *juhumás*, *júhvati*; Ā. *juhvé*, *juhuté*; *júhvate*; SB. *juhávāma*; OP. *juhuyát*; *juhuyāma*; *juhudhī* (B.), *juhótu*; *juhutá* and *juhóta*, *juhótana*; Ā. *juhudhvám*; PT. *júhvat*; *júhvāna*; IPF. *ájuhavur*; A. *ájuhvata*. PF. *juhvé*; *juhuré*; *juhviré* (B.); per. *juhavám cakāra* (B.). AO. s: *áhausīt* (B.). PT. *hoṣyāti*. PS. *hūyáte*; AO. *áhāvi*; PP. *hutá*. GD. *hutvā* (B.). INF. *hótavái*; *hótum* (B.), *hótos* (B.).

hū call, I. Ā.: PR. *hávate*; INJ. *hávanta*; PT. *hávamāna*. VI.: PR. *huvé* (1. 3.); *huvāmahe*; INJ. *huvát*; OP. *huvéma*; Ā. *huvéya*; PT. *huvánt*; IPF. *áhuve*; *áhuvanta*. III.: PR. *juhūmási* and *juhūmás*. II.: PR. *hūté*; *hūmahe*. PF. *juháva*; Ā. *juhvé*; *juhūré*; *juhuviré* (B.). AO. root: Ā. *áhvi*; *áhūmahi*; INJ. *hóma*; a: *áhvam*, *áhvat*; *áhvāma*; Ā. *áhve*; *áhvanta*; s: Ā. *áhūṣata* (3. pl.). PS. *hūyáte*; PP. *hūtá*; GDV. *hávya*. GD. *-húya* (B.). INF. *hávītave*; *huvádhyai*. DS. *júhūṣati* (B.). INT. *jóhavīmi*, *jóhavīti*; SB. Ā. *johuvanta*; IPV. *johavītu*; IPF. *ájohavīt*; *ájohavur*.

1. *hṛ take*, I.: PR. *hárati*, -te; SB. *hárāṇi*, *hárāt*; *hárāma*, *hárān*; OP. *háret*; *hárema*; IPV. *hára*; *hárata*, *hárantu*; PT. *hárant*. IPF. *áharat*. PF. *jahára*, *jahártha* (R.); *jahrúr*; Ā. *jahré* (B.). AO. root: *áhṛthās* (B.); s: *áhārṣam*, *áhār* (3. s.); Ā. *áhṛṣata* (3. pl.). PT. *hariṣyāti*, -te (B.); *hartá* (B.); CO. *áhariṣyat* (B.). PS. *hriyáte*; PP. *hṛtá*. GD. *hṛtvā* (B.); -hṛtya. INF. *haráse*; *hártavái* (B.); *hártos* (B.); *hártum* (B.). CS. *háráyati*, -te (B.). DS. *jīhīṣati*.

2. *hṛ be angry*, IX. Ā.: PR. *hr̥ṇīṣé*, *hr̥ṇīté*; INJ. *hr̥ṇīthás*; IPV. *hr̥ṇītām* (3. s.); PT. *hr̥ṇānā*.

hr̥ṣ *be excited*, I. : PR. *hárṣate*; IPV. *hárṣasva*; PT. *hárṣant*; *hárṣamāṇa*. PP. PT. *jāhr̥ṣāṇā*. PP. *hr̥ṣitā*. CS. *harṣayati*, -te. INT. SB. *jarhr̥ṣanta*; PT. *jārhr̥ṣāṇa*.

hnu *hide*, II. : PR. *hnutās*; Ā. *hnuvé*. PP. *hnutā*. ODV. *hnavāyya*.

hrī *be ashamed*, III. P. : PR. *jíhreti*. AO. root : PT. -*hrayāṇa*. PP. *hrítā* (B.).

hvā *call*, IV. : PR. *hváyati*; *hváye*; SB. *hváyāmahai*; OP. *hváyetām* (8. du.); IPV. *hváya*, *hváyatu*; *hváyantu*; Ā. *hváyasva*; *hváyethām* (2. du.); *hváyantām*; PT. *hváyamāṇa*. IPF. *áhvyat*; *áhvyanta*. AO. *áhvāsīt* (B.). PT. *hvayīṣyāti*, -te (B.). INF. *hváyitavái* (B.); *hváyitum* (B.).

hv̥ṣ *be crooked*, I. Ā. : PR. *hvárate*. IX. P. : PR. *hruṇāti*. III. : SB. *juhuras*; Ā. *juhuranta*; INJ. *juhūrthās*; PT. *juhurāṇā*. AO. red. : *jihvaras*; INJ. *jihvaras*; *jihvaratam* (2. du.); S. INJ. *hvār* (2. s.), *hvāreṣīt*; IS. *hvāriṣur*. PP. *hv̥ṣtā*, *hrutā*. CS. *hvāráyati*.

APPENDIX II

VEDIC METRE.

1. The main principle governing Vedic metre¹ (the source of all later Indian versification)² is measurement by number of syllables.³ The metrical unit here is not the *foot* in the sense of Greek prosody, but the *foot* (*pāda*) or *quarter*⁴ in the sense of the verse or line which is a constituent of the stanza. Such verses consist of eight, eleven, twelve, or (much less commonly) five syllables. The verse is further more or less regulated by a quantitative rhythm (unaffected by the musical accent) in which short and long syllables alternate. Nearly all metres have a general iambic rhythm inasmuch as they show a preference for the even syllables (second, fourth, and so on) in a verse being long rather than short. In every metre the rhythm of the latter part of the verse (the last four or five syllables), called the cadence, is more rigidly regulated than that of the earlier part. Verses of eleven and twelve syllables are characterized not only by their cadence, but by a caesura after the fourth or the fifth syllable, while verses of five and eight syllables have no such metrical pause.

¹ Called *chāndas* in the RV. itself.

² Except the two metres *Āryā* and *Vaitāliya* which are measured by *morae*.

³ This seems to have been the only metrical principle in the Indo-Iranian period, because in the Avesta the character of a verse depends solely on the number of syllables it contains, there being no quantitative restriction in any part of it.

⁴ A figurative sense (derived from *foot* = *quarter* of a quadruped) applicable because the typical stanza has four lines.

Verses combine to form a stanza or *ṛc*, the unit of the hymn, which generally consists of not less than three or more than fifteen such units. The stanzas of common occurrence in the RV. range, by increments of four syllables, from twenty syllables (4×5) to forty-eight (4×12) syllables in length.¹ A stanza may consist of a combination of metrically identical or of metrically different verses; and either two or three stanzas may further be combined to form a strophe.

a. The following general rules of prosody are to be noted. 1. The end of a verse regularly coincides with the end of a word² because each verse in a stanza is independent of the rest in structure. 2. The quantity of the first and last syllables of a verse is indifferent. 3. A vowel becomes long by position if followed by two consonants. One or both of these consonants may belong to the following word. The palatal aspirate *ch* and the cerebral aspirate *ḥ* (*ḡh*) count as double consonants. 4. One vowel is shortened before another; ³ *e* and *o* are also pronounced *ē* and *ō* before *ā*. 5. The semivowels *y* and *v*, both within a word and in Sandhi, have often to be pronounced as *i* and *u*; e.g. *sīāma* for *syāma*; *sūar* for *avar*; *vī uṣāḥ* for *vy uṣāḥ*; *vidātheṣu aṣṣān* for *vidātheṣv aṣṣān*. 6. Contracted vowels (especially *i* and *ū*) must often be restored; e.g. *ca agnāye* for *cāgnāye*; *vī indrah* for *vīndrah*; *āvatu ūtāye* for *āvatūtāye*; *ā indra* for *ēndra*. 7. Initial *a* when dropped after *e* and *o* must nearly always be restored. 8. The long vowel of the gen. pl. ending *ām*, and of such words as *dāsa*, *sūra*, and *e* (as *jyā-iṣṭha* for *jyēṣṭha*) or *ai* (as *ā-ichas* for *āichas*) must often be pronounced as equivalent to two short syllables. 9. The spelling of a few words regularly misrepresents their metrical value; thus *pāvaka* must always be pronounced as *pavākā*, *mṛṣaya* as *mṛṣāya*, and *suvānā* nearly always as *svānā*.

¹ There are also several longer stanzas formed by adding more verses and consisting of 52, 56, 60, 64, 68, and 72 syllables; but all these are rare: only two stanzas of 68 and one of 72 are found in the RV.

² No infringement of this rule occurs in any metre of the RV. but the comparatively rare *Dvipadā Virāḥ* (4×5), in which three exceptions are met with.

³ The vowels *i*, *ū*, *e* when *Praghyas* (25, 26), however, remain long before vowels. When a final long vowel is the result of Sandhi, it also remains long; *tāsmā adāt* for *tāsmāi adāt*.

I. Simple Stanzas.

2. The Vedic hymns consist chiefly of simple stanzas, that is, of such as are formed of verses which are all metrically identical. Different stanzas are formed by combining three, four, five, or six identical verses. The following is an account of the various types of verse and of the different simple stanzas formed by them.

A. *Verse of eight syllables.* This is a dimeter verse consisting of two equal members of four syllables each, the opening and the cadence. In the opening the first and third syllable are indifferent, while the second and fourth are preferably long. When the second is short, the third is almost invariably long. In the cadence the rhythm is typically iambic, the first and third syllables being almost always short, while the second is usually long (though it is not infrequently short also). Thus the prevailing scheme of the whole verse is $\surd - \surd - \cup - \cup \surd$

a. Even after every admissible vowel restoration a good many verses of this type exhibit the anomaly (which cannot be removed without doing violence to the text) of having one syllable too few; e.g. *tām tuā vayām pito*. There are also here a very few instances of one or even two syllables too many; e.g. *agnīm iḥ | bhujām yāvi | aṭham* and *vayām tād as | ya sāmibhṛtaṃ | vāsu*

3. a. The *Gāyatrī*¹ stanza consists of three² octosyllabic verses; ³ e.g.

¹ Next to the Tristubh this is the commonest metre in the RV., nearly one-fourth of that Samhitā being composed in it; yet it has entirely disappeared in Classical Sanskrit. The Avesta has a parallel stanza of 3 x 8 syllables.

² The first two Pādas of the *Gāyatrī* are treated as a hemistich in the Samhitā text, probably in imitation of the hemistich of the Anuṣṭubh and the Tristubh; but there is no reason to believe that in the original text the second verse was more sharply divided from the third than from the first.

³ By far the commonest variation from the normal type is that in which the second syllable of the cadence is short ($\cup \cup \cup \surd$). This occurs about as often in the first verse of *Gāyatrīs* as in the second and third combined.

agnīm ile puróhitam - 0 - - 0 - 0 0
 yajñásya de | vām ṛtvijam - - 0 - 0 - 0 0
 hótāraṃ ra ' tnadhāt mam - - - - | 0 - 0 0

a. A comparatively rare but sufficiently definite variety of Gayatrī¹ differs from the normal type by having a decided trochaic rhythm in the cadence,² while the iambic rhythm of the opening is more pronounced than usual: e. g.

tuām no ag | ne mähobhñh | 0 - 0 - 0 - 0 0
 pāhī viśva | syā árāteh | - 0 - - - 0 - -
 utā dviṣó mártiāsyā | 0 - 0 - 0 - 0 0

b. The Anuṣṭubh³ stanza consists of four octosyllabic verses, divided into two hemistichs; e. g.

á yás te sar pirāsute - - - - 0 - 0 - -
 ágne sám ás tī dhāyase - - - 0 - 0 - 0 -
 áṣṣu dyumnám | utā érávah - - - 0 - 0 - 0 0
 á cittām már | tieṣu dhāh - - - 0 - 0 - -

a. In the latest hymns of the RV. there begins a tendency to differentiate the first from the second verse of an Anuṣṭubh hemistich by making the end of the former trochaic, while the cadence of the latter becomes more strictly iambic. Although in these hymns the iambic cadence of the first verse is still the most frequent (25 per cent. of all varieties, it is already very nearly equalled by the next commonest (23 per cent.), which is identical with the normal and characteristic cadence of the first verse in the epic Anuṣṭubh⁴ (śloka). The scheme of the whole hemistich according to this innovation⁵ then is 0 0 0 0 0 0 0 0 e. g.
 keśī viśá | sya pátrēna yád rudréná pibat sahá

¹ The only long series of such trochaic Gayatrīs occurs in RV. viii. 2, 1-39.

² The trochaic Gāyatrī is commonest in Mandukī 1 and viii, which taken together contain about two thirds of the total number of examples in the RV.

³ The frequency of this metre is about one third that of Gayatrī in the RV., but in the post-Vedic period it has become the predominant metre. The Avesta has a parallel stanza of 4 × 8 syllables.

⁴ Where the iambic cadence in the first verse has entirely disappeared.

⁵ This is the regular type of the Anuṣṭubh in the AV.

c. The Paṅkti stanza consists of five octosyllabic verses¹ divided into two hemistichs of two and of three verses respectively. In origin it seems to be an extension of the Anuṣṭubh by the addition of a fifth verse. This is indicated by the fact that in hymns consisting entirely of Paṅktis the fifth verse of every stanza is (except in i. 81) regularly a refrain (e. g. in i. 80). The following is an example of a Paṅkti stanza:—

itthā́ hí sóma in máde | brahmá cakára várdhanam ||
 śáviṣṭha vajrinn ójasā | pṛthivyā́ níḥ śaśā́ áhim | árcann
 ánu svarájiam ||

d. In about fifty stanzas of the RV. the number of octosyllabic verses is increased to six and in about twenty others to seven, generally by adding a refrain of two verses to an Anuṣṭubh (e. g. viii. 47) or to a Paṅkti (e. g. x. 183, 1-3). The former is called Mahāpaṅkti (48), the latter Śakvari (56).

4. B. Verses of eleven syllables differ from those of eight in consisting of three members (the opening, the break, and the cadence). They also contrast with the latter in two other respects: their cadence is trochaic² (— ∪ — ∞) and they have a caesura, which follows either the fourth³ or the fifth syllable. The rhythm of the syllables preceding the caesura is prevailingly iambic, being ∞ — ∞ —⁴ or ∞ — ∞ — ∞.⁵ The rhythm of the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪⁶ |. Thus the scheme of

¹ The Avesta has a parallel stanza of 5 × 8 syllables.

² The only irregularity here is that the first syllable of the cadence may be short when it coincides with the end of a word.

³ This appears to have been the original position of the caesura because the parallel verse of the Avesta has it there and never after the fifth syllable.

⁴ Identical with the opening of the octosyllabic verse.

⁵ The fourth syllable here is sometimes short: the fifth is then always long.

⁶ The first of these two syllables is sometimes, but rarely, long in the old hymns of the RV., still more rarely in the later hymns, and hardly ever in B.

the whole normal verse of eleven syllables is :

- (a) $\times - \times - , \quad \cup \cup - | - \cup - \times |$ or
 (b) $\times - \times - \times - , \quad \cup \cup | - \cup - \times |$

a. Apart from corruptions or only seeming irregularities (removable by restoration of vowels) several verses of this type have one syllable too many or too few;¹ e.g. *tá no vidvámsā, mánsa vo | oetam adyá*² (12); *tám im gíro, jána | yo ná pátniḥ*³ (10). Occasionally two syllables are wanting after the caesura or the verse is too long by a trochee added at the end; e.g. *tá ū sú no, [. .] ma | hó yajatrāḥ* (6); *ayám sá hótā, [∪ ∪] yó dvijānmā* (9); *ráthebhir yāta, ṛṣṭi | mádbhir áva | parṇaiḥ* (18).

5. The *Triṣṭubh* stanza, the commonest in the RV.,⁴ consists of four verses of eleven syllables⁵ divided into two hemistichs. The following are hemistichs of each type:

- (a) *anāgāstvé, aditi | tvé turāsaḥ | imám yajñám, da-*
dhatu | śróṣamāṇāḥ ||
 (b) *asmákam santu, bhúva | nasya gópāḥ | píbantu*
sómam, áva | se nō adyá ||

a. A few *Triṣṭubh* stanzas of only two verses (*dvipadā*) occur (e.g. vii. 17). Much commoner are those of three verses (*virāj*), the first two of which (as in the *Gāyatrī* stanza) are treated in the *Saṃhitā* text as a hemistich; the whole of some hymns is composed in this three-line metre (e.g. iii. 25). Fairly frequent are also *Triṣṭubh* stanzas of five verses⁶ divided into two hemistichs of two and three verses respectively. They are always of isolated occurrence, appearing generally at the end of (*Triṣṭubh*) hymns, but never forming an entire hymn.

¹ This anomaly also appears in the metre of later Vedic texts and of Pāli poetry.

² The extra syllable in such cases is perhaps due to the verse being inadvertently continued after a fifth syllable caesura as if it were a fourth syllable caesura.

³ The deficiency of a syllable in such cases may have been partly due to the similarity of the decasyllabic *Dvipadā Virāj* (8) with which *Triṣṭubh* verses not infrequently interchange.

⁴ About two-fifths of the RV. are composed in this metre.

⁵ The *Avesta* has a parallel stanza of 4 x 11 syllables with caesura after the fourth syllable.

⁶ These are accounted *Atijagati* (52) or *Śakvari* stanzas by the ancient metrists when the fifth verse is a repetition of the fourth. If it is not a repetition it is treated in the *Saṃhitā* text as a separate verse (as v. 41, 20; vi. 63, 11) and is called an *ekapadā* by the metrists.

6. C. The verse of twelve syllables is probably an extension¹ of the Tristubh verse by one syllable which gives the trochaic cadence of the latter an iambic character.² The rhythm of the last five syllables is therefore — ∪ — ∪ ∪. The added syllable being the only point of difference, the scheme of the whole verse is :

$$\begin{aligned} (a) & \quad \cup - \cup - , \cup \cup - | - \cup - \cup \cup | \quad \text{or} \\ (b) & \quad \cup - \cup - \cup , \cup \cup | - \cup - \cup \cup | \end{aligned}$$

a. Several examples occur of this type of verse (like the Tristubh) having one, and occasionally two, syllables too many or too few; e.g. mā no mātāya, ripāve vājīnivasū (18); rōdasi ā, vada | tā ganaśri-yaḥ (11); sá dr̥hē cit, abhī tr | natti vājam ár | vatā (14); pibā sōmam, [∪ ∪] e | nā ástakrato (10).

7. The Jagatī stanza, the third in order of frequency in the RV., consists of four verses of twelve syllables divided into two hemistichs. The following hemistich gives an example of each of the two types of verse :

anānudó, vṛṣabhó | dódhato vadháḥ |
gambhirá ṛṣvó, ásam | aṣṭakāvīḥ ||

a. There is an eleven syllable variety of the Jagatī verse which is sufficiently definite in type to form entire stanzas in two hymns of the RV. (x. 77, 78). It has a caesura after both the fifth and the seventh syllable, its scheme being ∪ — ∪ — ∪. — — , ∪ — ∪ ∪³. The following hemistich is an example :

abhraprūṣo ná, vācā, prūṣā vāsu ;
havīṣmanto ná, yajñā, vijānūṣaḥ ||

8. D. The verse of five syllables resembles the last five syllables of the Tristubh verse in rhythm, its commonest form being ∪ — ∪ — ∪, and the one next to it in frequency — — ∪ — ∪³.

¹ It is probably not Indo-Iranian, because though a verse of 12 syllables occurs in the Avesta, it is there differently divided (7+5).

² As the Gāyatri verse is never normally found in combination with the Tristubh, but often with the Jagatī verse, it seems likely that the iambic influence of the Gāyatri led to the creation of the Jagatī, with which it could form a homogeneous combination.

³ That is, its first syllable is less often long than short

The Dvipadā Virāj stanza¹ consists of four such verses divided into two hemistichs; ² e. g.

pāri prā dhanva | indrāya soma |
svādūr mitrāya | pūṣṇé bhāgāya |

a. Owing to the identity of the cadence a Dvipadā hemistich³ not infrequently interchanges in the same stanza with a Triṣṭubh verse; ⁴ e. g.

priyā vo nāma | huve⁵ turāṇām |
ā yāt tṛpān, maruto | vāvasānāḥ |

b. The mixture of Dvipadā hemistichs with Triṣṭubh verses led to an entire hymn (iv. 10) being composed in a peculiar metre consisting of three pentasyllabic verses⁶ followed by a Triṣṭubh; e. g.

agne tám adyā | áśvaṃ ná stómaiḥ | krátuṃ ná bhadráṃ |
hṛdispfāsam, ṛdhīā | mā⁷ ta óhaiḥ |

II. Mixed Stanzas.

9. The only different verses normally used in combination to form a stanza are the Gāyatrī and the Jagatī. The principal metres thus formed are the following:

a. Stanzas of 28 syllables consisting of three verses, the first two of which are treated as a hemistich:

¹ This stanza is somewhat rare, occurring in the RV. not much more than a hundred times.

² The otherwise universal rule that the end of a verse must coincide with the end of a word is three times ignored in this metre (at the end of the first and third verses).

³ With this metre compare the defective Triṣṭubh verse of ten syllables (4 a).

⁴ This interchange occurs especially in RV. vii. 34 and 56.

⁵ Here the verb, though the first word of the verse (App. III, 19 b), is unaccented. This is because the end of the first and the third verse in this metre has a tendency to be treated like a caesura rather than a division of the stanza. Cp. note 2.

⁶ These three verses are treated as a hemistich in the Samhitā text.

⁷ The verb is accented because in the Samhitā text it is treated as the first word of a separate verse.

1. Uṣṇih : 8 8 12 ; e. g.

ágne vāja | sya gómataḥ |
 íśānaḥ sa | haso yaho ||
 asmé dhehi, jātave | do máhi śrávaḥ ||

2. Puraṣṇih : 12 8 8 ; e. g.

apsú antár, amṛtam | apsú bheṣajám |
 apám utá | práśastaye ||
 dévā bhava | ta vājinaḥ ||

3. Kakubh : 8 12 8 ; e. g.

ádhā hí in | dra girvaṇaḥ |
 úpa tvā kāmān, maháḥ | sasṛj máhe ||
 udéva yán | ta udábhiḥ ||

b. Stanzas of 36 syllables consisting of four verses divided into two hemistichs: Bṛhatī 8 8 12 8 ; e. g.

śácibhir naḥ | śacivasū |
 dévā náktam | daśasyatam |
 má vāṃ rātir, úpa da | sat kádā caná |
 asmád rātīḥ | kádā caná ||

c. Stanzas of 40 syllables consisting of four verses divided into two hemistichs: Satobṛhatī 12 8 12 8 ; e. g.

jánāso agním, dadhi | re sahovṛdham |
 haviṣmanto | vidhema te ||
 sá tvām no adyá, sumá | nā ihávitá |
 bhávā váje | ṣu santia ||

10. There are besides two much longer mixed stanzas of seven verses,¹ each of which is split up into three divisions of three, two, and two verses respectively in the Saṃhitā text.

a. Stanzas of 60 syllables consisting of six Gāyatrī verses and one Jagatī: Atiśakvari 8 8 8, 8 8, 12 8 ;² e. g.

¹ These are the composition of a very few individual poets.

² Only about ten examples of this metre occur in the RV.

suṣumā yā | tam ádribhiḥ |
 góśritā mat | sarā imé |
 sómāso mat | sarā imé ||
 á rājānā | diviṣprā |
 asmatrá gan | tam úpa naḥ |
 imé vām mitrá, -varu | nā gávāśirah |
 sómāḥ śukrá | gávāśirah ||

b. Stanzas of 68 syllables consisting of four Gayatrī and three Jagatī verses : Atyaṣṭi¹ 12 12 8, 8 8, 12 8 ; e. g.

sá no nédiṣṭham, dádré āna ā bhara,
 ágne devébhiḥ, sáca nāḥ sucetúnā
 mahó rāyāḥ | sucetúnā |
 máhi śavi | ṣṭha nas krdhi ;
 samcákṣe bhu | jé asiái ||
 máhi stotṛbhyo, magha van suvīriam |
 máthīr ugró | ná śávasā

a. Besides the above mixed metres various other but isolated combinations of Gayatrī and Jagatī verses occur in the RV., chiefly in single hymns. There are stanzas of this kind containing 20 syllables (12 8) ;² 32 syllables (12 8, 12) ;³ 40 syllables (12 12, 8 8) ;⁴ 44 syllables (12 12, 12 8) ;⁵ 52 syllables (12 12, 12 8 8).⁶

B. 1. Tristubh verses are quite often interspersed in Jagatī stanzas, but never in such a way as to form a fixed type of stanza or to make it doubtful whether a hymn is a Jagatī one.⁷ This practice probably arose from the interchange of entire Tristubh and Jagatī stanzas in the same hymn bringing about a similar mixture within a single stanza. 2. An occasional licence is the combination of a Tristubh with a Gāyatrī verse in the same stanza. This combination appears as a regular mixed stanza (11 8, 8 8) in one entire hymn (RV. x. 22).⁸ 3. The combination of a Tristubh verse with a Dvīpādā Virāj hemistich has already been noted (8a).

¹ This is the only comparatively common long metre (of more than 48 syllables) in the RV., where more than 80 Atyaṣṭi stanzas occur.

² RV. viii. 29.

³ RV. ix. 110.

⁴ RV. x. 98.

⁵ RV. viii. 35.

⁶ RV. v. 87.

⁷ But the intrusion of Jagatī verses in a Tristubh hymn is exceptional in the RV., though very common in the AV. and later.

⁸ Except stanzas 7 and 15, which are pure Anustubh and Tristubh respectively.

III. Strophic Stanzas.

11. Two or three stanzas are often found strophically combined in the RV., forming couplets or triplets.

A. Three simple stanzas (called *tr̥ca*) in the same metre are often thus connected. Gāyatrī triplets are the commonest; less usual are Uṣṇih, Bṛhatī, or Pañkti triplets; while Tristubh triplets are rare. A hymn consisting of several triplets often concludes with an additional stanza in a different metre.

a. It is a typical practice to conclude a hymn composed in one metre with a stanza in another. A Tristubh stanza at the end of a Jagatī hymn is the commonest; a final Anuṣṭubh stanza in Gāyatrī hymns is much less usual; but all the commoner metres are to some extent thus employed except the Gāyatrī, which is never used in this way.

B. Two mixed stanzas in different metres are often combined, the RV. containing about 250 such strophes. This doubly mixed strophic metre, called **Pragātha**, is of two main types :

1. The **Kākubha Pragātha** is much the less common kind of strophe, occurring only slightly more than fifty times in the RV. It is formed by the combination of a Kakubh with a Satobṛhatī stanza : 8 12, 8 + 12 8, 12 8 ; e. g.

á no áśvā | vad áśvinā |
 vartír yāsiṣṭam, madhu | pātamā narā
 gómad dasrā | hiraṇyavat ||
 supṛāvargám, suvīryam | suṣṭhū váriam |
 ánādhṛṣṭam | rakṣasvinā ||
 asmín á vām, āyāne | vājīnivasū |
 víśvā vāmá | nī dhīmahi ||

2. The **Bārhatā Pragātha** is a common strophe, occurring nearly two hundred times in the RV. It is formed by the combination of a Bṛhatī with a Satobṛhatī stanza : 8 8, 12 8 + 12 8, 12 8 ; e. g.

dyumní vām | stómo aśvinā
 krívir ná sé | ka á gatam ||
 mádhvaḥ sutásya, sá di | ví priyó nārā |
 pātām gaurāv | ivériṇe "
 píbataṃ gharmām, mādhu | mantam aśvinā
 á barhiḥ sī | dataṃ nārā ||
 tá mandasāná, mánu | ṣo duroṇá á
 ní pātām vé | dasā váyaḥ

a. Of these two types there are many variations occurring in individual hymns, chiefly by the addition of one (8), two (12 8), three (12 8 8), or once vii 96, 1-3) even four verses (12 12 8 8).

APPENDIX III

THE VEDIC ACCENT.

1. The accent is marked in all the texts of the four Vedas as well as in two Brāhmaṇas, the Taittirīya (including its Āraṇyaka) and the Śatāpatha (including the Bṛhadāraṇyaka Upaniṣad).

The Vedic, like the ancient Greek, accent was a musical one, depending mainly on pitch, as is indicated both by its not affecting the rhythm of metre and by the name of the chief tone, *udātta raised*. That such was its nature is, moreover, shown by the account given of it by the ancient native phoneticians. Three degrees of pitch are to be distinguished, the high, properly represented by the *udātta*, the middle by the *svarita (sounded)*, and the low by the *anudātta (not raised)*. But in the Rigveda the *Udatta*, the rising accent, has secondarily acquired a middle pitch, lower than the initial pitch of the *Svarita*. The *Svarita* is a falling accent representing the descent from the *Udatta* pitch to tonelessness. In the Rigveda it rises slightly above *Udatta* pitch before descending: here therefore it has something of the nature of a circumflex. It is in reality always an enclitic accent following an *Udatta*, though it assumes the appearance of an independent accent when the preceding *Udatta* is lost by the euphonic change of a vowel into the corresponding semivowel (as in *kvā = kūā*). In the latter case it is called the independent *Svarita*. The *Anudātta* is the low tone of the syllables preceding an *Udatta*.

2. There are four different methods of marking the accent in Vedic texts. The system of the Rigveda, which is

followed by the Atharvaveda, the Vajasaneyi Samhita, the Taittiriya Samhita and Brahmana, is peculiar in not marking the principal accent at all. This seems to be due to the fact that in the RV. the pitch of the Udatta is intermediate between the other two tones. Hence the preceding Anudatta, as having a low pitch, is indicated below the syllable bearing it by a horizontal stroke, while the following Svarita, which at first rises to a slightly higher pitch and then falls, is indicated above the syllable bearing it by a vertical stroke; e. g. *agninā* = *agninā*; *vīryām* = *vīryām* (for *vīriām*). Successive Udattas at the beginning of a hemistich are indicated by the absence of all marks till the enclitic Svarita which follows the last of them or till the Anudatta which (ousting the enclitic Svarita) follows the last of them as a preparation for another Udatta (or for an independent Svarita); e. g. *tāv ā yātam* = *tāv ā yātam*; *tavet tat satyam*¹ = *tāvét tát satyām*. On the other hand, all successive unaccented syllables at the beginning of a hemistich are marked with the Anudatta; e. g. *vaiśvānaram* = *vaiśvānarām*. But all the unaccented syllables following a Svarita remain unmarked till that which immediately precedes an Udatta (or independent Svarita); e. g. *imam me gaṅge yamune sarasvatī śūtūdri* = *imām me gaṅge yamune sarasvatī śūtudri*.

a. Since a hemistich of two or more Padas is treated as a unit that consists of an unbroken chain of accented and unaccented syllables, and ignores the division into Padas, the marking of the preceding Anudatta and the following Svarita is not limited to the word in which the Udatta occurs, but extends to the contiguous words not only of the same, but of the succeeding Pada; e. g. *agninā rayim āśnavat poṣām eva dive-dive* = *agninā rayim āśnavat*

¹ Here the enclitic Svarita, which would rest on the syllable *sa* if the following syllable were unaccented, is ousted by the Anudatta, which is required to indicate that the following syllable *tyam* has the Udatta.

póṣam evá divé-dive; sa náḥ pitevá sūnave ḡgné sūpā-
yaṇo bháva = sá naḥ pitéva sūnávé 'gne sūpāyaṇó
bhava.¹

b. When an independent Svarita² immediately precedes an Udatta, it is accompanied by the sign of the numeral 1 if the vowel is short and by 3 if it is long, the figure being marked with both the Svarita and the Anudatta; e.g. apsvlantāḥ = apsú antāḥ; rāyo ३ vaniḥ = rāyò 'vániḥ (cp. 17, 8).

8. Both the Maitrayaṇī and the Kāthaka Saṃhitās agree in marking the Udatta with a vertical stroke above (like the Svarita in the RV.), thereby seeming to indicate that here the Udatta rose to the highest pitch; e.g. agninā. But they differ in their method of marking the Svarita. The Maitrayaṇī indicates the independent Svarita by a curve below; e.g. vīryam = vīryām; but the dependent Svarita by a horizontal stroke crossing the middle of the syllable or by three vertical strokes above it; while the Kāthaka marks the independent Svarita by a curve below only if an unaccented syllable follows, but by a hook below if the following syllable is accented; e.g. vīryam = vīryām badhnāti; vīryam = vīryām vyācāṣṭe; the dependent Svarita has a dot below the accented syllable.³ The Anudatta is marked in both these Saṃhitās with a horizontal stroke below (as in the RV.).⁴

4. In the Sāmaveda the figures 1, 2, 3 are written above the accented syllable to mark the Udatta, the Svarita, and

¹ In the Pada text on the other hand, each word has its own accent only, unaffected by contiguous words. The two above hemistichs there read as follows: agninā rāyam sūnaveṣ poṣam eva divēḥ dive; saḥ naḥ pitā śiva sūnave agnē suḥ upāyaṇaḥ bhava.

² As in kvā = kṛā, vīryām = vīrīām.

³ In L. v. Schroeder's editions of these two Saṃhitās the Udatta and the independent Svarita only are marked.

⁴ When the text of any of the Saṃhitās is transliterated in Roman characters, the Anudatta and the enclitic Svarita are omitted as unnecessary because the Udatta itself is marked with the sign of the acute; thus agninā becomes agninā.

the Anudatta respectively as representing three degrees of pitch ; e. g. ³barhiṣi^{1 2} = barhiṣi (barhiṣi). The figure 2 is, however, also used to indicate the Udatta when there is no following Svarita ; e. g. ^{1 2}girā = girā (girā). When there are two successive Udattas, the second is not marked, but the following Svarita has 2r written above ; e. g. ^{3 1}dviṣo^{2r} martyasya (dviṣo mártasya). The independent Svarita is also marked with 2r, the preceding Anudatta being indicated by 3k ; e. g. tanvā = tanvā.

5. The Śatapatha Brahmana marks the Udatta only. It does so by means of a horizontal stroke below (like the Anudatta of the RV.) ; e. g. pūṛuṣaḥ = pūṛuṣaḥ. Of two or more successive Udattas only the last is marked ; e. g. agnir hi vai dhūr aṭha = agnir hí vái dhūr átha. An independent Svarita is thrown back on the preceding syllable in the form of an Udatta ; e. g. manuṣyeṣu = manuṣyeṣu for manuṣyēṣu. The Svarita produced by change to a semivowel, by contraction, or the elision of initial a is similarly treated ; e. g. evaitad = évaitád for evaitád (= evá etád).

6. Accent of single words. Every Vedic word is, as a rule, accented and has one main accent only. In the original text of the RV. the only main accent was the Udatta which, as Comparative Philology shows, generally rests on the same syllable as it did in the Indo-European period ; e. g. ta-tá-s stretched, Gk. ta-tó-s ; jánu n. knee, Gk. γόνυ ; á-dṛś-at, Gk. ἔ-δρακ-ε ; bhára-ta, Gk. φέρε-τε.¹ But in the written text of the RV. the Svarita appears to be the main accent in some words. It then always follows a y or v which represents original i or u with Udatta ; e. g. rathyām

¹ But φερόμενο-s (bháramānas) by the secondary Greek law of accentuation which prevents the acute from going back farther than the third syllable from the end of a word.

= *rathīām*¹; *svār*² = *sūār* n. *light*; *tanvām* = *tanūām*.³ Here the original vowel with its Udatta must be restored in pronunciation except in a very few late passages.

7. **Double Accent.** One form of dative infinitive and two types of syntactical compounds have a double accent. The infinitive in *tavai*, of which numerous examples occur both in the *Saṃhitās* and the *Brāhmaṇas*, accents both the first and the last syllable; e. g. *é-tavái to go*; *ápa-bhar-tavái to take away*. Compounds both members of which are duals in form (186 A 1), or in which the first member has a genitive ending (187 A 6 a), accent both members; e. g. *mitrá-váruṇā Mitra and Varuṇa*; *bṛhas-páti lord of prayer*. In B. a double accent also appears in the particle *vává*.

8. **Lack of Accent.** Some words never have an accent; others lose it under certain conditions.

A. Always enclitic are:

a. all cases of the pronouns *ena he, she, it*, *tva another, sama some*; and the following forms of the personal pronouns of the first and second persons: *mā, tvā; me, te; nau, vām; nas, vas* (109 a), and of the demonstrative stems *i* and *sa*: *im* (111 n. 3) and *sīm* (180).

b. The particles *ca and*, *u also*, *vā or*, *iva like*, *gha, ha just*, *cid at all*, *bhala indeed*, *samaha somehow*, *sma just, indeed*, *svid probably*.

B. Liable to loss of accent according to syntactical position are:

a. vocatives, unless beginning the sentence or *Pāda*.

b. finite verbs in principal clauses, unless beginning the sentence or *Pāda*.

c. oblique cases of the pronoun *a*, if unemphatic (replacing a preceding substantive) and not beginning the sentence or *Pāda*; e. g. *asya jānimāni his (Agni's) births* (but *asyā uśásah of that dawn*).

¹ Acc. of *rathī* *charioteer*.

² In the TS. always written *sūvar*.

³ Acc. of *tanū* *body*.

d. yáthā as almost invariably when, in the sense of *iva* like, it occurs at the end of a Pāda ; e.g. *tāyāvo yathā* like thieves ; *kām* indeed always when following *nū, sū, hi*.

1. Accentuation of Nominal Stems.

9. The most important points to be noted here are the following:—

A. Primary Suffixes :

a. Stems in **as** accent the root if neut. action nouns, but the suffix if masc. agent nouns ; e.g. *áp-as* n. *work*, but *ap-ás* active. The same substantive here, without change of meaning, sometimes varies the accent with the gender ; e.g. *rákṣ-as* n., *rakṣ-ás* m. *demon*.

b. Stems formed with the superlative suffix *iṣṭha* accent the root ; e.g. *yájiṣṭha* *sacrificing best*. The only exceptions are *jyēṣṭhā* *eldest* (but *jyēṣṭha* *greatest*) and *kaniṣṭhā* *youngest* (but *kániṣṭha* *smallest*).¹ When the stem is compounded with a preposition, the latter is accented ; e.g. *ā-gamiṣṭha* *coming best*.

c. Stems formed with the comparative suffix *iyāms* invariably accent the root ; e.g. *jāv-iyāms* *swifter*. When the stem is compounded with a preposition, the latter is accented ; e.g. *prāti-cyavīyāms* *pressing closer against*.

d. Stems formed with **tar** generally accent the root when the meaning is participial, but the suffix when it is purely nominal ; e.g. *dā-tar* *giving* (with acc.), but *dā-tár* *giver*.

e. Stems in **man** when (neut.) action nouns, accent the root, but when (masc.) agent nouns the suffix ; e.g. *kár-man* n. *action*, but *dar-mán*, m. *breaker*. The same substantive here varies, in several instances, in accent with the meaning and gender (cp. above, 9 A a) ; e.g. *bráhman* n. *prayer*, *brahmán* m. *one who prays* ; *sád-man*, n. *seat*, *sad-mán*, m. *sitter*. When these stems are compounded with prepositions,

¹ These two exceptions arise simply from the desire to distinguish the two meanings of each of them. See below 16, footnote 2.

the latter are nearly always accented; e. g. **prá-bharman**, n. *presentation*.

B. Secondary Suffixes:

a. Stems in **in** always accent the suffix; e. g. **aśv-in** *possessing horses*.

b. Stems in **tama**, if superlatives, hardly ever accent the suffix (except **puru-táma** *very many*, **ut-tamá** *highest*, **śaśvat-tamá** *most frequent*), but if ordinals, the final syllable of the suffix; e. g. **śata-tamá** *hundredth*.

c. Stems in **ma**, whether superlatives or ordinals, regularly accent the suffix; e. g. **adha-má** *lowest*; **aṣṭa-má** *eighth*: except **ánta-ma** *next* (but twice **anta-má**).

2. Accentuation of Compounds.

10. Stated generally, the rule is that iteratives, possessives, and governing compounds accent the first member, while determinatives (Karmadhārayas and Tatpuruṣas), and regularly formed co-ordinatives accent the last member (usually on its final syllable). Simple words on becoming members of compounds generally retain their original accent. Some, however, always change it: thus **viśva** regularly becomes **viśvá**; others do so in certain combinations only: thus **pūrva** *prior* becomes **pūrvá** in **pūrvá-citti** f. *first thought*, **pūrvá-pīti** f. *first draught*, **pūrvá-hūti** *first invocation*; **médha** *sacrifice* shifts its accent in **medhá-pati** *lord of sacrifice* and **medhá-sāti** f. *reception of the sacrifice*, and **vīra** *hero* in **puru-vīra** *possessed of many men* and **su-vīra** *heroic*. An adjective compound may shift its accent from one member to another on becoming a substantive or a proper name; e. g. **sú-kṛta** *well done*, but **su-kṛtá**, n. *good deed*; **á-rāya** *niggardly*, but **a-rāya** m. *name of a demon*.

a. Iteratives accent the first member only, the two words being separated by Avagraha in the Pada text, like the members of other compounds; e. g. **áhar-ahar** *day after day*; **yád-yad** *whatever*; **yáthā-yathā** *as in each case*; **adyá-adya**, **śváḥ-śváḥ** *on each to-day, on each to-morrow*; **prá-pra** *forth and again*; **píba-píba** *drink again and again*.

b. In governing compounds the first member, when it is a verbal noun (except *śikṣā-narā helping men*) is invariably accented; e. g. *trasā-dasyu terrifying foes*, name of a man; present or aorist participles place the accent, wherever it may have been originally, on their final syllable; e. g. *tarād-dveṣas overcoming (tārat) foes*. When the first member is a preposition, either that word is accented, or the final syllable of the compound if it ends in a; e. g. *abhī-dyu directed to heaven*, but *adhas-pad-ā under the feet*; *anu-kāma according to wish (kāma)*.

c. Bahuvrhis normally accent their first member; e. g. *rāja-putra having kings as sons* (but *rāja-putrá son of a king*); *viśvāto-mukha facing in all directions*; *sahā-vatṣa accompanied by her calf*.

a. But about one-eighth of all Bahuvrhis accent the second member (chiefly on the final syllable). This is commonly the case when the first member is a dissyllabic adjective ending in i or u, invariably in the RV. when it is *purú* or *bahú* much; e. g. *tuvi-dyumná having great glory*; *vibhu-krātu having great strength*; *puru-putrá having many sons*; *bahv-anná having much food*.¹ This also is the regular accentuation when the first member is *dvi* two, *tri* three, *dus* ill, *su* well, or the privative particle *a* or *an*; ² e. g. *dvi-pád two-footed*, *tri-nábhi having three naves*, *dur-mánman ill-disposed*, *su-bhága well-endowed*, *a-dánt toothless*, *a-phalá lacking fruit (phála)*.

d. Determinatives accent the final member (chiefly on the final syllable).

1. Ordinary Karmadhārayas accent the final syllable; e. g. *prathama-já first-born*, *prātar-yúḥ early yoked*, *mahā-dhaná great spoil*. But when the second member ends in i, man, van, or is a gerundive (used as a n. substantive), the penultimate syllable is accented; e. g. *dur-gfbhi hard to hold*; *su-tārman crossing well*; *raghu-pátvan swift-flying*; *pūrva-péya, n. precedence in drinking*.

¹ The later Saṃhitās tend to follow the general rule; e. g. *purú-nāman* (SV.) *many-named*.

² Bahuvrhis formed with *a* or *an* are almost invariably accented on the final syllable as a distinction from Karmadhārayas (which normally accent the first syllable, as *á-manuṣa inhuman*); e. g. *a-mátrá measureless*.

a. The first member is, however, accented under the following conditions. It is generally accented when it is an adverbial word qualifying a past participle in *ta* or *na* or a verbal noun in *ti*; e.g. *dūr-hita* *firing ill*; *sadhā-stuti* *joint praise*. It is almost invariably accented when it is the privative particle *a* or *an*¹ compounded with a participle, adjective, or substantive; e.g. *án-adant* *not eating*, *á-vidvāms* *not knowing*, *á-kṛta* *not done*, *á-tandra* *unwearied*, *á-kumāra* *not a child*. The privative particle is also regularly accented, when it negatives a compound; e.g. *án-aśva-dā* *not giving a horse*, *án-agni-dagdha* *not burnt with fire*.

2. Ordinary Tatpuruṣas accent the final syllable; e.g. *gotra-bhīd* *opening the cow-pens*, *agnim-indhā* *fire-kindling*, *bhadra-vādīn* *uttering auspicious cries*; *uda-meghā* *shower of water*. But when the second member is an agent noun in *ana*, an action noun in *ya*, or an adjective in *i*, or *van*, the radical syllable of that member is accented; e.g. *deva-mādana* *exhilarating the gods*; *ahi-hātya* *n. slaughter of the dragon*; *pāthi-rākṣi* *protecting the road*; *soma-pāvan* *Soma-drinking*.

a. The first member is, however, accented when it is dependent on past passive participles in *ta* and *na* or on action nouns in *ti*; e.g. *devā-hita* *ordained by the gods*, *dhāna-sāti* *acquisition of wealth*. It is usually also accented, if dependent on *pāti* *lord*; e.g. *gr̥hā-pati* *lord of the house*. Some of these compounds with *pāti* accent the second member with its original accent; some others in the later Samhitās, conforming to the general rule, accent it on the final syllable; thus *apsarā-pati* (AV.) *lord of the Apsarases*, *ahar-pati* (MS.) *lord of day*, *nadi-pati* (VS.) *lord of rivers*.

β. A certain number of Tatpuruṣas of syntactical origin, having a genitive case-ending in the first member nearly always followed by *pāti*, are doubly accented; e.g. *bṛhas-pāti* *lord of prayer*. Other are *apām-nāpāt* *son of waters*, *nārā-śāmsa* (for *nārām-śāmsa*) *praise of men*, *śūnaḥ-śēpa* *Dog's tail*, name of a man. The analogy of these is followed by some Tatpuruṣas without case-ending in the first member: *śāci-pāti* *lord of might*; *tānū-nāpāt* *son of himself (tanū)*; *nṛ-śāmsa* *praise of men*.

¹ Sometimes, however, the first syllable of the second member is accented; e.g. *a-jāra* *unaging*; *a-mitra* *m. enemy (non-friend: mitrā)*; *a-mṛta* *immortal* (from *mṛtā*).

c. Regularly formed Dvandvas (186 A 2. 3) accent the final syllable of the stem irrespective of the original accent of the last member; e. g. *ajāváyāḥ* m. pl. *goats and sheep*; *aho-rātrāṇi* *days and nights*; *iṣṭā-pūrtām* n. *what is sacrificed and presented*.

a. The very rare adverbial Dvandvas accent the first member: *āhar-divi*¹ *day by day*, *sāyam-prātar* *evening and morning*.

β. Co-ordinatives consisting of the names of two deities, each dual in form (Devatā-dvandvas), accent both members; e. g. *indrā-vāruṇā* *Indra and Varuṇa*; *sūryā-māsā* *Sun and Moon*. A few others, formed of words that are not the names of deities, are similarly accented; e. g. *turvāśā-yādū* *Turvaśa and Yadu*; *mātārā-pitārā* *mother and father*.²

3. Accent in Declension.

11. a. The vocative, when accented at all (18), invariably has the acute on the first syllable; e. g. *pitar* (N. *pitā*), *déva* (N. *devá-s*). The regular vocative of *dyú* (*dyáv*) is *dyāus*, i. e. *díaus* (which irregularly retains the *s* of the nom.: cp. Gk. *Ζεῦ*), but the accent of the N., *dyāus*, usually appears instead.

b. In the *a* and *ā* declensions the accent remains on the same syllable throughout (except the vocative); e. g. *devá-s*, *devá-sya*, *devá-nām*. This rule includes monosyllabic stems, pronouns, the numeral *dvá*, and radical *ā* stems; e. g. from *má*: *máyā*, *má-hyam*, *máy-i*; from *tá*: *tá-sya*, *té-ṣām*, *tá-bhis*; from *dvá*: *dvá-bhyām*, *dváyos*; from *já* m. f. *offspring*: *já-bhyām*, *já-bhis*, *já-bhyas*, *já-su*.

a. The cardinal stems in *a*, *pañca*, *náva*, *dásā* (and its compounds) shift the accent to the vowel before the endings *bhis*, *bhyas*, *su*, and to the gen. ending *nām*; *aṣṭá* shifts it to all the endings and *saptá* to the gen. ending; e. g. *pañcā-bhis*, *pañcā-nām*; *saptā-bhis*, *saptā-nām*; *aṣṭā-bhis*, *aṣṭā-bhyás*, *aṣṭā-nām*.

¹ This is perhaps rather an irregular iterative in which the first member is repeated by a synonym.

² Occasionally these compounds become assimilated to the normal type by losing the accent and even the inflexion of the first member; e. g. *indrāgnī* *Indra and Agnī*, *indra-vāyú* *Indra and Vāyu*.

B. The pronoun *a* *this*, though sometimes conforming to this rule (e. g. *á-smal*, *á-sya*, *á-bhis*), is usually treated like monosyllables not ending in *a*; e. g. *a-syá*, *e-sám*, *á-sám*.

c. When the final syllable of the stem is accented, the acute is liable to shift (except in the *a* declension) to the endings in the weak cases.

1. In monosyllabic stems (except those ending in *a*) this is the rule;¹ e. g. *dhí* *f. thought*: *dhiy-á*, *dhī-bhis*, *dhī-nām*; *bhú* *f. earth*: *bhuv-ás*, *bhuv-ós*; *náu* *f. ship*: *nāv-á*, *nau-bhis*, *nau-ṣu* (Gk. *vau-σῖ*); *dánt*, *m. tooth*: *dat-á*, *dad-bhis*.¹

There are about a dozen exceptions to this rule: *gó* *cow*, *dyó* *sky*; *nř* *man*, *stř* *star*; *křám* *earth*; *tán* *succession*, *rán* *joy*, *ván* *wood*; *ví* *m. bird*; *víp* *rod*; *svár* *light*; e. g. *gáv-á*, *gáv-ām*, *gó-bhis*; *dyáv-i*, *dyú-bhis*; *nár-e*, *nř-bhis*, *nř-ṣu* (but *nar-ām* and *nř-nām*); *stř-bhis*; *křám-i*; *tán-á* (also *tan-á*); *ráp-e*, *rām-su*; *vám-su* (but *van-ām*); *ví-bhis*, *ví-bhyas* (but *vi-nām*); *G. víp-as*; *sūr-as* (but *sūr-é*); also the dative infinitives *bádħ-e* *to press* and *váh-e* *to convey*. The irregular accentuation of a few other monosyllabic stems is due to their being reduced forms of disyllables; these are *drú* *wood* (*dāru*), *snú* *summit* (*sānu*), *śván* *dog* (Gk. *κύων*), *yūn* (weak stem of *yūvan* *young*); e. g. *drú-ṇá*; *snú-ṣu*; *śúná*, *śvā-bhis*; *yūn-á*.

2. When the final accented syllable loses its vowel either by syncope or change to a semivowel, the acute is thrown forward on a vowel ending; e. g. from *mahimán* *greatness*: *mahimná*; *agní* *fire*: *agny-ós*; *dhenú* *cow*: *dhenv á*; *vadhú* *bride*: *vadhv-ái* (AV.); *pitř* *father*: *pitr-á*.

a. Polysyllabic stems in *i*, *ú*, *ř* and, in the RV., usually those in *ī*, throw the acute on the ending of the gen. pl. also, even though the final vowel of the stem here retains its syllabic character; e. g. *agnī-nām*, *dhenū-nām*, *dātř-nām*, *bahvī-nām* (cp. 11 *b a*).

3. Present participles in *át* and *ánt* throw the acute forward on vowel endings in the weak cases; e. g. *tud-ánt* *striking*: *tudat-á* (but *tudád-bhis*). This rule is also

¹ At the end of a compound a monosyllabic stem loses this accentuation; e. g. *su-dhř* *wise*, *sudhř-nām*.

followed by the old participles *mahánt great* and *bṛhánt lofty*; e. g. *mahat-á* (but *mahád-bhis*).

4. In the RV. derivatives formed with accented *-āñ* throw the acute forward on vowel endings in the weak cases when the final syllable contracts to *ī* or *ū*; e. g. *praty-āñ* turned towards: *pratic-ā* (but *pratyák-ṣu*); *anv-āñ* following: *anūc-ās*; but *prāñ* forward: *prác-i*.¹

4. Verbal Accent.

12. *a*. The augment invariably bears the acute, if the verb is accented at all (19); e. g. impf. *á-bhavat*; aor. *á-bhūt*; plup. *á-jagan*; cond. *á-bhariṣyat*. The accentuation of the forms in which the augment is dropped (used also as injunctives) is as follows. The imperfect accents the same syllable as the present; e. g. *bhárat*: *bhárati*; *bhinát*: *bhinátti*. The pluperfect accents the root; e. g. *oākán* (3. s.); *namámas*, *tastámbhat*; *tatánanta*; but in the 3. pl. also occur *cakṛpánta*, *dádhrṣanta*.

The aorist is variously treated. The *s* and the *iṣ* forms accent the root; e. g. *vám-s-i* (*van win*); *śáms-iṣ-am*. The root aorist (including the passive form) accents the radical vowel in the sing. active, but the endings elsewhere; e. g. 3. s. *várk* (*√vrj*); pass. *véd-i*; 2. s. mid. *nut-thás*. The aorists formed with *-a*² or *-sa* accent those syllables; e. g. *ruhám*, *vidát*; *budhánta*; *dhuk-śá-nta*. The reduplicated aorist accents either the reduplicated syllable; e. g. *nínasas*, *píparat*, *jíjanan*; or the root, as *píparat*, *śínáthat*.

b. Present System. The accent in the *a* conjugation (as in the *a* declension) remains on the same syllable throughout: on the radical syllable in verbs of the first and fourth classes, on the affix in the sixth (125); e. g. *bhávati*; *náhyati*; *tudáti*.

¹ In the other Samhitās, however, the accent is generally retained on the stem; thus the AV. forms the *f*. stem *pratfo-i* (RV. *pratfo-f*).

² In the *a* aorist several forms are found accenting the root; e. g. *á-ranta*, *śádatam*, *śánat*.

The graded conjugation accents the stem in the strong forms (126), but the endings in the weak forms. In the strong forms the radical syllable is accented in the second¹ and the reduplicative syllable in the third class;² and the stem affix in the fifth, eighth, seventh, and ninth classes; e. g. *ás-ti*, *ás-a-t*, *ás-tu*; *bíbhār-ti*; *kṛ-ṇó-ti*, *kṛ-ṇáv-a-t*; *man-áv-a-te*; *yu-ná-j-mi*, *yu-náj-a-t*; *gr̥h-ṇá-ti*, *gr̥bh-ṇá-s* (2. s. sub.); but *ad-dhí*, *ad-yúr*; *bi-bhr̥-mási*;³ *kṛ-ṇv-é*, *kṛ-ṇu-hí*; *van-u-yáma*, *van-v-ántu*;⁴ *yuñk-té*, *yuñk-ṣvá*; *gr̥-ñi-mási*, *gr̥-ñi-hí*.

c. Perfect. The strong forms (the sing. 1. 2. 3. ind. and 8. impv. act. and the whole subjunctive) accent the radical syllable, the weak forms (cp. 140) the endings; e. g. *cakára*; *jabhár-a-t*, *vavárt-a-ti*; *mumók-tu*; but *cakr-úr*, *cakṛ-máhe*; *vavṛt-yám*; *mu-mug-dhí*. The participle accents the suffix; e. g. *cakṛ-váms*, *cakṛ-āṇá*.

d. Aorist. The injunctive is identical in accentuation (as well as form) with the unaugmented indicative (see above, 12).

a. The root aor. accents the radical syllable in the subjunctive; e. g. *kár-a-t*, *árav-a-tas*, *gám-a-nti*, *bháj-a-te*; but the endings in the opt. and impv. (except the 3. s. act.),⁵ and the suffix in the participle;⁶ e. g. *ás-yám*, *ás-i-máhi*; *kṛ-dhí*, *ga-tám*, *bhū-tá* (but 3. s. *aró-tu*), *kṛ-ṣvá*; *bhid-ánt*, *budh-āná*.

¹ Eleven verbs of this class accent the root throughout: *ās sit*, *īḍ praise*, *ir set in motion*, *īś rule*, *cakṣ see*, *taṣ fashion*, *trā protect*, *nīps kiss*, *vas wear*, *śī lie*, *sū bring forth*; e. g. *áśye*, &c.

Occasionally the 2. s. impv. mid. accents the root in other verbs also; e. g. *yák-ṣva* (✓ *yaj*).

² Four verbs, *ci note*, *mad exhilarate*, *yu separate*, *hu sacrifice*, accent the radical syllable; e. g. *juhó-ti*. A few other verbs do so in isolated forms; e. g. *bíbhār-ti* (usually *bíbhār-ti*).

³ In the third class the reduplicative syllable is accented in the weak forms also if the ending begins with a vowel; e. g. *bí-bhr̥-ati*.

⁴ In the second, fifth, seventh, eighth, and ninth classes the final syllable of the 8. pl. mid. is irregularly accented in *riháté* (beside *riháte*); *kṛṇv-até*, *vṛṇv-até*, *sṛṇv-até*, *tanv-até*, *manv-até*; *bhuñj-até* (beside *bhuñj-áte*); *pun-até*, *rin-até*.

⁵ The radical syllable (in its strong form) is also in several instances accented in the 2. pl. act.; e. g. *kár-ta* beside *kṛ-tá*; *gán-ta*, *gán-tana* beside *ga-tá*, &c.

⁶ In the mid. part. the root is, in several instances, accented; e. g. *dyút-āna*.

β. The *s* and *iṣ* aor. accent the root in the subjunctive but the endings in the opt. and impv.; e.g. *yák-s-a-t* (√*yaj*), *bódh-iṣ-a-t*; but *bhak-s-lyá* (√*bhaj*), *dhuk-s-i-máhi* (√*duh*), *edh-iṣ-i-yá* (AV.); *avid-ḍhi*, *aviṣ-tám*.¹ The *s* aor. accents the root in the act. part., but nearly always the suffix in the irregularly formed middle; e.g. *dák-s-ant* (√*dah*), *arca-s-āná*.

γ. The *a* aorist accents the thematic vowel throughout the moods (as in the unaugmented indicative) and the part.; e.g. *vidát*; *vidéyam*; *ruhá-tam*; *trpánt*, *guhá-mána*.²

δ. The *sa* aor. accents the suffix in the impv.: *dhak-sá-ava* (√*dah*). The same accentuation would no doubt appear in the subjunctive and optative, but no examples of those moods (nor of the part.) occur.

ε. In the reduplicated aor. the treatment of the subj. and opt. is uncertain because no normally formed accented example occurs; but in the impv. the ending is accented; e.g. *jigr-tám*, *didhr-tá*.³

ε. Future. The accent in all forms of this tense remains on the suffix *syá* or *i-syá*; e.g. *e-syámi*; *kar-i-syáti*; *kariṣyánt*.

f. Secondary conjugations. As all these (except the primary intensive) belong to the *a* conjugation, they accent the same syllable throughout. The causative (168) accents the penultimate syllable of the stem, as *krodh-áya-ti* *enrages*; the passive, the secondary intensive (172), and the denominative (175), accent the suffix *yá*; e.g. *pan-yá-te* *is admired*; *rerih-yá-te* *licks repeatedly*; *gopā-yá-nti* *they protect*.⁴ The desiderative (169) accents the reduplicative syllable; e.g. *pí-pri-ṣa-ti* *desires to please*. The primary intensive agrees with the third conjugational class in accenting the reduplicative syllable in the strong forms, but the endings with initial consonant in the weak forms of the indic. act.; e.g. *jó-havī-ti*, *jar-bhr-tás*, but 8. pl. *várvr̥t-ati*; in the mid. ind. the reduplicative syllable is more frequently accented

¹ No accented impv. forms occur in the *s* aor. In the *siṣ* aor. the only accented modal form occurring is the impv.: *yá-siṣ-tám*.

² Neither the *iṣ* nor the *siṣ* aor. forms participles.

³ But the root is accented, in several imperatives and participles, e.g. *sána*, *sádatam*, *khyáta*; *sádant*, *dásamána*.

⁴ No participial form occurs in this aor.

⁵ A certain number of unmistakable denominatives, however, have the causative accent; e.g. *mantrá-yati* *takes counsel* (*mántra*).

than not ; e. g. té-tik-te, less often ne-nik-té. In the subj. and part. the reduplicative syllable is regularly accented ; e. g. jáñ-ghan-a-t, jáñ-ghan-a-nta ; cékit-at, cékit-āna. The accentuation of the imperative¹ was probably the same as that of the present reduplicating class (12 b) ; but the only accented forms occurring are in the 2. s. act., as jāgr-hí, carkr-tát.

5. Accent of Nominal Verb Forms.

18. a. Tense Participles when compounded with one or more prepositions retain their original accent (while the prepositions lose theirs) ; e. g. apa-gáchant *going away*, vi-pra-yántaḥ *advancing*, pary-ā-vivṛtsan *wishing to turn round* ; apa-gácha-māna ; apa-jaganváms, apa-jagm-āná.

a. A single preposition, or the first of two, not infrequently becomes separated by the interposition of one or more words or by being placed after the participle. It is then treated as independent and recovers its accent ; e. g. ápa dṛḥāni dādrat *bursting strongholds asunder* ; á ca párá ca pathibhíś cārantam *wandering hither and thither on his paths* ; mādhu bíbhṛata úpa *bringing sweetness near* ; prá vayám uj-jihānāḥ *flying up to a branch* ; avasṛjān úpa *bestowing*. Occasionally an immediately preceding preposition is not compounded with the participle and is then also accented ; e. g. abhí dákṣat *burning around* ; ví vidván² *discriminating* ; abhí ā-cārantāḥ *approaching*.

b. On the other hand, the past passive participle,³ when compounded with one or more prepositions, generally loses its accent ; e. g. ní-hita *deposited*.⁴ When there are two prepositions the first remains unaccented ; e. g. sam-ā-kṛtam *accumulated* ; or the first may be separated and independently accented ; e. g. prá yát samudrá āhitaḥ *when dispatched forth to the ocean*.

¹ No accented form of the optative occurs.

² Probably in distinction from vividván simple reduplicated participle of vid *find*.

³ Which itself is always accented on the final syllable ; e. g. ga-tá, pati-tá, chin-ná.

⁴ In several instances, however, it retains its accent ; e. g. nīḥ-kṛtá *prepared*. This is the case with prepositions that are not used independently.

c. Gerundives in *ya* (or *tya*) and *tva* accent the root; e. g. *cákṣ-ya* to be seen, *śrū-t-ya* to be heard, *carkṣ-tya* to be praised, *vák-tva* to be said; those in *āyya*, *enya*, *anīya* accent the penultimate of the suffix; e. g. *pan-āyya* to be admired, *īkṣ-enya* worthy to be seen, *upa-jīv-anīya* (AV.) to be subsisted on; while those in *tavya* accent the final syllable: *jan-i-tavyā* (AV.) to be born. When compounded with prepositions (here always inseparable) gerundives nearly always retain the accent of the simple form; e. g. *pari-cákṣ-ya* to be despised; *abhy-ā-yamsénya* to be drawn near; *ā-mantranīya* (AV.) to be addressed.

14. Infinitives are as a rule accented like ordinary cases that would be formed from the same stem.

a. Dative infinitives from stems in *i*, *ti*, *as*, *van* accent the suffix; those in *dhyai*, the preceding thematic *a*; and those formed from the root, the ending; e. g. *drśáy-e* to see, *pítáy-e* to drink, *carás-e*¹ to move, *dā-ván-e*² to give, *tur-ván-e*³ to overcome; *iy-á-dhyai*⁴ to go; *drá-é* to see.

a. When radical infinitives are compounded with prepositions the root is accented; e. g. *sam-ídh-e* to kindle, *abhi-pra-cákṣ-e*⁵ to see.

b. The dative infinitive from stems in *man*, the accusative and the abl. gen. from roots, and all from stems in *tu* accent the root; e. g. *dā-man-e* to give;⁶ *śúbh-am* to shine, *ā-séd-am* to sit down; *ava-pád-as* to fall down; *dā-tum* to give, *gán-tos* to go, *bhár-tav-e* to bear, *gán-tav-ái*⁷ to go.

a. When compounded, infinitives from *tu* stems accent the preposition; e. g. *sám-kar-tum* to collect; *ní-dhā-tos* to put down; *ápi-dhā-*

¹ In these the root is sometimes accented, as *cákṣ-as-e* to see.

² This infinitive also appears with independently accented prepositions; *prá dāvāne* and *abhi prá dāvāne*.

³ The root is once accented in *dhúr-vane* to injure.

⁴ In these the root is sometimes accented; e. g. *gáma-dhyai*.

⁵ The regular accentuation of monosyllabic stems when compounded: cp. 11 c, 1.

⁶ But *vid-mán-e* to know.

⁷ With a secondary accent on the final syllable: cp. above, 7.

⁸ But when the preposition is detached the infinitive retains its accent; e. g. *prá dāśūse dātave* to present to the worshipper.

tav-e to cover up; *āpa-bhar-tavāi*¹ to be taken away. When there are two prepositions the first may be separate and independently accented; e. g. *ānu prā-voḥum* to advance along, *vī prā-sartave* to spread.

15. Gerunds formed with *tvī*, *tvā*, *tvāya* accent the suffix, but when they are compounded with prepositions (here always inseparable) and formed with *yā* or *tyā*, they accent the root; e. g. *bhū-tvā* having become, *ga-tvī* and *ga-tvāya* having gone; *saṃ-gṛbh-yā* having gathered, *upa-śrū-tya* (A.V.) having overcome.

16. Case forms used as adverbs frequently shift their accent to indicate clearly a change of meaning.² The accusative neuter form is here the commonest; e. g. *dravāt* quickly, but *dravat* running; *aparām* later, but *āparam* as n. adj.; *uttarām* higher, but *uttaram* as n. adj.; adverbs in *vāt* e. g. *pratna-vāt* as of old, but the acc. n. of adjectives in *vant* do not accent the suffix. Examples of other cases are: *div-ā* by day, but *div-ā* through heaven; *aparāya* for the future, but *āparāya* to the later; *sanāt* from of old, but *sānāt* from the old.

6. Sandhi Accent.

17. 1. When two vowels combine so as to form a long vowel or diphthong, the latter receives the Udātta, if either or both the original vowels had it; e. g. *āgāt* = *ā agāt*; *nudasvātha* = *nudasva ātha*; *kvēt* = *kvā it*; *nāntaraḥ* = *nā āntaraḥ*.

a. But the contraction of *i i* is accented as *i*,⁴ the enclitic Svarita (*i*) having here ousted the preceding Udātta; e. g. *divīva*⁵ = *divīva.*⁶

¹ Retaining the secondary accent on the final syllable.

² Such a shift is found in nouns to indicate either a simple change of meaning, e. g. *jyēṣṭha* greatest, but *jyēṣṭhā* eldest; or a change of category also, e. g. *gōmatī* rich in cows, but *gomatī* name of a river; *rājaputrā* son of a king, but *rājaputra* having sons as kings.

³ But when a Svarita on a final vowel is followed by an unaccented initial vowel, it of course remains, e. g. *kvēyatha* = *kvā iyatha*.

⁴ In the RV. and AV., but not in the Taittiriya texts, which follow the general rule.

⁵ RV. and AV., but *divīva* in the Taittiriya texts.

⁶ This is the *prāṇīṣṭa* or contracted Svarita of the *Prātisakhyas*.

2. When *ī* and *ū* with Udātta are changed to *y* and *v*, a following unaccented vowel receives the Svarita;¹ e.g. *vy ānaṭ = ví ānaṭ*. Here the Svarita assumes the appearance of an independent accent; but the uncontracted form with the Udātta must almost invariably be pronounced in the RV.

3. When accented *á* is elided it throws back its Udātta on unaccented *e* or *o*; e.g. *sūnávé ṣgne = sūnáve ágno*; *vó ṣvasaḥ = vo ávasaḥ*. But when unaccented *a* is elided, it changes a preceding Udātta to Svarita;² e.g. *sò ṣdhamáḥ = só adhamáḥ*.³

7. Sentence Accent.

18. The vocative, whether it be a single word or a compound expression, can be accented on its first syllable only.

a. It retains its accent only at the beginning of a sentence or Páda,⁴ that is, when having the full force of the case it occupies the most emphatic position; e.g. *ágne, sūpāyanó bhava* *O Agni, be easy of access*; *úrjo napát sahasávan* *O mighty son of strength*. This rule also applies to doubly accented dual compounds; e.g. *mitrá-varuṇā* *O Mitra and Varuṇa*. Two or more vocatives at the beginning of a sentence are all accented; e.g. *ádite, mitra, varuṇa* *O Aditi, O Mitra, O Varuṇa*. Two accented vocatives are sometimes applicable to the same person; e.g. *úrjo napád,*

¹ This is the *kṣaipra* or *quickly pronounced* Svarita of the Prātisākhya.

² This is the *abhinihita* Svarita of the Prātisākhya.

³ Here the Svarita (*ó ā*) has ousted the preceding Udātta.

⁴ This applies to the second as well as the first Páda of a hemistich, indicating that both originally had a mutually independent character, which is obscured by the strict application of Sandhi and the absence of any break in marking the accent, at the internal junction of the Pádas of a hemistich.

⁵ The corresponding nom. would be *úrjò nápát sahasáva*.

⁶ The nom. is *mitrá-varuṇā*.

bhādraśociṣe *O son of strength, O propitiously bright one* (both addressed to Agni).¹

b. When it does not begin the sentence or Pāda, the vocative, being unemphatic, loses its accent; e. g. **ūpa tvā agne divé-dive** | **dōṣāvastar**² **dhiyā vayām** | **nāmo bhāranta émasi** *to thee, O Agni, day by day, O illuminer of darkness, bringing homage with prayer we come*; **ā rājānā maha ṛtasya gopā**³ *hither (come), O ye two sovereign guardians of great order*; **ṛténa mitrā-varuṇāv** | **ṛtāvṛdhāv ṛtasprśā** | *through Law, O law-loving, law-cherishing Mitra and Varuṇa*; **yád indra brahmaṇaspate**⁴ | **abhidrohām oārāmasi** | *if, O Indra, O Brahmaṇaspate, we commit an offence.*

19. The verb is differently accented according to the nature of the sentence.

A. The finite verb in a principal sentence is unaccented; e. g. **agnīm iṣe puróhitam** *I praise Agni the domestic priest.*

This general rule is subject to the following restrictions:

a. A sentence being regarded as capable of having only one verb, all other verbs syntactically connected with the subject of the first are accented as beginning new sentences;⁵ e. g. **téṣām pāhi, śrudhī hávam** *drink of them, hear our call*; **tarāṇir ij jayati, kṣéti, púṣyati** *the energetic man conquers, rules, thrives*; **jahí prajāṃ náyasva ca** *slay the progeny and bring (it) hither.*

b. The verb is accented if it begins the sentence or if,

¹ Here the second voc. is accented as in apposition, whereas if it were used attributively it would be unaccented as in **hótar yaviṣṭha sukrato** *O youngest wise priest.*

² Accented because the first word of the Pāda.

³ This might represent two vocatives addressed to the same persons; their accented form would then be: **rājānā, maha ṛtasya gopā.**

⁴ Here the rule that the whole of the compound voc. must be unaccented overrides the rule that the first word of the Pāda must be accented, i. e. here **ṛtāvṛdhāv.**

⁵ An example of two independent unaccented vocatives.

⁶ A subject or object coming between two such verbs is generally counted to the first.

though not beginning the sentence, it coincides with the beginning of a Pada ; e.g. *śáye vavriś, cárati jihváyādán | rerihyáte yuvatīm viśpátiḥ sán* the covering lies (there) ; he (Agni) moves eating with his tongue ; he kisses the maiden, being the lord of the house ; *áthā te ántamānām | vidyāma sumatínām* then may we experience thy highest favours.

c. Vocatives being treated as extraneous to a sentence, a verb immediately following an initial one, becomes the first word of the sentence and is accordingly accented ; e. g. *ágne, juśásva no haviḥ* O Agni, enjoy our sacrifice. Thus the sentence *índra, jíva ; sūrya, jíva ; dévā, jívata* O Indra, live ; O Sūrya, live ; O gods, live contains three accented verbs as beginning three sentences, while the three preceding vocatives are accented as being at the head of those sentences, though syntactically outside them.

d. Sometimes the verb when emphatic, though not beginning the sentence, is accented if followed by the particles *íd* or *caná* ; e.g. *ádha smā no maghavañi carkṛ-tād* it then be mindful of us, bountiful one ; *ná devā bhasáthaś caná* (him) O gods, ye two never consume.

B. The verb of a subordinate clause (introduced by the relative *yá* and its derivatives, or containing the particles *ca* and *oéd* if ; *néd* lest, *hí* for, *kuvíd* whether) is always accented ; e.g. *yám yajñám paribhūr ási* what offering thou protectest ; *gṛhān gacha gṛhapátnī yáthā śasāḥ* go to the house that thou mayest be the lady of the house ; *índraś ca mṛḷáyāti no, ná naḥ paśocād aghám naśat* if Indra be gracious to us, no evil will hereafter reach us ; *tvám hí baladā ási* for thou art a giver of strength. The relative may govern two verbs ; e.g. *yénā sūrya jyótiṣā bádhasse támo, jágao ca víśvam udiyārṣi bhānúnā* the light with which thou, O Sun, drivest away the darkness and arousest all the world with thy beam.

The rule is subject to the extension that principal clauses in form may be accented as subordinate in sense under the following conditions :

a. The first of two clauses, if equivalent to one introduced by 'if' or 'when' is occasionally accented; e.g. *sám ásvaparnāś cāranti no náro, asmákam indra rathíno jayantu when our men winged with steeds come together, may our car-fighters, Indra, win victory.*

β. The first of two antithetical clauses is frequently accented,¹ especially when the antithesis is clearly indicated by corresponding words like *anyá-anyá, éka-éka, ca-ca, vā-vā*; e.g. *prá-pra anyé yánti, páry anyá ásaté while some go on, others sit down*; *sám ca idhásva agne, prá ca bodhaya enam both be kindled, Agni, and waken this man's knowledge.* When the verb of two such clauses is the same, it usually appears (accented) in the first only; e.g. *dvipāś ca sárvaṃ no rákṣa, ośuṣpād yáo ca naḥ svám protect both every biped of ours and whatever quadruped is our own.*

γ. The verb of the second clause is accented if it is a 1. pers. subjunctive or 2. pers. imperative² with a final meaning, and the verb of the first clause is a 2. pers. impv. of *á+1, gam, or yā go*; e.g. *éta, dhíyam kṛnávāma come, we will offer prayer*; *túyam á gahi, kánveṣu súsóā píba come quickly, beside the Kanvas drink thy fill.* In B. the verb of the first clause is an impv. of either *á-i* or *prá-i*; e.g. *éhi idám pátava (SB.) come, we will now fly thither*; *préta tád esyāmo yátra imám ásurá vibhájante come, we will go thither where the Asuras are dividing this earth (SB.).* The second verb is, however, in similar passages not infrequently left unaccented in B.

Verbal Prepositions.

20. A. In principal clauses the preposition, which is detached and usually precedes but sometimes follows the verb, is accented; e.g. *á gamat may he come*; *gávām ápa vrajám vṛdhi uncloze the stable of the kine*; *jáyema sám yudhi spṛdhaḥ we would conquer our adversaries in fight*; *gámad vájebhir á sá naḥ may he come to us with booty.*

a. When there are two prepositions, both are independent and accented; e.g. *úpa prá yāhi come forth*; *pári spáśo ní ṣedire the spies have sat down around*; *ágne ví paśya bṛhatá abhi ráyá O Agni, look forth towards (us) with ample wealth.*

¹ This accentuation is more strictly applied in B. than in V., and among the Samhitās least strictly in the RV.

² In B. the accented verb is either a subjunctive or a future.

a. When **á** is immediately preceded by another preposition (not ending in **i**) it alone is accented, both prepositions being compounded with the verb; e. g. **sam-á-kṛnoṣi jiváse** *thou fltest (them) to live*; but **práty á tanuṣva** *draw (thy bow) against (them)*.

B. In subordinate clauses the exact reverse takes place, the preposition being generally compounded and unaccented; e. g. **yád . . niṣidathaḥ** *when ye two sit down*. It is, however, often separated by other words from the verb, when it commonly commences the Pada, or much less frequently follows the verb; e. g. **ví yó mamé rájasī** *who measured out the two expanses*; **yás tastámbha sáhasā ví jmó ántān** *who with might propped earth's ends asunder*. Occasionally the preposition is detached and accented even immediately before the verb; e. g. **yá áhutiṃ pári véda námobhiḥ** *who fully knows the offering with devotion*.

a. When there are two prepositions, either both are compounded and unaccented or the first only is detached and accented; e. g. **yūyám hí devīḥ pari-pra-yáthá** *for ye, O goddesses, proceed around*; **yátra abhí sam-návāmahe** *where we to (him) together shout*; **sám yám á-yánti dhenávaḥ** *to whom the cows come together*.

a. Very rarely both prepositions are detached and accented; e. g. **prá yát stotá . . úpa girbhír fṛṣṭe** *when the praiser lauds him with songs*.

VEDIC INDEX

This index contains all Sanskrit words and affixes occurring in the grammar, except the verbs in Appendix I, which can be found at once owing to their alphabetical order. Indifferent words occurring in examples of Sandhi, of nominal derivation (Chapter VI), or of Syntax, as well as in Appendixes II and III, are excluded.

The figures refer to paragraphs unless pages are specified.

ABBREVIATIONS

A. = adjective. act., active. adv., adverb, adverbial. ao, aorist. Bv., Bahuvrīhi. cd., compound. cj., conjunction. cond., conditional. conj., conjugation. -al. corr., correlative. cpv., comparative. ca., causative. dec., declension. dem., demonstrative. den., denominative. der., derivative, derivation. ds., desiderative. encl., enclitic. Dv., Dvandva. f.n. foot-note. ft., future. gd., gerund. ij., interjection. indec., indeclinable. inf., infinitive. inj., injunctive. int., intensive. inter., interrogative. ipv., imperative. irr., irregularities. itv., iterative. mid., middle. N., nominative. n., neuter. neg., negative. nm., numeral. nom., nominal. ord., ordinal. par., paradigm. pcl., particle. per., periphrastic. pf., perfect. ppf., pluperfect. poss., possessive. pp., past passive participle. pr., present. pri., primary. prn., pronoun, pronominal. prp., preposition, prepositional. prs., person, personal. ps., passive. pt., participle. red., reduplication, reduplicated. ref., reflexive. rel., relative. rt., root. sb., subjunctive. sec., secondary. sf., suffix. spv., superlative. synt., syntactical. Tp., Tatpuruṣa. v., vocative. vb., verb, verbal. w., with.

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| <p>A, vowel, pronunciation of, 15, 1 a ;
 initial, dropped, 5 c ; 156 a ;
 elided, 45, 2 b ; lengthened,
 162, 1 c ; 168 b ; 171, 1 ; 175 A 1 ;
 thematic, 140, 6 ; 141 ; 148, 5. 6 ;
 147, 149 ; change to i, 175 A 1 ;
 dropped, 175 A 2 ; to be restored
 after e and o, p. 437, a 7.</p> | <p>a, pronominal root, 111 ; 195 B 6 ;
 accentuation of, p. 452, 8 B c ;
 p. 458 B.
 a-, augment, 128.
 a- or an-, privative pcl., in Bv.
 eds., p. 455, 10 c a ; in Karma-
 dhārayas, p. 455, f.n. 2 ; p. 456,
 10 d 1 a.</p> |
|--|--|

-a, *sf.* of 1st conj., 125; *pri. nom. sf.*, 182, 1 b; *sec. nom. sf.*, 182, 2; *radical nom. stems in*, 97, 3; *der. nom. stems in*, 97.
 apá, *attain*, *pf.*, 139, 6; 140, 3. 5; *rt. ao. inj.*, 148, 3, *op.*, 148, 4, *prc.*, 148, 4 a.
 aktúbhis, *inst. adv. by night*, 178, 3.
 aktós, *gen. adv. by night*, 178, 6; 202 D 3 a.
 áks, *eye*, 80.
 áksī, *n. eye*, 99, 1.
 akhkhali-kr, *croak*, 184 d.
 agratás, *adv. before*, *w. gen.*, 202 D.
 ágram, *adv. before*, 178, 2.
 agrú, *f. maid*, 100, II a.
 ágre, *loc. adv. in front*, 178, 7.
 ágreṇa, *adv. in front*, 178, 3; *w. acc.*, 197 c β.
 aṅgá, *pcl. just*, 180.
 áṅgiras, *m. a proper name*, 83, 2 a.
 áśha, *prp. towards*, *w. acc.*, 176, 1; 197 B c.
 áj, *m. driver*, 79, 3 a.
 -aj, *stems in*, 79, 8 b.
 ajávayah, *m. pl. goats and sheep*, 186 A 2; *accentuation of*, p. 457, e.
 ájoṣas, *n. insatiable*, 83, 2 a a.
 -año, *-ward, adjectives in*, 93; *accentuation*, p. 459, c 4.
 añj, *anoint*, *pr.*, 134 D 1; *pf.*, 139, 6; 140, 1. 3. 5.
 ányāms, *cpv. of ánu*, *small*, 103, 2 a.
 átathā, *n. not saying 'yes'*, 97, 2 a.
 átas, *adv. hence*, 179, 2.
 áti, *prp. beyond*, *w. acc.*, 176, 1; 197 B c.
 atijagati, *f. a metre*, p. 441, f. n. 6.
 atisakvari, *f. a metre*, p. 444, 10 a.
 atyaṣṭi, *f. a metre*, p. 445, 10 b.
 átra, *adv. here*, 179, 3; - *then*, 180.
 átha, *adv. then*, 179, 1; *synt. use of*, 180.
 Atharvaveda, *how accented*, p. 449.
 átho, *adv. moreover*, *synt. use of*, 180.
 -ad, *stems in*, 77, 3 b.

ádant, *pr. pt. eating*, 85 (par.).
 adás, *dem. prn. that*, 112; *adv. there*, 178, 2 a.
 addhā, *adv. truly*, 179, 1.
 ádrāk, *has seen*, *s ao. of drá*, p. 161, f. n. 1.
 adribhíd, *Tp. cd. mountain-clearing*, 77, 3 a.
 ádhā, *adv. then*, 179, 1; *synt. use of*, 180.
 adhás, *adv. below*, 179, 1; *prp.*, *w. acc.*, *abl.*, *gen.*, 177, 1. 3.
 adhástāt, *adv. below*, 179, 2.
 ádhi, *prp. upon*, *w. loc.*, *abl.*, 176, 2.
 ádhvan, *m. road*, 90.
 an, *breathe*, *pr.*, 184 A 3 a (p. 143).
 -an, *pri. nom. sf.*, 182, 1 b; *stems in*, 90, 1; *irr. stems in*, 91; *influence of stems in*, p. 78, f. n. 15.
 -ana, *pri. nom. sf.*, 182, 1 b.
 anáks, *a. eyeless*, 80.
 anadváh, *m. ox*, 81; 96; 96, 2.
 anarván, *a. irresistible*, 90, 3.
 aná, *adv. thus*, 178, 3 c.
 -anā, *pri. nom. suffix*, 182, 1 b.
 ánāgas, *a. sinless*, 83, 2 a a.
 -ani, *pri. nom. sf.*, 182, 1 b.
 -anīya, *gdv. sf.*, 162; 162, 6; 209, 6.
 anu, *prp. after*, *w. acc.*, 176, 1; 197 B c.
 anudātta, *m. low pitch accent*, p. 448, 1; *how marked*, p. 449, 2; p. 450, 3. 4.
 anunāsika, *m. nasal*, 10 f: 15, 2 f.
 anuṣṭubh, *f. a metre*, p. 438, f. n. 2; p. 439, 3 b; *later form of*, p. 439, 3 b a.
 anuvāra, *m. pure nasal*, 8 f; 10 f; 15, 2 f; 29 b; 39; 40 a; 40, 2; 42; p. 33, f. n. 1, 2, 6; 49 b; 66 A; 67; *for n*, p. 163, f. n. 2; 144, 1.
 -ant, *stems in*, 85; *sf. of pr. pt. act.*, 156.
 antár, *prp. between*, *w. acc.*, *abl.*, *loc.*, 176, 2.
 antará, *adv. prp. between*, *w. acc.*, 177, 1; 197 B c.

ántareṇa, adv. prp. *between*, w. acc., 197 B c β.
 antasthā, f. *intermediate* – semi-vowel, 11.
 antikā, a. *near*, cpv. and spv. of, 108, 2 b.
 antikām, adv. *near*, w. gen., 202 D.
 anyā, prn. a. *other* (par.), 120 a.
 anyātra, adv. *elsewhere*, 179, 3.
 anyāthā, adv. *otherwise*, 179, 1.
 anyedyūś, adv. *next day*, 179, 1.
 anyō 'nyā, a. *one another*, concord of, p. 290, 2 β.
 anvāñc, a. *following*, 93 a.
 āp, f. *water*, 78, 1; 78, 1 a; 96, 1.
 āpara, a. *lower*, 120 c 1.
 aparāya, dat. adv. *for the future*, 178, 4.
 aparāṣu, loc. pl. adv. *in future*, 178, 7.
 āpas, n. *work*, 83, 2 a (par.).
 apās, a. *active*, 83, 2 a (par.).
 apāñc, a. *backward*, 93 b.
 āpi, prp. *upon*, w. loc., 176, 1 b; adv. *also, even*, 180.
 apsarās, f. *nymph*, 83, 2 a.
 abhi, prp. *towards*, w. acc., 176, 1.
 abhītas, adv. *around*, 179, 2; prp. w. acc., 177, 1; 197 B c.
 abhinihita svarita, a. *Sandhi accent*, p. 465, f. n. 2.
 abhīśāth, a. *piercing*, 77, 2.
 ābhīru, a. *fearless*, 98 a.
 am, *injure*, pr., 184, 3 c; irr. red. ao., 149 a 1.
 -am, gd. in, 166; 210 a; inf. in, 211, 2 a.
 āma, dem. prn. *this*, 112 a γ.
 amā, adv. *at home*, p. 110, f. n. 1; 178, 3 c.
 amād, adv. *from near*, p. 110, f. n. 1.
 amf, dem. prn. *those*, N. pl. m., 112.
 amūtas, adv. *thence*, p. 109, f. n. 1; 179, 2.
 amūtra, adv. *there*, p. 109, f. n. 1.
 amūthā, adv. *thus*, p. 109, f. n. 1.
 amuyā, inst. adv. *in that way*, 178, 8 c.
 amba, v. O *mother*, p. 78, f. n. 6.
 -aya, cs. sf., *how added*, 168, 1.

ayām, dem. prn. *this here*, 111 (par.); 195 B 1.
 ayā, adv. *thus*, 178, 3 c.
 āyāt, has *sacrificed*, a. ao. of yaj, p. 161, f. n. 1.
 āyās, has *sacrificed*, 2. s. s. ao. of yaj, 144, 2.
 ayūta, nm. *ten thousand*, 104.
 -ar, stems in, 101, 1.
 ar, high grade of r, 5 a; low grade of, 4 a.
 āram, adv. *suitably*, 178, 2 a; compounded w. verbs, 184 b; synt. use, 180; w. dat., 200 A 4 a.
 arī, a. *devout*, p. 81, f. n. 1; 99, 3.
 ārus, n. *wound*, 83, 2 c.
 aro, *praise*, pf. 139, 6; pr. pt. 85.
 ārthāya, adv. *for the sake of*, 200 B 5.
 ardh, *thruce*, pf. 139, 6.
 arpāya, cs. of r, go, red. ao., 149 a 3.
 arpitā and ārpita, pp. cs. of r, go, 160, 3.
 ārbuda, nm. *ten millions*, 104.
 aryamān, m., a *god*, 90.
 arvāñc, a. *hitherward*, 93 b.
 arh, *deserve*, pf., 189, 6.
 ālam = āram, adv., synt. use of, 180.
 alalābhavant, pr. pt. *sounding merrily*, 184 d.
 al, high grade of vowel l, 5 a.
 ālpa, a. *small*, cpv. and spv. of, 103, 2 b.
 avā, dem. prn. *this*, 112 a β.
 āva, prp. *down*, w. abl., 176, 3.
 avagraha, m. *mark of separation*, p. 454, 10 a.
 āvatta, cut off: pp. of dā, 160, 2 b.
 avāni, f. *stream*, p. 82, f. n. 3.
 avamā, spv. *lowest*, 120 c 1.
 avayāj, f. *share of oblation*, 79, 8 a c.
 āvara, cpv. *lower*, 120 c 1.
 āvarena, adv. prp. *below*, w. abl., p. 209, f. n. 8.
 avās, adv. *downwards*; prp. *down from, below*, w. abl., 177, 3; w. inst., 177, 2.
 avastād, adv. *below*, w. gen., 202 D.

avāñño, a. downward, 98 b.
 avāt, has shone, 3. s. s. ao. of vas, 144, 2.
 āvi, m. sheep, p. 81, f. n. 1.
 1. āś, reach, see amś.
 2. āś eat, pr. stem, 184 E 4.
 asitāvant, pf. pt. having eaten, 161.
 asitī, nm. eighty, 104.
 āśman, m. stone, 90, 1. 2 (par.).
 āśrait, 3. s. s. ao. of śri, resort, 144, 2.
 āśvin, a. possessing horses, p. 64, f. n. 4.
 astakṛtvā, nm. adv. eight times, 108 a.
 astadhā, nm. adv. in eight ways, 108 b.
 astamā, ord. eighth, 107.
 astā, nm. eight, 104; 106 b (par.).
 astācatvārimśā, ord. forty-eighth, 107.
 astādāśa, nm., 104; 106 c (par.).
 as, be, pr., 134 A 2 b; pr. pt. act., 156 a.
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-yant, prn. sf. expressing quantity, 118 b.
yam, *stretch*, pr. stem, 133 A 2, 135, 4; pf., 137, 2 a; 139, 2; gd., 165; s ao., 144, 5; root ao. ipv., 148, 5.
yārhi, adv. *when*, w. op., 216 (p. 366, 4 γ).
yáviṣṭha, spv. *youngest*, 103, 2 a.
yāsas, n. *glory*, 83, 2 a.
yā, low grade of, 4 a.
yā, *go*, sis aorist, 146.
-yā, gd. sf., 164; how added, 164, 1.
-yāms, cpv. sf., 103, 2 a; stems in, 88.
yād, adv. *as far as*, 178, 5; cj., 180; *so long as*, w. sb., 215 (p. 359, 6); *in so far as*, first member of synt. cd., 189 B a.
yādīś, prn. cd. *what like*, 114 a; 117.
yādīśa, prn. cd. *what like*, 117, f. n. 4.
yāvat, cj. *as long as*, 180.
yāvant, prn. der. *as great*, 118 c.
 1. *yu*, *unite*, pr. stem, 134, 1 a.
 2. *yu*, *separate*, 133 A 2; 134 B 3 a.
-yu, pri. nom. sf., 182, 1 b; stems in, 98 a.

yuj, join, pr. system, 132 (pp. 186-7); root ao. ipv., 148, 5; ft., 151 a.

yúj, m. companion, 79, 3 a.

yudh, fight, root ao. ipv., 148, 5; ds. pr. pt., 85.

yúdh, f. fight, 77, 4.

yuva-, prs. prn. you two, 109 b.

yuvatí, f. young, 95 c.

yúvan, m. youth, 90 a; 91, 4; f. of, 95 c; cpv. of, 108, 2 a; accentuation of, p. 458, c 1.

yuvám, prn. ye two, 109.

yuvayú, a. desiring you two, 109 b.

yuvávánt, prn. der. devoted to you two, 118 c.

yusma-, prn. you (as first member of a cd.), 109 b.

yusmayánt, prn. der. desiring you, 109 b.

yusmáka, poss. prn. your, 116 b.

yusmákam, prn. (G. pl.) of you, 116 b.

yusmávánt, prn. der. belonging to you, 118 c.

yüyám, prs. prn. ye, 109.

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yodháná, pr. pt. of yudh, fight, 158 a.

yósan, f. woman, 90.

yós, n. welfare, 88, 1.

R, original final, 46, f. n. 1; 49 d; before r, 47; two r sounds in same syllable avoided, 89, f. n. 4; r inserted in conj., 184, 1 c; stems in, 82.

ra, low grade of, 4 a (p. 4).

-ra, pri. nom. sf., 182, 1 b; sec. nom. sf., 182, 2.

raksás, m. demon, 88, 2 a.

raghadrú, cd. a. running swiftly, 98 d.

raghuyá, inst. adv. rapidly, 178, 3 a.

ratnadhātama, spv. best bestower of treasure, 103, 1.

ráthaspati, m. lord of the car, 187 (p. 278, f. n. 3).

rathí, m. f. charioteer, 100, 1 a (p. 86; 87, par.).

rathítama, spv. best charioteer, 103, 1.

rán, m. joy, 77, 5; accentuation of, p. 458, c 1.

-ran, 3. pl. ending in ppf., 140, 6; in root ao., 148, 1; 148, 1 h.

randh, make subject, a ao., 147 b.

rabh, grasp, pf., 137, 2 a.

rábhiyáms, cpv. more violent, 108, 2 a.

ram, rejoice, red. ao. sb., 149, 2, inj., 149, 3; sis. ao., 146.

-ram, 3. pl. mid. ending in ppf., 140 b (p. 158, f. n. 1); in root ao., 148, 1; 148, 1 h.

rayintama, spv. a. very rich, 108, 1 a.

rariváms, red. pf. pt. of rá, 89 a.

raśmán, m. rein, 90, 2.

rā, low grade of, 4 a; 5 b a.

rā, give, pr. stem, 134 B 1 a; 134 B 3 b; a ao. op., 143, 4, ipv., 143, 5; root ao. ipv., 148, 5.

rāj, m. king, 79, 3 a.

rājan, m. king, 90.

rātri, f. night, as final member of cds., 186 (p. 269), f. n. 2; 189 A (p. 279), f. n. 3.

rādh, succeed, a ao., 144, 2; red. ao. sb., 149, 2; red. ao. inj., 149, 3.

rāstrānām, (G. pl.), 65 (p. 48), f. n. 1.

rāstrí, m. ruler, 100, 1 b.

-ri, pri. nom. sf., 182, 1 b.

ric, leave, a ao., 144, 5; root ao. inj., 148, 3; red. pf. pt., 157 b a.

ríp, f. deceit, 78, 1.

ris, hurt, red. ao. op., 149, 4.

rís, f. injury, 80.

rihánt, (pt.) a. weak, 85 a.

ru, cry, pr. stem, 134 p. 142, f. n. 1).

-ru, pri. nom. sf., 182, 1 b.

-ruk, N. of -ruh, a. mounting, 81 a.

ruc, shine, red. pf. pt., 157 b a.

rúo, f. lustre, 79, 1.

ruj, break, root ao. inj., 148, 3.

rud, weep, pr. stem, 134 A 3 a.

rudh, obstruct, a ao., 144, 5.

rúp, f. earth, 78, 1.

rúśant, (pt.) a. brilliant, 85 a.

ruh, *ascend*, *sa* ao., 141 a; 168 irr. 2, f. n. 1.

rūh, f. *sprout*, 81.

rūpām, acc. adv. *in form*, 178, 2.

-re, 8. pl. mid. ending, pr., 184 C 4 γ; pf., 186 a, f. n. 1.

rái, m. f. *wealth*, 102; 102, 1 (par.).

-La, sec. nom. suffix, 182, 2.

lakṣmī, f. *mark*, 100, 1 a (p. 88).

lāghiyāms, cpv. *lighter*, 108, 2 a.

lāghu, a. *light*, cpv. of, 108, 2 a.

labh, *take*, pf., 187, 2 a.

lip, *smear*, pr. stem, 183 C 1.

lup, *break*, pr. stem, 183 C 1.

Va, low grade of, 4 a.

-va, pri. nom. sf., 182, 1 b; adv. sf., 179, 1.

vaghāt, m. *sacrificer*, 85 b.

vao, *speak*, pr. stem, 185, 4; pf., 137, 2 c; 188, 8; red. ao. irr., 149 a 2, op., 149, 4, ipv., 149, 5;

ps., 154, 6; ps. ao., 155.

vañc, *move crookedly*, ps., 154, 5.

vanīj, m. *trader*, 79, 8 b.

-vat, sec. nom. sf., 182, 2; stems in, 77, 1; adv. sf., *like*, 179, 1; advs. in, 197 A 5 b γ (p. 801).

vad, *speak*, pr. stem, 185, 4; pf., 187, 2 c; ps., 154, 6.

vādhar, n. *weapon*, 101, 1.

van, *win*, pr. stem, 184 C 4 a; 185, 4; pf., 187, 2 b; 189, 2; s

ao. op., 143, 4; s ao., 144, 3; ais ao., 146; root ao. ipv., 148, 5;

da., 171 (p. 200), par.

ván, n. (?) *wood*, 77, 5; accent, p. 458 c 1.

-van, pri. nom. sf., 182, 1 b; nouns in, 90, 1, 2; fem. of, 90

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vanád, f. *longing*, 77, 3 b.

vanarád, a. *sitting in the wood*, 49 d.

-vant, sec. nom. sf., 182, 2; stems in, 86; pf. pt. act. in, 161; 205, 1 a.

vap, *streng*, pr. stem, 185, 4; pf., 187, 2 c.

vápuṣṭara, cpv. *more wonderful*, 108, 1.

vápus, n. *beauty*, 83, 2 c.

vam, *omit*, pr. stem, 184 A 3 a.

-vam, adv. suffix, 179, 1.

vayám, pra. prn. *we*, 109.

váyas, n. *vigour*, 83, 2 a a.

vára, a. *choice*, spv. of, 108, 2 a.

várāya, dat. adv. *according to wish*, 178, 4.

varimán, m. *width*, 90, 2.

várisṭha, spv. *most excellent*, 108, 2 a; *widest*, 108, 2 a.

váriyāms, cpv. *wider*, 108, 2 a.

varjivāms, pf. pt. act. of vrj, *twist*, 157 b.

vársiṣṭha, spv. *highest*, 108, 2 b.

vársiyāms, cpv. *higher*, 108, 2 b.

váraman, n. *height*, 108, 2 b, f. n. 5.

vaś, *desire*, pr. stem, 184 A 2 a.

1. vas, *ducell*, pf., 187, 2 c; s ao., 144, 1; s ao., 144, 2; red. pf. pt., 157 a.

2. vas, *wear*, pr. stem, 184 A 3 b; 185, 4; pf., 139, 2; cs. ft., 151 a a.

3. vas, *shine*, pr. stem, 183 C 2; s ao., 144, 1; s ao., 144, 5; root ao., 148, 1 d.

vás, m. (?) *abode*, 88, 1.

vas, encl. pra. prn. A.D.G. pl. *you*, 109 a; p. 452, 8 A a.

-vas, v. in, 86; 89; 90, 3; 94, 3, f. n. 8.

vásiṣṭha, spv. *best*, 108, 2 a.

vásu, n. *wealth*, 98 a; spv. of, *best*, 108, 2 a.

vasuván, a. *bestowing wealth*, 90, 3.

vástos, gen. adv. *in the morning*, 178, 6; 202 D 3 a.

vásyāms, cpv. *better*, 108, 2 a.

vah, *carry*, pr. stem, 185, 4; pf., 187, 2 c; s ao., 144, 2; 144, 5;

root ao. ipv., 148, 5; ps., 154, 3; ps. sb., 154 b; ps. ao., 155 a 1.

vahāt, f. *stream*, 85 b.

vā, low grade of, 5 b a.

vā, *weave*, pr. stem, 183 B 1.

vā, encl. cj. *or*, 180; p. 452, 8 A b.

-vāms, sf. of red. pf. pt., 157; pf. pt. in, 89 (par.).

- vāc, f. *speech*, 79, 1.
 -vāce, inf. *to speak*, 167 a (p. 191).
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you two, 109 a.
 vār, m. *protector*, 82, f. n. 6.
 vār, n. *water*, 82, f. n. 7.
 vārkāryā, a. *producing water*, 49 d.
 vāvā, pcl. *certainly*, 180.
 vās, *bellows*, red. ao., 149, 1.
 vi, m. *bird*, 99, 3 a; accent, p. 458,
 c 1.
 vimśati, nm. *twenty*, 104; 106 d
 (par.).
 vic, *sift*, red. pf. pt., 157 b a.
 vij, *tremble*, root ao. inj., 148, 3.
 vij, f. (?) *stake*, 79, 3 a.
 vitarām, adv. *more widely*, 178, 2.
 1. vid, *know*, unred. pf., 139, 3;
 ao. ps., 155.
 2. vid, *find*, pr. stem, 138 C 1;
 184 A 4 ca; a ao., 147, 1 (par.);
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 vid, f. *knowledge*, 77, 3 a.
 vidāna, and vidānā, pr. pt. mid.
 of vid, *find*; 158 a.
 vidūstara, cpv. *wiser*, 108, 1 b.
 vidvāms, pf. pt. *knowing*, 157 b.
 vidhartā, a. *meting out*, 101, 2 b.
 -vidhe, inf. *to pierce*, 167 a (p. 191).
 -vin, sec. nom. sf., 182, 2; stems
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- viś, f. *settlement*, 68 b, f. n. 2; 79, 4
 (par.).
 viśivāms, unred. pf. pt. of viś,
enter, 157 b.
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 viśvāthā, adv. *in every way*, 179, 1.
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 viśvādāhā, adv. *in every way*, 179, 1.
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 viśṭāp, f. *summit*, 78, 1.
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 virā, m. *hero*, accent of, in com-
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 1. vr, *cover*, pr. stem, 134 C 3;
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 149, 1; ca. ft., 151 a a.
 2. vr, *choose*, root ao. inj., 148, 3.
 vrj, *twist*, sa ao., 141 a; root ao.,
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 vrt, *turn*, ft., 151 a; red. pf. pt.,
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 vrtrātara, cpv. a *warrior* Vṛta, 108, 1.
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 vṛdh, f. *prosperity*, 77, 4; a. *strengthen-*
ing, 77, 4.

vṛṣaśvā, Bv. cd. *having stallions as steeds*, 52 a.
vṛṣan, m. *bull*, 90.
vṛṣāntama, spv. *most manly*, 103, 1 a.
védī, f. *altar*, loc. of, 98 (p. 81), f. n. 6.
vedhās, m. *ordainer*, 88, 2 a a.
vehāt, f. *barren cow*, 85 b.
vái, emphasizing pcl. *indeed*, 180.
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vólhave, dat. inf. *to carry*, 167, 1 b 4.
vyao, extend, pr. stem, 184 B 2; 185, 4.
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vyā, envelope, pr. stem, 183 B 1; a ao., 147 a 1.
vyāta, opened, pp. of *vi-ā-dā*, 160, 2 b.
vraśo, cut, pr. stem, 183 C 2.
-vraska, a. *cutting*, 133 C 2, f. n. 2.
vrā, f. *troop*, 97, 2.
vrādhantama, spv. *being most mighty*, 103, 1 b.
vrīś, f. *finger*, 79, 4.
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-śa, sec. nom. suffix, 182, 2.
śams, praise, ps., 154, 5.
śak, be able, pf., 187, 2 a; root ao. ipv., 148, 5.
śakrt, n. *excrement*, 77, 1.
śakvari, f. a *metrie*, p. 440 d; p. 441, f. n. 6.
śāoi, f. *might*, 100, 1 b.
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śataśas, adv. *by hundreds*, 179, 1.
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śānais, adv. *slowly*, 178, 3 b.
śap, curse, pf., 187, 2 a.
śām, n. *happiness*, 78, 3.
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śayutrā, adv. *on a couch*, 179, 3.
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śál, ij. *clap*! 181.
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śāśiyāms, cpv. *more frequent*, 103, 2 a.
śāśvattamā, spv. *most constant*, 103, 1.
śāśvadhā, adv. *again and again*, 179, 1.
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-śas, adv. sf. w. distributive sense, 179, 1.
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śās, order, pr. stem, 184 A 4 a; a ao., 147 a 1.
śās, m. *ruler*, 83, 1.
śāsat, pr. pt. *instructing*, 85 b; 156 a.
śiras, n. *head*, 90, 1 a.
śiśā, pp. of *śās*, order, 160, 2 b.
śikṣānarā, a. *helping men*, 189 A 2 b.
śi, lie, pr. stem, 184, 1 c; 184 A 4 c; pf., 139, 7 (f. n. 1).
śirśān, n. *head*, 90, 1.
śuo, shine, red. pf. pt., 157 b a; red. ao. inj., 149, 3.
śūo, f. *flame*, 79, 1.
śūoi, a. *bright*, 98 (par.).
śubh, shine, pr. stem, 183 C 1; root ao. pt., 148, 6.
śūbh, f. *splendour*, 78, 2.
śū, swell, red. pf. pt., 157 b a.
śoośis, n. *glow*, 88, 2 b.
śoandrá, a. *bright*, 50 a.
śnath, pierce, pr. stem, 184 A 3 b; red. ao., 149, 1.
śrath, slacken, red. ao. ipv., 195, 5.
śrad, heart, compounded with verbs, 184 b.
śradddhé, inf. *to trust*, 167, 1, f. n. 2 (p. 191).
śram, be weary, pr. stem, 183 B 3.
śri, resort, root ao. inj., 148, 3; red. ao., 149, 1; ps. ao., 155; cs., 168 c, f. n. 1 (p. 196).
śrī, f. *glory*, 100, 1 a.
śru, hear, pr. stem, 184 C 3; root ao. ipv., 148, 5; ps. ao., 155.
śrūt, a. *hearing*, 77, 1.

śreniśās, adv. *in rows*, 179, 1.
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 śván, m. *dog*, 90 a; 91, 3; accen-
 tuation of, p. 458, c 1.
 *śvaśrū, f. *mother-in-law*, 100, II b, a,
 f. n. 1.

śvas, blow, pr. stem, 134 A 3 a.
 śvās, adv. *to-morrow*, 179, 3.
 śvit, be bright, s ao., 144, 5.

Ṣ, stems in, 80.

ṣāt, nm. *six*, 65 c, f. n. 2 (p. 43).

ṣās, nm. *six*, 104; 106 a (par.).

ṣaṣṭi, nm. *sixty*, 104.

ṣaṣṭhā, ord. *sixth*, 107.

ṣoḍaśa, nm. *sixteen*, 104; 106 c
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ṣoḍhā, nm. adv. *in six ways*, 103 b

Ṣ, changed to t, 83, 1 a; 89;
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 48; pleonastic formulaic use of,
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-sa, sf. of ao., 141 a; of ds.,
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sakā, dem. pron., *that little*, 117 a.

sakṛt, nm. adv. *once*, 108 a; w.
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sākhi, n. *thigh*, 99, 4.

sākṣant, s ao. act. pt. of sah,
overcome, 85; 156 a.

sakha for sākhi, in cds., 188, 2
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sākhi, m. *friend*, 99, 2; in Bahu-
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 188, 4 d, f. r. 1; in governing
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sac, follow, pr. stem, 133 A 3 a;
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sacā, prp. *with*, w. loc., 177, 5.

sajōgas, a. *united*, 88, 2 a a.

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satyām, adv. *truly*, 178, 2.

satrā, adv. *in one place*, 179, 3.

sad, sit, pr. stem, 133 A 3 a; pf.,
 137, 2 a, f. n. 2; s ao. ipv.,
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sādam, adv. *always*, 179, 3.

sādā, adv. *always*, 179, 3.

sadivas, adv. *to-day*, 179, 8.

sadyās, adv. *to-day*, 179, 3.

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sadhryāñ, a. *converging*, 93 b

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red. pf. pt., 157.

-san, loc. inf. of stems in, 167,

4 c.

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sanāj, a. *old*, 79, 8 b.

sanāt, abl. adv. *from of old*, 178, 5.

-sani, loc. inf. in, 211, 4.

sanitūr, prp. *apart from*, w. acc.,
 177, 1; 197 B c.

sanutār, prp. *far from*, w. abl.,
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sánt, pr. pt. of as, be, 85.

samtārām, acc. adv. *closer together*,
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samnām, f. *favour*, 78, 3.

sānyāms, cpv. *older*, 58; 103, 2 a.

sap, serve, pf., 137, 2 a; red. ao.
 inj., 149, 3.

saparēnya, dem. gdv. *to be adored*,
 162, 3.

saptā, nm. *seven*, 104; 106 c (par.).

saptatī, nm. *seventy*, 104.

saptathā, ord. *seventh*, 107.

saptādaśa, nm. *seventeen*, 104;

106 c.

saptadhā, adv. *in seven ways*, 103 b.

saptamā, ord. *seventh*, 107.

sama, indef. prn. *any*, 119 a (par.);
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samaha, adv. *in some way or other*,
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samānā, a. *similar*, 120 c 2 (p. 117).

samudrī, f. *oceanic*, 100, I a (p. 86),
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samprasāraṇa, m. *distraction*, 5 b;

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